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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

MAY 1911

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THE JAPAN MAGAZINE

VOLUME TWO MAY 1911 NUMBER ONE

THE JAPAN WOMEN'S UNIVERSITY

THE Japan Women's University was established in 1900, through the efforts of Jinzo Naruse and Shozo Aso, who became respectively the president and dean of the institution, and in which capacities they still serve. This simple statement was the result of five years' earnest work on the part of the founders, not only to secure the financial means necessary for such an undertaking, but to persuade the people that higher education for women was desirable.

The new project met at once with sympathy from such men as the late Prince Ito, Prince Yamagata, Marquis Saionji, Count Okuma, Baron Shibusawa, Baron Iwasaki, Mr. Morimura and the Mitsuis, in Tokyo, and the late Baron Utsumi, Baron Kitabatake and Mr. Sumitomo, in Osaka, as well as a number of other prominent politicians and business men. But it was expedient to win favor from the general public, for such approval was requisite for the ultimate success of the undertaking, for, though the men willing to act as promoters of a women's university might provide means for establishing it, and send their daughters to be educated there, the main object in view could not thus be attained, for in so limited a sphere, only a few individuals would be benefited and Japanese women in general would remain uninfluenced.

An appeal to the public was issued, from which the following is taken:—

"We believe the higher education for women to be, on the one hand, what women themselves demand, while on the other hand it is what the nation demands for its own good. We believe it to be an immense loss to the nation that, while the higher education of men is making daily progress, women who are to be men's partners in life should be confined to performances in *cha no yu* and etiquette or playing on the *koto*; ignorant even of the elementary principles of home education; without intelligence enough to show sympathy with men's enterprises; unable to partake in the progress of the nation or the reform of society.

"Then again, our aim in establishing the Women's University is neither to copy *in toto* the higher institutions for women in America and Europe, nor to rival the men's university courses in this country. What we aim at is to so frame our schedules of study as to suit the mental and physical conditions of women at present, and to gradually raise the standard in accordance with general progress.

"In giving such education we shall be careful to lay emphasis on physical training, so that studies may not injure health; to respect the individuality of each student, so that, as far as possible, we may give the training most fitted to develop her own particular efficiency; and in moral instruction, to aim at giving

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such training as shall be based on the principles of *bushido* as applied to home life, but to take in whatever is good and superior in the homes and female virtues of foreign countries, hoping thus to raise the virtues of women and the homes of this country even to such a height that they may be the models for other countries.

"In regard to boarding houses, we intend to have many home-like establishments where under the supervision of a lady superintendent, older and younger students shall board together, looking upon her as mother and upon each other as sisters; and learn, not only to live in peace and cordial fellowship, sharing each other's joys and sorrows, but also to manage the establishment, each one sharing in the work of this home."

This brought forth vehement criticism, both against the enterprise itself and the prospective founders. Men of the old school feared that higher education would "make women proud and conceited and would cause them to lose the refinement and mild demeanor characteristic of Japanese womanhood; and lead them to eschew home-life, housework, child nurture and even marriage itself — and to seek an independent and free life; that it would injure their health and cause them to be childless, or otherwise render them unfit to perform their function of the propagation of the race."

But in the face of such difficulties, and strongly opposing forces in various directions, the Women's University was achieved, because its founders were men of firm purpose and sincere conviction, not to be daunted by old fogyism and personal attacks.

Several acres of ground in the northwestern suburb of Tokyo, had been purchased, and two buildings with lecture rooms, three for boarding houses, and two for the professors, erected, and on the twentieth of June, 1900, the "pioneer school in the higher education for women of the Orient was at last opened." Five hundred ten students were enrolled; one hundred eighty five in the university proper and two hundred eighty-eight in the high school.

Not only were collegiate courses provided for, but all the intermediate grades from the kindergarten, through six years elementary training and five of high school work; there are also two special schools, technical and business, with courses of three years each, and the post graduate course covering the same period, and it was not long before all these departments enrolled classes that have continued to increase.

Her Majesty the Empress was graciously pleased to donate the sum of a thousand dollars to the institution very soon after its opening, thus expressing her interest in and approval of higher education for women.

Owing to the financial depression which prevailed in the country at that time, it was with exceeding difficulty that contributions which had been promised were collected, and it was only by strict economy and wise management that the institution was maintained; and the greatest credit is due the officers and professors for their fine loyalty and self-sacrifice.

In but a few years time the Women's University had begun to make itself felt for good, and had won new and valuable friends, and the old ones were staunch and true. In 1904, through the generosity of Mr. Morimura, who made the University a gift of nearly thirty thousand dollars, the Pedagogic Department was established, and the kindergarten, elementary school, and the library buildings were constructed.

This gift, which was the largest of the kind that had ever been made in Japan, seemed to remind others what they might also do in the same direction, and soon an additional fund of fifty thousand dollars had been contributed by other members of the association which had been formed in the beginning to promote the Women's University scheme, and a Board of Trustees was organized to hold in trust the property and funds of the University.

From time to time minor buildings were put up as needed; but two years after the Pedagogic Department was established came the second decided improvement, when Mr. Fujita, of Osaka, donated twelve thousand dollars for a completely equipped chemical laboratory and Baron Shibusawa gave thirteen thousand dollars for new dormitories. These increased facilities placed the University upon a fine working basis, and encouraged those connected with it

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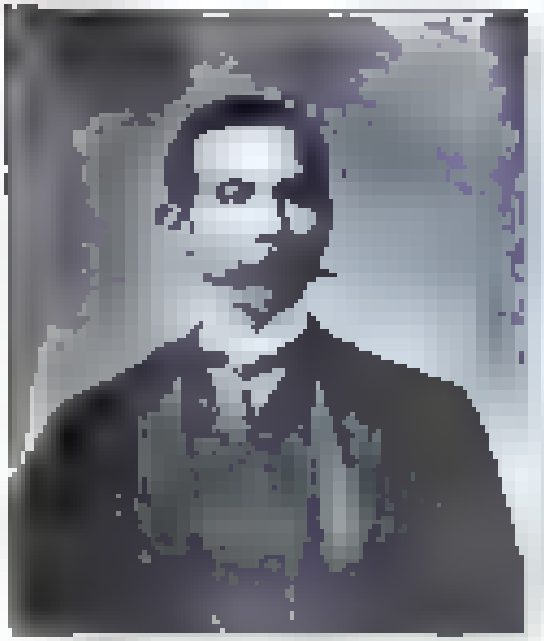

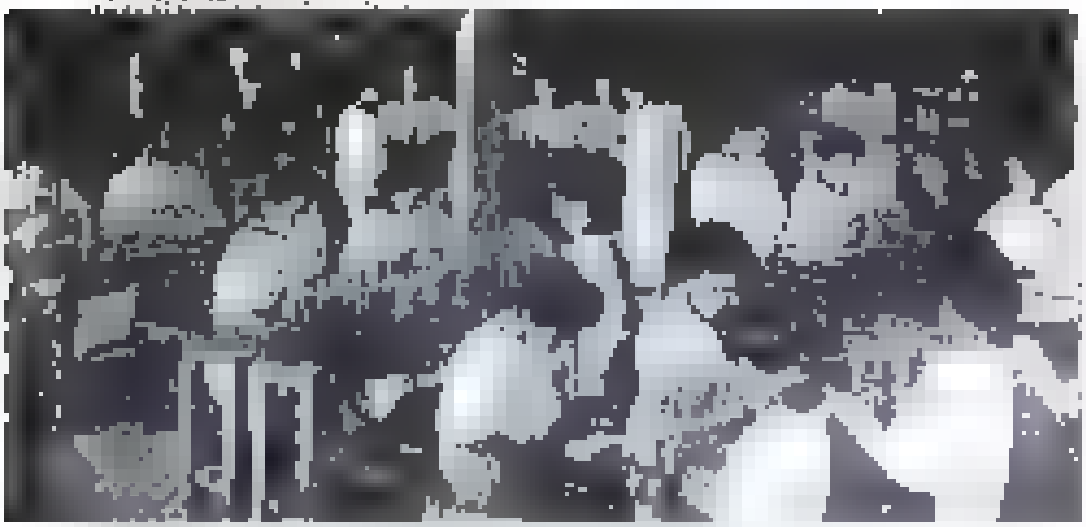

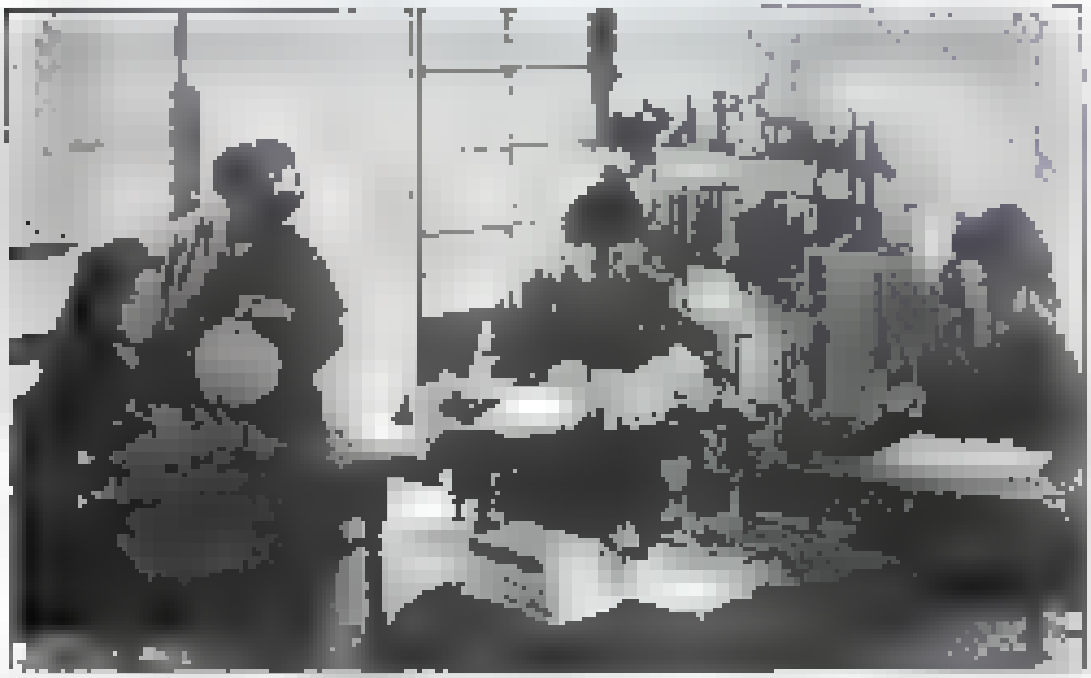

to redouble their efforts toward greater and greater achievement, and those efforts certainly have not been in vain, and the value of what has already been accomplished is indeed inestimable.

A visit to this seat of advanced learning for Japanese young women is a delight and a revelation, for one sees hundreds of earnest students pursuing their tasks of many kinds, all with both purpose and pleasure.

The grounds are splendidly situated, being elevated above the surroundings and commanding a view of the country-side for many miles; they are also so extensive, having been enlarged several times, that they now embrace kitchen gardens, which supply the twenty boarding houses, each having its special allotment for cultivation; hot-houses and flower gardens; a poultry yard and hennery, and a dairy and pasturage, all under the control and management of students of various courses, or the graduates' association.

There are now forty large buildings, four of which were erected by the graduates' association, the Cherry-maple Club, which is a most enthusiastic and loyal organization that has rendered no small help in promoting the welfare of the University, and only recently held a bazaar from which was realized the sum of two thousand five hundred dollars which they gave to the University Library for purchasing books.

Twenty-five of these buildings are dormitories, two of which are appointed in Western style, twenty-one in Japanese style, and two in mixed style. Each is equipped for the accommodation of thirty students, two of whom are appointed by turns to assist the lady superintendent in its management, and but one servant is employed in each, the students being required to assume the necessary household duties, thus being given practical experience in domestic affairs; and the success of their training in this line is instantly observable upon entering the well kept dormitories. In all of them, in accordance with the customs of Japanese life, the following occasions are observed with the usual ceremonies: New Year's Day, the Feast of Dolls (March three), the Festival for Departed Spirits (July fifteen), and the Festival of the Weaver (July seven).

The day, for dormitory students, begins at five o'clock in the morning and a programme is outlined for the hours up to nine in the evening; from five to six is given to dressing and meditation, six to seven, household work and breakfast, seven to eight, study, eight to four, recitations, four to five, gardening and recreation; the bath; dinner at six, and after seven, various meetings for self-culture, or for those who do not attend, a period of study.

Studies pursued in the Literature Department are: required:— Japanese language, Japanese and Chinese literature, general history and history of civilization in Japan and foreign countries; elective:— cooking, music and painting. In the English Literature Department they are: required:— English language and literature; elective:— philosophy and history of philosophy, Chinese, physiology and hygiene, European art history, horticulture, cooking and painting. In the Domestic Science Department they are: required:— physiology, hygiene, applied physics, chemistry and economics; elective:— applied natural, European and art history, constitution and civil law, and etiquette. In the Pedagogic Department, required (in biology course):— hygiene, botany, zoology and mineralogy; required (in other courses):—arithmetic, algebra, geometry, trigonometry, physics and chemistry.

The following are voluntary studies open to all students above the elementary school, provided the additional work is not found to interfere with the required studies: piano, violin, organ, singing, gymnastic exercises, making artificial flowers, flower arrangement and the tea ceremony.

Lectures by eminent specialists are given monthly in order to extend the students' range of knowledge and thought beyond that of the regular courses, and these lectures are open to women generally.

It is a policy of the University to make the students self-governing, and various self-training organizations and committees exist, whose excellent work prove the value of the system. At almost every building visited, such a committee was seen in session, and the quiet manner in which each, without exception, was conducted, and the

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seriousness with which they appear to bear their responsibilities convinced one of the high standard of their moral training.

This self-training organization embraces two bodies: one composed of committees upon construction, the other having the same for expression, variously subdivided; the first to construct plans by which intellectual and practical observations may be made of service in harmonizing and improving the spirit and discipline of the school, the second to promote and put into practise the plans thus devised. Such committees as the following are chief among these: the Moral Tendency Committee, the Experiment Committee, the Health Committee, the Economic Committee, the Order Committee, the Method Committee, et cetera.

The Cherry-maple Club, or graduates' association, has three departments; namely, the Home Department, which has as its object the study of all questions pertaining to the home, both theoretical and practical, with necessary reform in view; the Educational Department, with similar aims in regard to education, and the Social Department, whose purpose it is to institute such social reforms as the study of the question points out as needful.

The work undertaken and accomplished by this association which shows itself most plainly to visitors at the University, comes under the heading of industry, and embraces, trade, banking, dairy farming, horticulture, poultry raising and the bakery business. In the Club's building is a store, where such general merchandise as is salable to girl students is kept; and a bank where the students' remittances are deposited and checked out as required, thus not only giving practical experience to them in the matter of a bank account, but cultivating the habit of saving and economy.

Students milk the cows, and raise the chickens, the milk and eggs being sold to the dormitories. The bakery is conducted and patronized by students, and the flower garden is also in their charge. Another store connected with the University is the Co-operative Grocery, in which the various dormitories are shareholders, and where the food stuffs used for the seven hundred boarding students are purchased.

Mention may be made here of the splendid success of the foreign cooking class, whose supplies are obtained from the Co-operative store. Their kitchen is thoroughly equipped and the efficiency and skill of the well trained class was not only to be observed by watching the ease with which they accomplished their work, but was more substantially proved by a most tempting and delicious luncheon daintily served to the visitors.

Some of the things which the University now feels the need of in order to extend and facilitate the work it is so nobly doing, are a well equipped gymnasium, a library building, natural history museum, experiment halls, and scholarship funds which will enable some of the students to go to Europe or America for advanced study.

The founders have expressed themselves regarding their work as follows: "The Japanese women have indeed greatly profited in many ways by the teachings of Buddhism and Confucianism, and through the family system of social organization. But we can not overlook the fact that they have received one injurious effect from these; namely, their too common habit of blind obedience to superiors, their ignorance of their own personal worth, and exclusive dependence upon others. In order to remove this injurious effect, we emphasize the importance of self-respect, of the realization of personal worth. Yet such self-respect must be a rational one, women regarding themselvess a members of the community at large, and existing for the good of the whole; hence, we inculcate the virtue of self-sacrifice, of service to others. The spirit of self-sacrifi e is the noblest trait in Japanese womanhood, and what the women of past generations did, we hope the present and future generations will do, only in a larger sphere of relationships and activities, and not through blind compulsion, but through rational choice of their own. This, then, being the essence of woman's life, to lead the life of service as the realization of love, we hope to see their sphere of activities enlarged, not confined merely to parental homes and husband's households, but also extending to others outside the family life, even in the cause of the nation and humanity."

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THE SANKEI

NIPPON-NO-SANKEI means the 'Three Most Celebrated Scenes in Japan,' the expression having originated some time during the Tokugawa regime, though the places to which it is applied have been the admiration of the Japanese from time immemorial. They are Ama-no-Hashidate, Tango Province, not far distant from Kyoto; Miyajima, or Itsukushima, of Aki Province, on the Inland Sea; and Matsushima, of Rikuzen Province, islands just off the coast near Sendai.

The name Ama-no-Hashidate is said to have been given the sandy strip that almost crosses the bay which forms the harbor of Miyazo, because the place suggested *Ama-no-Uki-hashi*, or 'Floating Bridge of Heaven,' of Japanese mythology, whereon stood the gods with jeweled spears as they created the islands of Japan; *Ama-no-Hashidate* signifying, 'Bridge of Heaven.'

This narrow shoal is about two miles long and but two hundred feet wide; it is covered with pines, sprayed by the high waves that break upon the outer shore, and reflected on the mirror-like surface of the quiet waters which this long arm shelters within, its outlet not being wider than two hundred yards, and so shallow that only small boats may enter it.

At the southern extremity of Ama-no-Hashidate is its shrine, the buildings of which, though somewhat small and isolated, are extremely well kept; in the neighborhood is a spring famous for its sparkling fresh water. Two mountains, Nariai and Kurahashi, rise just back of the bay, making picturesque surroundings, and from the summits of these the best views are to be had of the pine-clad shoal, the bay and it fishing villages. Mount Nariai being the easiest to ascend, is the most popular one from which to view the scene, and a place where grows the *Karakasa matsu*, or 'Parasol Pine,' is said to afford the finest view; one which embraces the distant mountains and islands, and the bay with its dividing line of green pines. The view to be had from Anchitoge, on the old road leading to the hot springs of Shirosaki, in Tajima Province, is also a noted one.

On the beach at Kushihama, where the narrow strait is crossed by ferry, is a Buddhist temple called *Monju-do* and an interesting legend current among the villagers, says that every night a light emerges from the water and passes along to the temple; it is believed by them to be an offering from the dragon of the sea, and is called *rinto*.

Ama-no-Hashidate was especially popular with the people of Kyoto at a time when their travels were not extensive, and many poems were written by courtiers, upon its rare beauty and charm.

Miyajima is a sacred island in Hiroshima Bay, of the Inland Sea, off the coast of Saegigun, where are the shrines of the three daughters of Susa-no-o; Ichikishima-hime, Tagori-hime, and Tagitsu-hime, ancestral goddesses of the Japanese; it is some six miles long and about two miles wide, rising out of the sea to the height of eighteen hundred feet, with rugged, forest covered hills, and valleys of maple groves where friendly deer still stray and the fishermen have their huts, and priests and inn-keepers dwell to provide comfort for the pilgrim and sightseer.

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[illegible] "Inspiration," by Kano Tsunenobu and a picture of carp, by Kano Tanniu.

The Sen-yéki, or "Hall of a Thousand Years," just back of the shrine, was built by the command of Hideyoshi, and it is said a single camphor tree furnished the material. Hideyoshi prayed at this shrine for the success of his expedition against Korea.

[illegible] regard to precious [illegible] on the island, [illegible] still existing. It is for as possible, though not quite so easily. It is said that a pecuniary [illegible] is formed here, and it is very seemingly do not increase in number, the old birds disappearing.

A group of small islands scattered in a bay on the coast of northern Japan about twenty miles from the city of Sendai, is called *Matsushima*, which means "Pine-clad Islands," for they are beautifully green with pines. They are said to number about eighty, varied in size from a few inches to a mile in diameter. Although they have each received a name, and among the list are many quaint ones, such as Clown, Moon, Sparrow, and Water Fairies. Some of the largest are Kinkazan, *Nori-shima*, Sanno-[illegible], [illegible] and O-shima, all of which have tiny islands surrounding them, forming very picturesque groups. O-shima is perhaps the most admired, as affording the most strikingly characteristic Japanese elements; it is but two hundred feet in length and is so near the mainland that it is reached by a bridge, which was planned and named after Tokeisukyo in the neighborhood of Kyoto. Just opposite this island on the mainland, is a very ancient temple called *Zuigan-ji*, dating back to the ninth century.

The beauties of Matsushima consisting of so many scenes, to fully appreciate its merits, one must tarry among these islets and view them at sunrise and sunset, in the morning mists and by moonlight. To watch the rapidly changing scenes in a sail across the bay, gives, perhaps, the best idea of Matsushima's many charms. It is said that a [illegible] of *Ashi* (short poem), written on the spot for inspiration, but when he finished it it was incomparable-beauty, could only exclaim, "Oh! Matsushima, Matsushima, Matsushima!"

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The shrine, which is called *Itsukushima-jinsha*, has made the island famous, and furnishes the principal feature of what is regarded by the Japanese as one of the most beautiful places in the Empire. It is on the north coast of the island, and faces and extends into the sea, being built upon piles, so that when the tide is high it has the appearance of floating on the water, and presents the most pleasing picture at night when the many lanterns are lit.

This place of worship is said to have been established as early as the time of Empress Suiko, in the beginning of the seventh century, but no information can be furnished as to its history prior to the restoration of the buildings effected by Kiyomori (1118—1811), after which it was patronized by different emperors, *shogun* and *daimyo*, and the buildings were counted the most splendid in Japan. A great conflagration took place in the sixteenth century and another less serious one in the late nineteenth, while some of the buildings were razed on the occasion of Shinto being made the State religion after the Restoration of 1868, when such temples were "purified" of Buddhistic influence.

The great *torii* that forms the entrance, stands in the sea at a distance of four hundred twenty feet from the gallery extending nearest to it. The pillars of the *torii* are forty-four feet in height, stand thirty feet apart and support a ridge measuriug sixty-four feet long, it was built in 1674, and bears a tablet inscribed by the late Prince Hatahito Arisugawa. A tablet formerly used was executed by the Emperor Go-Nara, 1570, and is held as a treasure. Unlike other *torii*, this one has additional smaller pillars to strengthen it to withstand the tide.

The main temple where the three above mentioned goddesses are worshiped, stands in the center, being surrounded by secondary shrines, and is seventy-two by thirty-five feet. The oratory, in front of the main temple, is ninety by thirty-nine feet, and the chief gallery is six hundred forty-eight feet in length. The latter is hung with many paintings by famous artists, some of the most noted ones being the "Thirty-six Great Poets," by Tosa Mitsunobu, "Gama Sennin," by Chodensu, the "Three Gods of Happiness," by Kano Tsunenobu and a picture of carp, by Kano Tanniu.

The *Sen-jo-jiki*, or 'Hall of a Thousand Mats,' just back of the shrine, was built at the command of Hideyoshi, and it is said a single camphor tree furnished the material. Hideyoshi prayed at this shrine for the success of his expedition against Korea.

In olden times strict religious rules sought to prevent births or deaths taking place on the island, and are still carried out as far as possible, though not quite so severely. It is said that a peculiar kind of crow is found here, and that they very strangely do not increase in number, the old birds disappearing.

A group of small islands scattered in a bay on the coast of northern Japan, about twenty miles from the city of Sendai, is called Matsushima, which means 'Pine-clad Islands,' for they are beautifully green with pines. They are said to number about eight hundred but many are no more than large rocks, though they have each received a name, and among the list are many queer ones, such as Crow, Wren, Sparrow, and Lobster islands. Some of the largest are Katsura-shima, Nono-shima, Samusawa-shima, Miyato-shima and O-shima, all of which have tiny islands surrounding them, forming very picturesque groups. O-shima is perhaps the most admired, as affording the most strikingly characteristic Japanese elements; it is but two hundred feet in length and is so near the mainland that it is reached by a bridge, which was planned and named after Toketsukyo in the neighborhood of Kyoto. Just opposite this island on the mainland, is a very ancient temple called *Zuiganji*, dating back to the ninth century.

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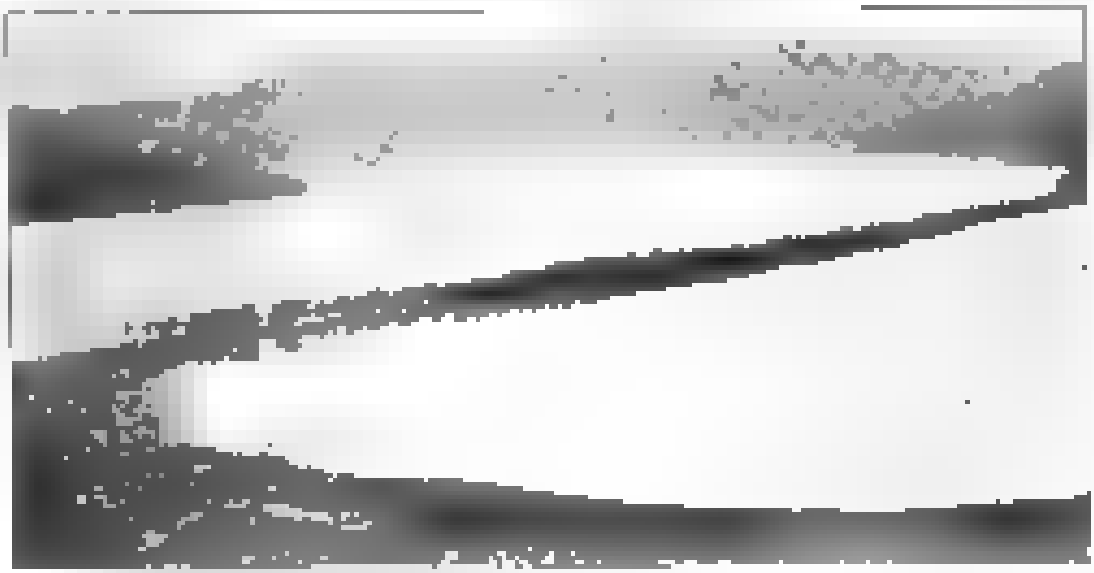

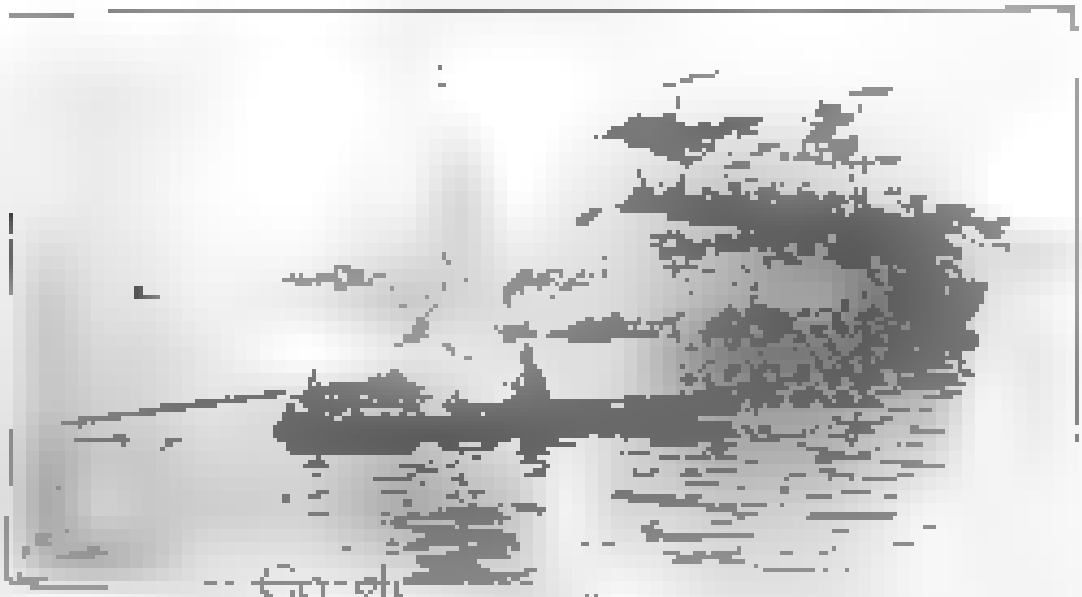

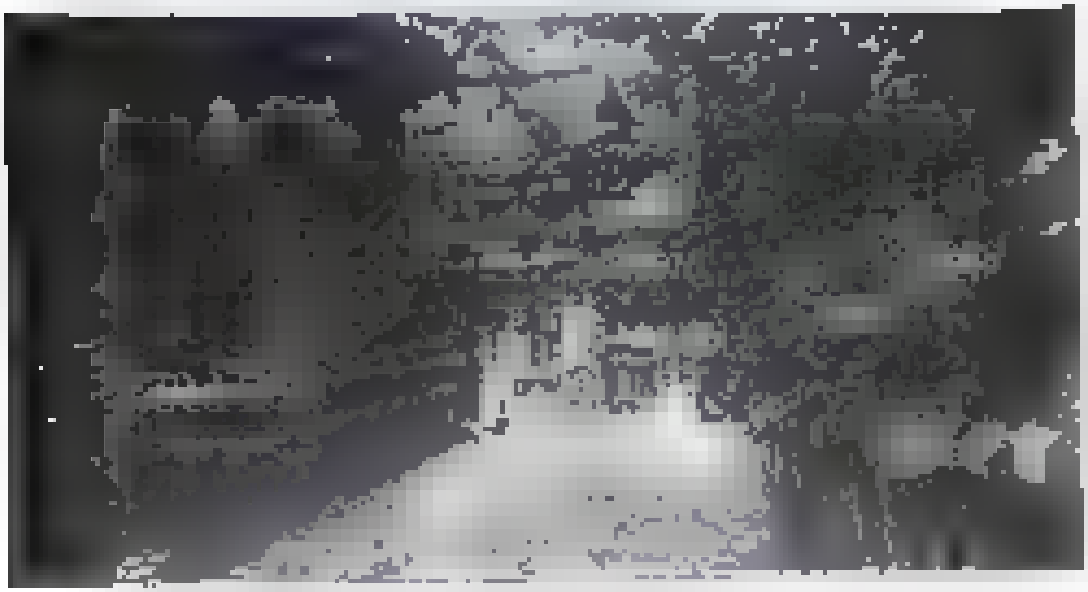

NARA,
AN ANCIENT CAPITAL

"NARA! A mountain-side covered with giant trees bound together by vines and old creepers; an ancient forest seamed with broad avenues, where the sunlight falls in patches and deer lie drowsing in the fern; double and triple lines of moss-covered stone lanterns massing themselves together, their green tops dim in the dense shadow; temples twelve centuries old; the booming bells, and the music of running water.

"Nara! The ancient capital, the cradle of Buddhism, and still the holy place of pilgrimages; its forest paths echoing the jingle of the devotees' ringed staffs, the mutter of their prayers, and the clink of their copper offerings at the temple gates. A place of stillness and dreams; an Arcadia, where the little children and the fawns play together, and the antlered deer eat from one's hand, and look up fearlessly with their soft human eyes. Old Shinto temples where the priestesses dance the sacred measures of Suzume before the Sun Goddess's cave; temples where Buddha and Kwannon sit in gilded glory on the lotus, and lights, incense and bells accompany the splendid ceremonies of that faith."

Before the second year of Wado (709 A.D.) Nara was but a group of villages in which lived simple farmers who dreamed not of the greatness that was to come with the establishment of the Imperial Court within their confines to remain through many generations; nor of the temples that would rise to perpetually relate the story of the period that took its name from their humble hamlet, though the newly chosen capital was re-named Heijo, the Castle of Peace.

Up to this time the capital had changed with a change of sovereign, but owing to Chinese influence, court custom had assumed so much greater importance than had been known before, it became necessary to establish a capital upon a far grander basis, and this being done it was not expedient to follow the old rule. Captain Brinkley says in his "Japan and China": —

The capital established there (Nara) was on a scale of unprecedented size and splendor, and a lady's name — that of the Empress Gemmiyo — is fitly associated with this tribute to outward appearances. The plan of the city was taken from that of the Chinese metropolis. There were nine gates and nine avenues. The palace stood in the northern section and was approached from the south by an avenue, broad and perfectly straight, which divided the city into two exactly equal halves, the "left metropolis" and the "right metropolis." All the other streets ran in perfect parallelism with this main avenue, or at right angles to it. Seven sovereigns reigned in succession at Nara. Some partial attempts were made from time to time to revive the old custom of changing the Court's residence on a change of emperor, but the unprecedentedly grand dimensions which Nara had quickly assumed, and the group of magnificent temples that had sprung up there in a brief period, constituted a metropolitan title which could not be ignored.

The Nara period covers seventy-five years of history, and saw four empresses

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and three emperors. The two things which characterized the epoch most strongly were the energetic propagation of Buddhism and the general advance in civilization. Great temples were built, huge bells and a colossal Buddha were cast, countless idols were made and many of the now priceless temple treasures came into existence. New laws were enacted, social customs reformed and improvements in architecture were effected, the general standard of living being raised thereby.

The present city of Nara, with a population of only six thousand, still the capital of Nara Prefecture, is the remnant of the left section of the ancient metropolis. Quiet peace and charm pervade the place, felt as soon as one enters Nara Park, with its fine old avenue of cryptomerias, hundreds of stone lanterns, and its gentle deer that approach to be fed the tiny cakes that kindly old women and girls offer for sale to travelers.

The *Kofukuji* is the oldest of Nara's temples, having been built in 710 A. D. The present buildings comprise the *Tokondo*, the *Kondo* and the *Nanendo*, which but poorly represent what constituted this great temple before it was destroyed by fire in the eighteenth century. But a stately pagoda still towers aloft, reflected in the waters of *Sarusawa-no-Ike*, a pretty pond, where a lovely maiden is said to have drowned herself in the old romantic days, because her love for the emperor was unrequited, notwithstanding she had many ardent admirers among the courtiers. A shrine erected in her memory stands on the shore of the lake, expressive of the sympathy of the people, so often manifested in this way.

Kofukuji was first established in Yamashiro Province, but was removed to Nara when that place became the capital. The temple was founded by one of the Fujiwara family and continued under its patronage. The *Nanendo* was erected in 801 by Fujiwara Fuyutsugu, and is a unique structure hexagonal in form, and with the pagoda, is considered a masterpiece in architecture.

Many old national treasures are preserved at *Kofukuji*, among which are two *kakemono* representing Nitenno, and a painting executed by Sumiyoshi Keion, of the famous priest, Jion. In the *Tokondo* are twelve statues of the guardian deities, by Teicho, a noted sculptor; and the *Muimamonji*, by Unkei, the value of which can scarcely be estimated.

Next in antiquity is the *Ni-gatsudo*, which stands at the foot of Mount Wakagusa, and whose history dates from the middle of the eighth century; but the building now standing was erected only two hundred years ago. An eleven faced image of Kwannon is its principal deity. It is a very small figure, being but seven inches high, but a peculiar legend causes it to be regarded with especial love and reverence; it is said the body of this Kwannon is always warm, as though it possessed life.

A yearly festival is held in February, from which fact the temple derived its name, *Ni-gatsudo*, which means 'Second Moon Temple,' and on the night of the third of February, the great festival is held in which the torch light procession wends its way fearlessly, withall its flaring flame, through the *Taimatsu-no-Koka*, the Torch gallery, for this sacred passage is believed to be divinely protectedfrom fire. *Ni-gatsudo*, high upon its heavy piles, nestling upon the hillside, approached by long stone stairways, hung with hundreds of metal lanterns and surrounded with scores of stone ones, overlooking the city and the tiled roof of the great hall of the *Daibutsu*, both presents and commands

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a picturesque and remarkable view.

The origin of the temple of *Todaiji* belongs to the period 724-748, founded by Shomu *Tenno*, who reigned during that time, and by whose order the great image of Buddha, the *Daibutsu*, which *Todaiji* was to enshrine, was cast and constructed. The present building in which this huge Buddha sits, was erected early in the eighteenth century, after its predecessor had been burned; it has just undergone extensive repairs.

Nara's *Daibutsu* is the largest in Japan, the total height being seventy feet; the seated figure is fifty-three feet high, and its face sixteen feet long and over nine feet wide. The head, having been twice melted off by the burning of the buildings, and once having fallen off and broken, is less ancient than the body and the lotus upon which the figure sits. The statue was first erected in 749, and was constructed of bronze plates soldered together. The more modern parts were larger castings and not seamed. Artistically, it does not compare favorably with the smaller Kamakura *Daibutsu* made five centuries later. It is considered as practically certain that this colossal Buddha in *Todaiji* was once resplendent in gilt, but only traces of the gold are now to be seen on the bronze figure. But the large wooden halo, upon which are sixteen other Buddhas ranging from six to eight feet in height, is all gilt.

At either side are gilded gods nearly twenty feet high, but they appear diminutive beside the *Daibutsu*. Many other interesting details may be observed in the illustration, which also affords comparison of the sizes of vases, flowers, et cetera, by the persons shown standing in front of the figure.

Near *Todaiji* is the tower in which hangs the huge bell cast in 732, of thirty-six tons of copper and one of tin; this great bell is more than eight inches thick at the edge, has a diameter of nine feet, and is nearly fourteen feet from top to bottom, which may give some idea of its deep, ponderous booming.

Also in this neighborhood is the *Shoso-in*, an ancient treasure house, where for twelve centuries priceless relics have been kept hidden in the dark and damp, except for an annual airing So precious are they that only princes and the high priest of the temple may have charge of their store house, and it is opened only by Imperial order from the Emperor's own hand. The three thousand objects preserved here which include articles from China, India, and Persia, have given historians an adequate idea of the customs and dress of the Court of the Nara period. These treasures are regarded by the Japanese as sacred because of having been the belongings of sovereigns. Some few of the pieces are represented in fac-simile in the Imperial Museum in Tokyo.

The public may only hear of the wonderful things in the *Shoso-in*, but it may see, in a substantial modern building near by, *Hakubutsu-kwan*, a collection of less sacred, but worthy historical and art objects, and here the student of Japan's old masters in sculpture, painting and pottery may spend his time most profitably.

The Shinto shrine of *Kasuga-no-Miya* founded 767 and dedicated to the ancestor of the Fujiwara family, is brilliant with vermilion and brass lanterns, contrasting strongly with the sombre green of the fine trees.

As is usual at important Shinto shrines, there are many buildings, many gates and many straw ropes and paper emblems stretched above entrances to sanctify the place and protect it from the intrusion of evil spirits. Priests and

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a picturesque and romantic view.

The origin of the temple of *Nakaji* belongs to the period *Tempō*, founded by Shōmu Tenno, who ordered during that time, among other the great image of Buddha, at *Nara*, which *Nakaji* was constructed, or restored and enlarged. The present building in which this image is, was constructed during the eighteenth century, after a previous decree had been issued; it has, however, undergone extensive repairs.

Nara's *Daibutsu* is the largest in Japan, the total height being seventy feet; the seated figure is fifty-three feet high, and its face sixteen feet long and over nine feet wide. The head, having been twice melted off by the burning of the buildings, and once having fallen off and broken, is less ancient than the body and the base upon which the figure sits. The statue was first cast in 749, and was constructed of bronze plates soldered together. The more modern parts were larger castings and not soldered. Artistically, it does not compare favorably with the smaller Kamakura *Daibutsu* made five centuries later. It is considered as practically certain that this colossal Buddha in *Nakaji* was once resplendent in gilt, but only traces of the gold are now to be seen on the bronze figure. Just like large wooden baby, upon which are six-teen other Buddhas ranging from six to eight feet in height, is all gilt.

Another side of gilded gods worthy to be high, but they appear diminutive beside the *Nakaji*. Many other interesting details may be observed in the illustration, which also affords comparison of the sizes of trees, if even a cedar, by the persons shown standing in front of the figure.

Near *Nakaji* is the tower in which hangs the large bell cast in 732, of thirty-six tons of copper and one of

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tin; this weighs but a more than eight inches thick at the edge, and a diameter of nine feet, and is suspended from top to bottom, which may give some idea of its massiveness, proportion-ing.

Also in this neighborhood is the *Sangatsudō*, an ancient temple house, where in twelve centuries priests have not ceased to have been kept burning in the dark and damp, except for a moment since so precious are their lamps, only perhaps and the high priest of the temple may have charge of their store house, and it is opened only by him at all order from the Emperor's own hand. The thirty thousand objects preserved here which include articles from China, India, and Persia, have given historians an adequate idea of the customs and dress of the court of the *Nara* period. These treasures are regarded by the Japanese as sacred because of having been the be-longings of ancients. Some few of the pieces are represented in facsimile in the in *Jōrinji Nara* and in Tokyo.

The public may only hear of the wonderful things in the *Sangatsudō*, but it may see, in a substantial modern building near by, *Nara Kwan*, a collection of less sacred, but worthy historical and art objects, and here the admirer of Japan's old masters in sculpture, painting and pottery may spend his time most profitably.

The Shinto shrine of *Kasuga* was founded 767 and dedicated to the ancestor of the Fujiwara family, is built in with vermilion and brass lanterns, contrasting strongly with the sombre green of the fine trees.

Nara is an important pilgrimage place, as are many Buddhist shrines, and many sacred objects are kept in conclusive evidence that the worshipers consider safeguarding the place and protect it from the intrusion of evil spirits. Priests and

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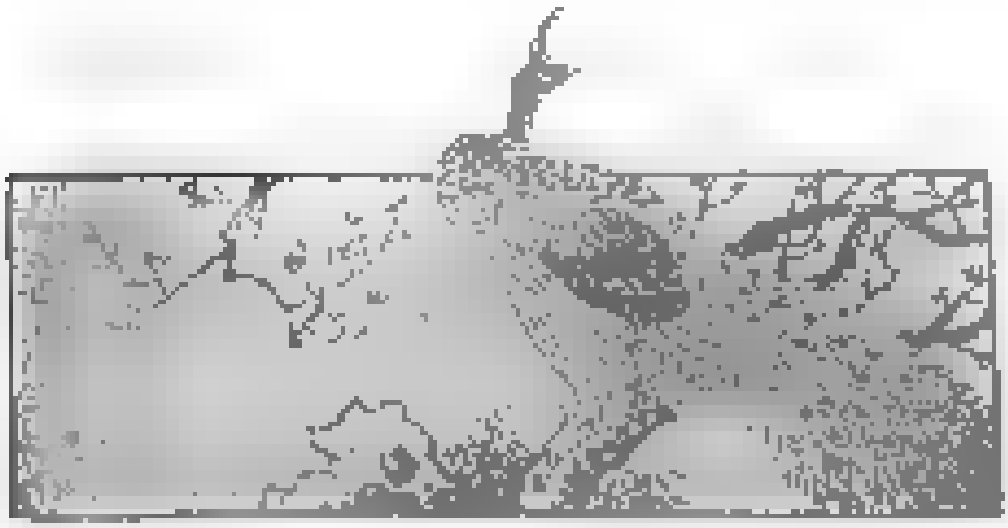
priestesses, five here, and young girls under twelve years are always in waiting to perform the sacred dance called *kagura*, for which one must pay a dollar or so according to the length of performance he chooses.

The dancers have their faces covered with thick masks of chalk, their eyebrows shaved, and two black spots placed high above them; their lips painted with the red dye which has a bronzy lustre when heavily applied, but which is used as rouge in Japan. They wear trailing white gauze *kimono*, decorated with the wistaria crest of *Kasuga*, over white silk underwear, and scarlet divided skirts. Red camellias and wistaria arranged in long hair-pins stand out above black foreheads, and their tresses, caught at the nape with gilt paper, hang down the back. The priests, playing upon wind pipes, beating drums and chanting dolefully, accompany the dancers.

Many myths and legends there are about this ancient shrine, and a quaint custom among lovers in Nara is to tie bits of paper upon which they have written a vow or petition, to the branches of a unique tree composed of seven kinds of trees twined together when planted and grown together as one, which they regard as an emblem of constancy.

Three miles from Nara is the oldest Buddhist temple in Japan, *Horiuji*, founded by the famous Shotoku *Taishi*, in 608 A. D. Its collection of ancient paintings and sculptures, art in frescoes—the only ones in Japan—are of untold value. These are said to have been executed by a Chinese priest, who came over from Korea. This temple, however, is worthy a description too long to be considered in this writing.

Before Nara was accessible by railway, which now carries numbers of tourists there daily, it was said "hurry, worry, and the rush of events came not near Nara," and notwithstanding the increased traffic and the presence of hotels with foreign accommodations and guests, this seems true to-day.



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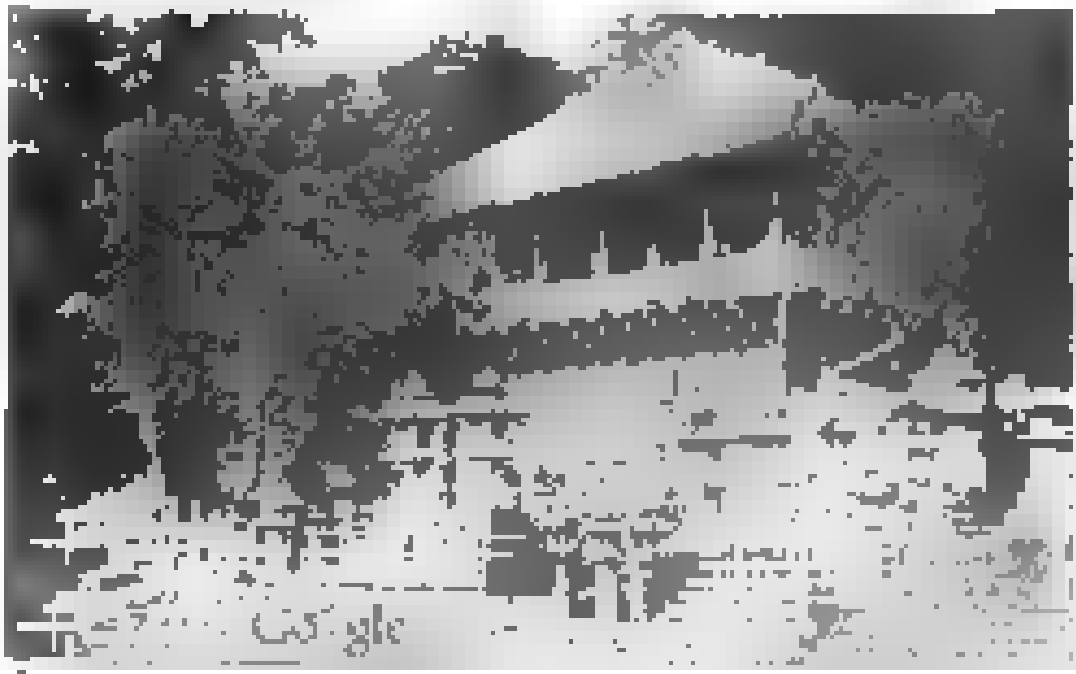

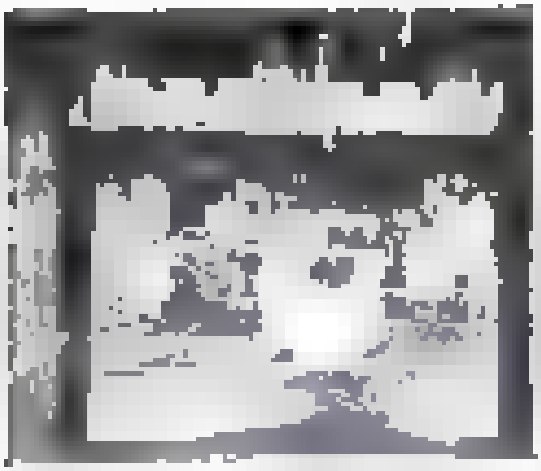

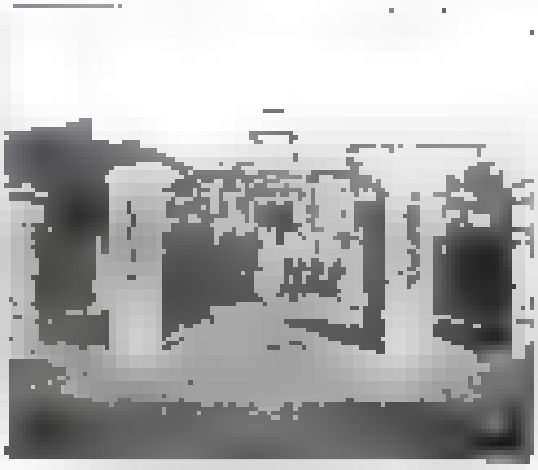

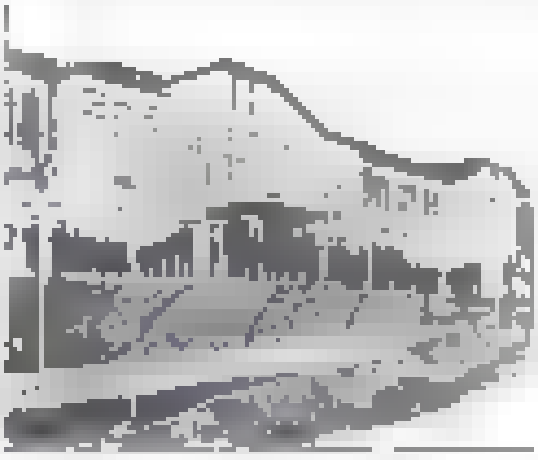

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SANITARY PROGRESS IN KOREA*

THE hygienic administration in Korea was principally conducted by the Sanitary Bureau of the Home Department and the Provincial Governments, including police stations. Yet at times when epidemic diseases prevailed, the gendarmery and the army often cooperated with the administrative authorities for stamping out disease.

In 1909, the authorities concerned paid special attention to epidemic diseases, studying preventive measures even prior to the outbreak of an epidemic. Measures for checking the degenerate habit of opium smoking and indiscriminate morphine injection were also effectively carried out in 1909 as in the previous year.

The work of investigation concerning physicians, private hospitals, pharmacists, midwives, nurses, druggists and medicine peddlers, being also continued, the proper control and supervision of their indiscriminate or injurious practises were not neglected.

The total number of epidemic cases reported during 1909 was 7,880 of which 2,729 proved fatal. Compared with the previous year there was an increase of 4,666 in the cases reported and of 1,831 in the number of deaths. These considerable differences may not represent the actual cases in corresponding years, as the Koreans are still influenced by a habitual disposition to conceal disease, but the increase of cases reported during 1909 was due partly, to the efficiency in the investigation of epidemic diseases with the gradual progress of sanitary administration.

The police force employed mainly for pacifying insurgents during 1908, became better able to participate in sanitary administration in 1909 when the insurgents comparatively decreased. Furthermore, the police organization being readjusted, the police authorities were better able to carry out effective investigation into epidemic diseases.

Cholera and pest in Korea as in Japan were often brought from China by communication. When a few cases of pest broke out in Shimonoseki, in July, 1909, the disease having been undoubtedly brought from China, the authorities concerned immediately caused the police stations in Fusan, Chemulpo and other ports to provide preventive measures against the spread of this dreadful, infectious disease which might be brought into these ports by means of foreign trade with China, and the police stations encouraged the inhabitants to catch rats, which often become means of communicating the disease, by purchasing the rodents. Thus 13,463 rats were bought by the police stations in 93 days up to October, 1909. Of these, 60 dead rats were subjected to careful examination. Fortunately no pest germs being found in them, preventive measures against pest were abandoned by October 6th.

As to the cholera in Korea, it generally breaks out in September, but as it often commences in the early part of summer, the Home Department issued instructions to the local authorities with regard to preventive measures by way of precaution even prior to the outbreak

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of cholera, as early as June 11, 1909. When the outbreak of cholera in Antung, China, was reported in the middle of August, the necessary warning was sent out to all parts of the country, especially to Wiju, Shin-wiju and Yangampo, as these places have close communication with China, and as this infectious disease had been brought from China in 1907, when about 100 cases occurred.

Particular inspection being carried out by the police by visiting each house in north western Korea along the Yalu River, 4 cases were found in an island in the vicinity of Shin-wiju, 6 cases in Yangampo and 1 case in Wiju. As the malady showed a tendency to spread, strict inspection of trains and ships was commenced, and the importation of fish, meat, vegetables, fruits and other things which often became mediums of infection from China, was prohibited.

Fishing and swimming in the Yalu River were strictly forbidden. In addition, disinfecting and other exterminating measures were promptly taken at the points where a case occurred. All these measures being rigorously carried out by the police and gendarmery with the co-operation of the customs authorities, the plague, which at one time had a tendency to prevail in the districts of Wiju and Yangampo along the Yalu River, was finally stamped out by the 1st of October, there having been only 219 patients and 147 deaths.

In Seoul and Chemulpo, several cases of cholera appeared first in the early part of September. The germs were considered to have been brought from Chefoo, China, by a junk engaging in smuggling, and although the authorities concerned exerted their utmost energy for the prevention and extermination of the disease, it spread so that 107 cases were found in a single day on September 24.

The entire police force of the Metropolitan Police Board of Seoul was called out and charged to attend to disinfecting and exterminating work day and night. Yet there being little or practically no hope of checking the epidemic, 50 more policemen were temporarily summoned from the provinces.

The city of Seoul, the capital of Korea, being not only thickly populated, but also the seat of the Court, the Residency General and other important Government Offices being located there, the authorities concerned recognized the vital necessity of expanding the organization for prevention with the object of stamping out the disease.

Consequently a Temporary Plague Prevention Staff was established as a result of conferences held between the Residency General and the Korean Government. The Vice-Minister of the Home Department was appointed to the presidency of the staff, and the Surgeon Inspector Major-General, and the Director of the Police Bureau were made vice-presidents, while a committee was composed of the president of the Taihan Hospital, the Commander of the Gendarmery, the Seoul Prefect, the Mayor of the Japanese Settlement Municipality, the Chief Pharmaceutist and several other authorities, the Police Inspector General, of the Seoul Metropolitan Police Board, acting as chief of the executive committee.

In addition, 8 inspecting committeemen and 13 clerks were attached to the staff. When the first meeting of the committee was held the next day, it was decided to prohibit the use of well-water by the people of Seoul and to purchase the water from the Seoul Water-works (a British Syndicate) and the free supply of this water was commenced. After several conferences, the committee drew up rules concerning the prevention and

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extermination of the plague, of which the principal provisions were as follows: 1. To prohibit the washing of vegetables, other food stuffs, dishes or any thing used for food, in the water of the river, brooks or streams. 2. To encourage measures against flies and mosquitoes. 3. To keep food covered against flies. 4. To close schools, theatres and other public places for the time being. 5. To extend the isolation wards as far as possible. 6. To maintain uniformity of organization for conducting medical inspection, disinfection and transportation of patients and corpses. 7. To inspect and protect water-works. 8. To encourage and supervise private prevention associations.

These decisions were executed by the Police Inspector General of the Metropolitan Police Board acting as chief of the Executive Committee.

Although the authorities concerned encountered much difficulty in exterminating the plague, owing to the ignorance and prejudice of the people and their disposition to conceal disease, the cholera was finally stamped out by the middle of October, in Seoul as well as in Chemulpo, thanks to the strict energetic measures officially taken. The number of patients reached 1,387 and deaths 1,081. For preventive measures against cholera nearly $25,000 was spent by the Korean Government, $6,000 by the Residency General, and $5,000 by the Seoul Sanitary Association.

Of various sanitary provisions in Korea, vaccination being one of the most important, the authorities concerned and the police stations in their jurisdictional districts, caused the officially recognized vaccinators and the non-commissioned official doctors attached to the important police stations to enforce vaccinatons as far as possible in the spring of 1909.

At the same time, over 1,000 vaccinators of inferior ability and immoral character were dismissed, and capable vaccinators were newly appointed. Korean females being prejudiced against a male vaccinator, the Sanitary Bureau had to train female vaccinators, so that Korean girls and women could be vaccinated by operators of the same sex.

In 1909, 25 female operators were first appointed to be officially recognized vaccinators. Of the number, 21 are Japanese and 4 Korean. Ever since, there has been a marked increase in the number of females applying for vaccination. The total number of officially recognized vaccinators reached 686 at the end of 1909, a decrease of 952 as compared with the number at the end of the previous year, while the number of vaccinations reached 680,235, an increase of 135,648 over the year before.

The manufacture of vaccine conducted since 1907 by the Experimental Section of the Taihan Hospital, was transferred to the Sanitary Bureau of the Home Department, in February 1909. The amount of vaccine manufactured during that year was 150,842 tubes, an increase of 38,076 tubes compared with the preceding year. Under a decree issued by the Home Department, regulations concerning the sale of vaccine were promulgated with a view to encouraging vaccination by distributing vaccine at cost price or with a reduction. According to the regulations, the cost of one tube of vaccine (which is sufficient for five persons), is fixed at 2½ cents including the expense of postage. It is furnished for Government offices, hospitals or other associations at half cost, and two per cent. reduction is made for pharmacists and druggists, provided they do not sell a tube for more than 2½ cents to the public.

The work of the Seoul Sanitary Association in cleaning the city, both inside and outside the walls, is gradually producing better results. Especially when the cholera was raging in Seoul in the autumn of 1909, the things accomplished by this Association were by no means small.

The total number of day employes devoted to removing dirt and garbage and cleaning ditches, reached 216,918 during 1909, the total number of Korean houses visited by the employes of the Association during the same year was 38,794, while the Japanese houses were over 10,100, and the total length of ditches cleaned amounted to over 1,222 miles.

According to the accounts of the Association, the total expense incurred during 1909 reached above $80,000 including about $5,000 which was paid as extraordinary outlay during the time

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when cholera prevailed in Osaka, its for instance, a sum of [illegible] was appropriated. There [illegible] was derived from loss of [illegible] and other municipalities, [illegible] per person. [illegible] was paid by the Korean Government [illegible] to the Association, and over [illegible] from the exile of [illegible] from other sources.

As for the work done for the Government Hospital during 1909, the Hospital treated 15,411 in-patients and [illegible] out-patients counted by days, making a total of 1[illegible],[illegible], among whom there were received dispensary treatment were 31,174 Koreans and 5[illegible] Japanese and other nationalities.

The Italian Hospital spent [illegible] 250 in 1909 for its maintenance, showing an increase of 8[illegible],000 over the year previous, and receives from the Government for medical services in the same year, showing an increase of nearly 8[illegible],000. The medical school attached to this Hospital spent 7[illegible],000 in 1909, having with it time 5[illegible] students were admitted to it.

The Italian Hospital was established in Seoul in 1897, as a medical dispensary on a large scale, and partly to organize in dispensary work for the poor. As charity hospital it was [illegible] established and [illegible] by the Government or any public corporation, poor people in the country districts had little or no opportunity to receive adequate treatment. Thus [illegible] the necessity of having such institutions in the country, the regulations concerning charity hospitals were promulgated by Imperial Edict issued in August, 1909, whereby three charity hospitals were to be established respectively in Chyong-jin, of North Chyol-la Province, Chyong-jin of North Chyong-chyong, and Hum-heung of North Hamgyong.

To each hospital, two doctors, [illegible] assistant, a pharmacist and two [illegible] clerks are attached. Although the hospital is not organized as a contagious hospital, they were soon so busy that the hospital received over 1000 dispensary patients on its busiest day, and patients came to the hospitals from remote districts.

There are numerous native physicians who have nothing beyond the old Chinese medicine, and who use ginseng principally, as well as other dried roots and plants. Physicians of this kind are estimated to number 2,500. There are only [illegible] in the realm [illegible] and to the Italian Hospital is simply a measure to train competent Korean physicians. In 1909 Government [illegible] for the practice of medicine were given to 19 graduates of this school. Of students of official recognition for the practice of medicine were first given in 1908, to 7 graduates of a private medical school in Pukchon, the government being [illegible] in social, city testing their qualifications and in practicing the work done in the Seoul Hospital.

As to the control of native practitioners, the Chinese medical [illegible] the matter is now in course of investigation. A Japanese doctor in Korea must have the qualifications according to the provisions of Japanese law and must obtain the approval of the Resident.

Local especially by the necessity of supplying pure water in a more and in places thickly populated, the Government, the Japanese [illegible] Municipalities and others commenced to build water works in 1909. The construction of the Seoul Water-works, commenced by a British syndicate, was completed in 1908, while similar undertakings in Chemulpo, Fusan, Mokpo and Ichiyang were by the Government and Japanese municipalities were all completed by the end of 1909, and the supply of water in these places was commenced in the same year.

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when cholera prevailed in Seoul. As for income, a sum of $125,000 was appropriated. More than $40,000 was derived from fees collected from Koreans at 1 cent a month, and from Japanese and other nationalities at 4 cents a month per person. $65,000 was paid by the Korean Government as a subsidy to the Association, and over $19,000 accrued from the sale of manure and from other sources.

As for the work done by the Government Hospital during 1909, the Hospital treated 25,418 in-patients and 80,898 out-patients counted by day, making a total of 106,316, among whom those who received dispensary treatment were 31,174 Koreans and 582 Japanese and other nationalities.

The Taihan Hospital spent over $94,350 in 1909 for its maintenance, showing an increase of $18,000 over the year previous, and received more than $35,000 for medical services in the same year, showing an increase of nearly $23,000. The medical school attached to this Hospital spent $5,000 in 1909, during which time 50 students were admitted to it.

The Taihan Hospital was established in Seoul in 1907, as a model hospital on a large scale and partly to engage in dispensary work for the poor. No charity hospital having yet been established elsewhere by the Government or any public corporation, poor people in the country districts had little or no opportunity of receiving dispensary treatment. Pressed by the necessity of providing such institutions in the provinces, regulations concerning charity hospitals were promulgated by Imperial Edict issued in August, 1909, whereby three charity hospitals were to be established respectively in Chyon-ju, of North Chyolla Province, Chyong-ju of North Chyungchyong, and Ham-heung of South Hamgyong.

To each hospital, two doctors, an assistant, a pharmacist and two or three clerks are attached. Although two hospitals were opened as late as December, they were soon so busy that one hospital received over 1000 dispensary patients on its busiest day, and patients came to the hospitals from remote districts.

There are numerous native physicians who know nothing beyond the old Chinese methods, and who use ginseng principally, as well as other dried roots and plants. Physicians of this kind are estimated to number 2,500. The establishment of the medical school attached to the Taihan Hospital is simply a measure to train competent Korean physicians. In 1909 Government certificates for the practise of medicine were given to 14 graduates of this school. Certificates of official recognition for the practise of medicine were first given in 1908, to 7 graduates of a private medical school maintained by the Severance Hospital in Seoul, after testing their qualifications and inspecting the work done in the Seoul Hospital.

As to the control of native physicians practising the Chinese method of medicine, the matter is now in course of investigation. A Japanese desiring to practise medicine in Korea must have the qualifications according to the provisions of Japanese law and must obtain the approval of the Resident.

Urged especially by the necessity of supplying pure water in sea ports and in places thickly populated, the Korean Government, the Japanese Settlement Municipalities and others commenced to build water-works in 1906. The construction of the Seoul Water-works, conducted by a British Syndicate, was completed in 1908, while similar undertakings in Chemulpo, Fusan, Mokpo and Pying-yang by the Government and Japanese municipalities were all completed by the end of 1910, and the supply of water in these places was commenced in the same year.

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

V

JUST before his death, Toyotomi Hideyoshi, who had succeeded in bringing all Japan under his power and rule, summoned to his side the renowned Tokugawa Iyeyasu and five other generals, and requested them in pleading terms, to act, after his death, as guardians of his son, then a boy of six.

More than willing to acquiesce to his wish, they actually sealed with their blood a solemn compact pledging themselves to be loyal supporters of Hideyoshi's son.

It was not long after the death of the great *Taikosama*, however, before astute and crafty Iyeyasu began active measures to carry out plans he had laid to take the reins of government into his own hands and establish a dynasty of Tokugawa rule.

When Iyeyasu's real motives became evident, from the fact that his action was inimical to the interests of the Toyotomi family, the generals who had had enjoyed the favor and beneficence of Hideyoshi, came forward to champion the cause of his son, and formed a strong coalition against Iyeyasu. All the *daimyo* who held similar views joined the ranks of the Toyotomi supporters, under the leadership of Mori Motonari.

Shimadzu Yoshihiro had enlisted his forces on the Toyotomi side by way of expressing his gratitude to the illustrious Hideyoshi.

Soon the country was aroused, and one of the most momentous crises in Japanese history had arrived. Affairs had reached a point where the nation was almost equally divided on the question, and a decisive movement was about to be made.

On the plains of Sekigahara in the province of Mino, October twenty, 1600, a memorable battle took place, and Yoshihiro displayed his wonted valor and genius in warfare, opposing two of the most noted of Tokugawa's adherents, Ii and Honda.

By noon it was seen that the opponents of Toyotomi had the advantage, and Yoshihiro's branch of the western army was entirely hemmed in. When Yoshihiro found the odds so heavy and their escape apparently impossible, he declared his intention to die, but was implored not to sacrifice his life uselessly, and presently he succeeded in effecting a flight to the south with two hundred of his men. Even then he desired to turn back and renew the struggle, and only after much persuasion were his men able to induce him to desist from further futile effort.

Being pursued by the enemy their opportunity for food and rest was small; both leader and men had become exhausted and it finally became necessary for Yoshihiro to discard his armor; but he struggled on with his now very small band of followers, sharing with them whatever food was obtainable and making himself their comrade in the truest sense of the word.

His soldiers, always impressed by his

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and in old age to be dependent on her children. That a woman should be gentle and virtuous; that she should take great care to bring up her sons from earliest infancy, in the true tenets of *bushido* and away from [illegible] things, and wickedness and vice.

When one of his followers was blessed by the birth of a son, after a proper time Yoshihiro called the parents into his presence and taking the child into his arms and caressing it, he would address it thus: "What a striking resemblance you bear to your father; when you grow up to manhood you must not be unworthy of your parent; do not neglect either literary or military pursuits, and be a glorious *samurai*, the true treasure of the country."

In order to appreciate the above in its proper light, it must be remembered that during the feudal days of Japan the *daimyo* [illegible], in his own domain, an autocrat vested with absolute power over the lives and property of his subjects. He was, at the same time, a kind of patriarch over a great family of clansmen.

The fact that Prince Yoshihiro, notwithstanding he was privileged to rule his subjects absolutely, was so magnanimous, accounts for the great love and reverence with which he has always been regarded.

When he was about to die, and had grown too weak to partake of food, it is said his attendants would arouse him by saying, "the enemy is near at hand," which would revive him sufficiently to enable him to take nourishment. He passed away peacefully at the advanced age of eighty-five.

During the three hundred years of peace that followed, Satsuma clansmen were [illegible] of [illegible] of their [illegible] to imitate [illegible] the qualities in the [illegible] of [illegible]

(*To be continued.*)

magnanimous character, were now [illegible] deeply so, and their devotion seemed ever increasing [illegible] when only a little [illegible] of food was to be had, [illegible] he offered to divide it with them. After much suffering Yoshihiro finally [illegible] his home with but twenty or so men.

In his "Memorial" [illegible] of the [illegible] of Iyeyasu's opponents were put to death by him, and many influential [illegible] were deprived of their estates, [illegible] in part or in whole; but the same [illegible] Prince Shimadzu's [illegible] his [illegible]

He had fought valiantly [illegible] against heavy odds and his defeat was not attributable to lack of his [illegible] bravery and that of his men served as a [illegible] example to the clansmen of [illegible] [illegible] the case with [illegible] sympathy and [illegible] fellow clansmen, were [illegible]

[illegible] the exercise of his authority and power [illegible] sought to gain control by love and sympathy, and his rule was [illegible] like those [illegible] for his [illegible] respect [illegible] his kind treatment and [illegible] for their welfare [illegible] to him.

[illegible] to grant [illegible] upon the [illegible] summoned to the [illegible] the Prince. He would [illegible] the proper conduct of [illegible] that it was the duty of a woman [illegible] to obey her parents, and [illegible] her husband,

magnanimous character, were now doubly so, and their devotion seemed ever increasing. When only a bare morsel of rice was to be had, they wept when he offered to divide it with them. After much suffering Yoshihiro finally reached home with but twenty of his men.

Ishida Mitsunari and several of the leaders of Iyeyasu's opponents were put to death by him, and many influential chiefs were deprived of their estates, either in part or in whole; but for some reason Prince Shimadzu was allowed to retain his entire domain.

He had fought valiantly and well against heavy odds and his defeat was not inglorious, and incidents of his daring bravery and that of his men served as inspiring examples to the clansmen of Shimadzu. Yoshihiro was one of the bravest of their princes, having been engaged in constant warfare from early youth; but the bravest, at the same time, may be the gentlest of men and this was the case with this famous warrior. Sympathy and compassion for suffering fellow-creatures, were among his strongest attributes.

He did not try to rule his men by the mere exercise of his authority and power, but sought to gain their hearts by love and sympathy, and his relations with his retainers were more like those between father and sons, or brothers, for his retainers responded to his kind treatment and consideration for their wellfare, and showed wonderful devotion to him.

According to old accounts of his life, it is said he made it a practise to grant an audience to a clansman upon the occasion of the man's marriage, when the new bride was also summoned to be advised by the Prince. He would instruct her as to the proper conduct of a wife, telling her that it was the duty of a woman, when a child, to obey her parents, and when married, her husband, and in old age to be dependent on her children. That a woman should be gentle and virtuous; that she should take great care to bring up her sons from earliest infancy, in the true teachings of *bushido* and away from temptations, unrighteousness and vice.

When one of his followers was blessed by the birth of a son, after a proper time Yoshihiro called the parents into his presence and taking the child into his arms and caressing it, he would address it thus: "What a striking resemblance you bear to your father. When you grow up to manhood you must not be unworthy of your parent; do not neglect either literary or military pursuits, and be a glorious *samurai*, the true treasure of the country."

In order to appreciate the above in its proper light, it must be remembered that during the feudal days of Japan the *daimyo* of a clan was, in his own domain, an autocratic chief with absolute power over the lives and property of his subjects. He was, at the same time, a kind of patriarch over a great family of clans-men.

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During the three hundred years of peace that followed, 'Sekigahara' was the word that spurred youths to deeds of valour and incited them to emulate the qualities in the noble leader of their defeated clan.

(*To be continued*)

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OLD POEMS

Translated From the Japanese

BY H. SAITO

NARA

The ancient
Capital of Nara doth present
Her famous cherry-tree of eightfold bloom,
Within the present Ninefold Walls to scent
The presence full august with its perfume.

SUMMER

The spring is past,
And summertide methinks begins to run,
For thou art turned all snowy white
With garments drying in the splendent sun,
O Amano Kakuyama's Height!

In *Classic Japanese Poets*

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THE THIRTY-THREE PLACES

IWAMA-DERA, the twelfth, of the Thirty-three Places, is situated in Setagori, Omi Province. It is also known as Iwamagori Shōhōji, and was founded by a very learned priest, Taicho, of Echizen (717-723).

Tradition relates that Taicho, after wandering through all parts of Japan, finally came to Omi, where he took shelter for the night under a tree. At midnight he was aroused by hearing the recantations of the Darana, Buddhist canonical book; wondering from whence the sounds came, he investigated and discovered the sounds arose from under the tree. This inspired him with religious fervor; he therefore set to work to cut off part of the tree and carve an image of the goddess Kwannon with a thousand arms (*Jinshu Kwannon*), and in the breast he put a copper image of Kwannon with eleven faces, the larger figure being four feet two inches in height; and this is the deity for which the present temple Iwama-dera was founded.

Another story is told of this locality. A devout believer in Buddha living in Echizen, built a pagoda on the summit of Mount Kugami, which was destroyed by a storm three times in succession. Taicho, of the above temple hearing of it, ordered the pagoda again rebuilt; upon its completion, another severe storm set in with loud peals of thunder. Taicho remained by the pagoda and remonstrated with the thunder, at the same time reading aloud the canonical book of Hokkekio. The thunder replied that the mountain was afraid that Buddha would take it away by the erection of the pagoda, so requested the storm to destroy the same. Taicho censured it severely and forbade it making any more noise in the future within the distance of forty square *ri* (hundred square miles) of Kugami, and since that time the pagoda has stood undisturbed. A special amulet is issued by this temple said to protect one from all dangers of a thunder-storm.

The *goyeika*, or prayer, reads: Whatever the life may have been in the other world, whether of a bird or insect, when once one comes to Iwama-dera, the beneficence of Buddhism is deeply felt and the sound of the recantations of canonical books reverberates upon one's ear with a clear and purifying sound like the breeze from a pine tree, and notwithstanding the sins committed in the previous existence one can in this world bathe in the sunshine of Buddha's beneficence.

Ishiyama-dera, near Otsu, in Omi, is the thirteenth, and the temple is located on the summit of Ishiyama. The principal deity is Nioirin Kwannon, a statue sixteen feet in height, carved by Ryoben Sojo, the priest who founded the temple. The legend concerning its origin is as follows:—

During the reign of Emperor Shomu (724—748), a great statue of Buddha was erected in Todaiji, of Nara; upon its completion and at the time of gilding the figure it was found that there was not sufficient gold to cover one quarter of it. The Emperor then ordered the priest, Ryoben, to proceed to Mount Yoshino, in Yamato Province, which was supposed to contain vast quantities of gold ore, and pray to the deity of the

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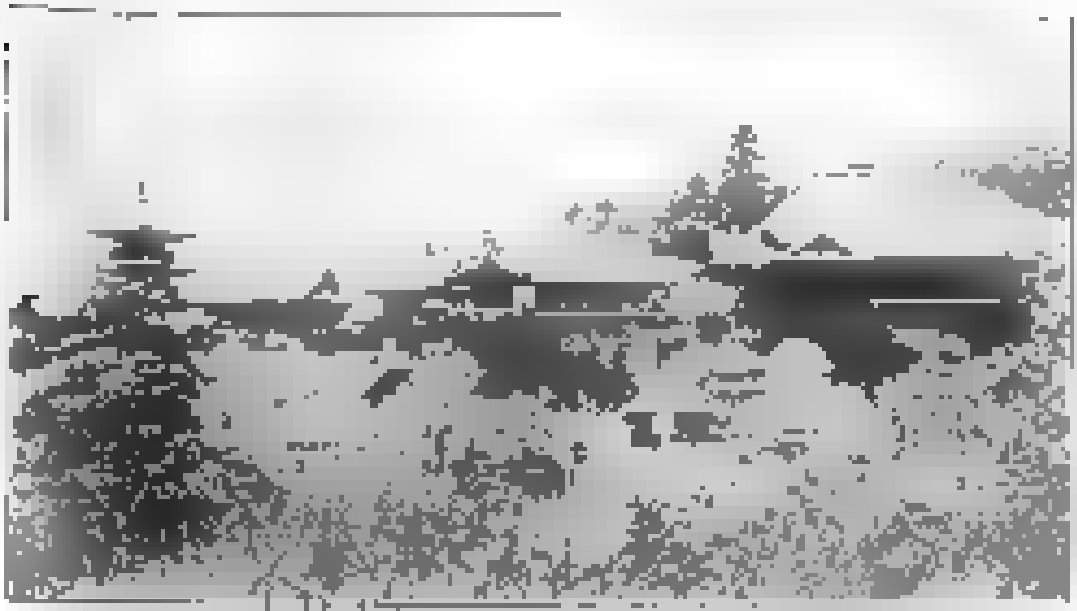

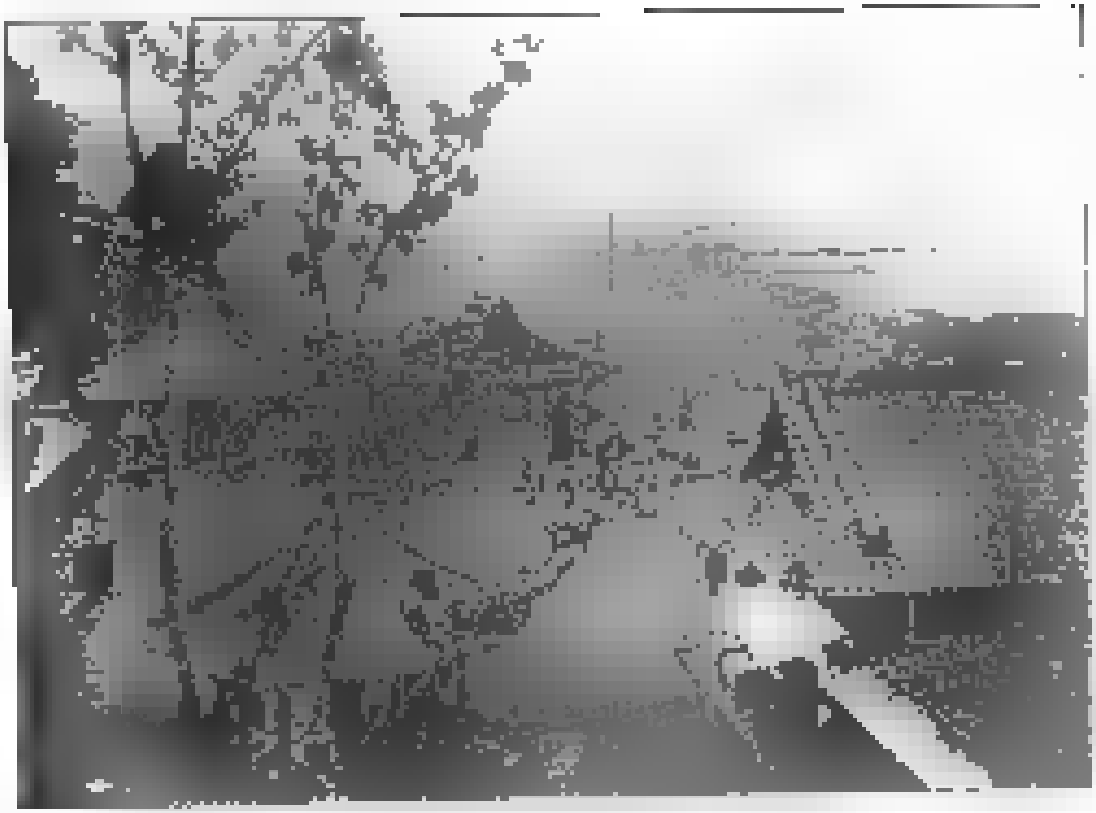

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mountain, Kongozō for power to find the precious metal. On arriving there and fervently praying, he fell asleep, and dreamed that Kongozō appeared to him and said: "It is allowed to take the gold of this mountain at will, but there is a mountain in Seta, Omi Province, that is a sacred place; if you will go there you will be able to obtain all the gold you require. The priest did as directed in his dream, going at once to Ishiyama, in Seta.

He saw an old man sitting on a stone, at the edge of a pond, fishing. On inquiring who he was, Ryoben was told that he was master of the mountain, Hira Miojin, and that the place was sacred to the goddess Kwannon; thus saying he suddenly disappeared. The priest then built a cottage by the stone and having consecrated the image Nioirin Kwannon, which he had preserved, prayed fervently, recanting the canonical books. After a short time, a rich gold mine having been discovered in Oshin, a great amount of gold was offered as tribute to the Imperial Court at Kyoto. The Emperor rejoiced and was confident that it was the result of the priest's fervent prayers. He therefore ordered the temple to be built in commemoration thereof, and the priest placed the image of Nioirin in the breast of the Kwannon statue. When the main temple was burned in 1078, the image of Nioirin is said to have been seen flying out of the fire and to have suspended itself on the branch of a neighboring willow tree.

A famous Japanese authoress, Murasaki Shikibu, wrote her masterpiece in this temple, where she stayed for a long time. The desk, slab and brush which she used are preserved to-day among other valuable treasures of this temple.

The *goyeika* is as follows:—

Although belief may not be deep, and our spirit in praying to Buddha for happiness, not so fervent, the power of Buddha, whose heart is full of love and magnanimity to save mankind being as strong as the stone of Ishiyama, the realization of prayer is sure to be forthcoming.

Mii-dera, at Otsu in Omi, number fourteen of these Holy Places, another name for it being Omjoji, is situated on the shore of Lake Biwa.

A legend says that during the reign of Emperor Tenji, Prince Otomo built a temple called Sofukuji. In a dream he met a priest who told him of a sacred place in a mountain north-west, to which he was directed to go. He sent one of his retainers to the place indicated in his dream — that where Mii-dera now stand — and there found a cottage in which lived a priest, who told him that the mountain had been associated with the Buddhist religion for a thousand years, after which he disappeared.

The temple was founded by Emperor Temma (685), its priest being Kyodai Osho; but it came under the control of Chito *Daishi* (856). Its principal deity is Nioirin Kwannon, said to have been made by the last named priest.

The *goyeika* reads thus:—

Life comes and goes; this world is inconstant and transient, but on hearing the sound of the bells of Mii-dera, the appreciation of Buddha is well understood and all doubts of the future are dispelled.

Ima-Gumano, at Kyoto, in Yamashiro, is the fifteenth place. Its Kwannon is the eleven-faced, two feet in height, and was made by the priest Kobo *Daishi*.

Legend relates that Emperor Go-Shirakawa (1156-1158) suffered from chronic pains in the head. Prayers were offered at all shrines and temples

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[illegible] the Emperor for his recovery, but to no avail; a year later, however, were allowed to Kamino Gonzen, the Emperor's son, was immediately relieved; consequently he had great veneration for this god. But this shrine being quite distant, he could not go to pray as often as he wished, so built a smaller shrine [illegible] part of Kyoto, where a duplicate statue had been made by Kobo Daishi, and named it Ima-Gamino, with the regular festival for prayer.

The legend runs as follows:

Although the pledge of Jimmu to save mankind has been completed from ancient times, it was never appreciated so much as when prayer was made to Ima-Gamino.

Kyomizudera at Kyoto is number sixteen. The principal deity is Kwannon of a thousand hands and eleven faces. Tradition states that a priest named Enchin, living in a temple at Kojima-dera, in the province of Yamato, was a devout believer in Kwannon. In a dream he was informed that if he wished to worship the true Kwannon, he should go to Mount Yugeto Yamashiro Province. Consequently he went to Kyoto, where he met with a low, old man covered with white rags, who told him that he had been patiently waiting for him for a long time. He explained that he was a hermit called Gyoyo Kosei, and a devout believer in Buddha. Pointing to an old tree, he told the priest that it had been there ever since Buddha had made his appearance on earth, and that if a statue of the Juro Gon was carved from this tree, a person would appear who would erect a temple. It took Enchin three years and three months to complete the statue, but when completed, there appeared the celebrated warrior, Sakanouno Tamuramaro, who became the patron and built the temple at Kiyomizu, which also includes statues of the Nikkan-o and Sagyo Jizoson as accessories.

Kusun-dai Kiyosaburo, a loyal subject of the above Emperor, was a great believer in this Kwannon, and tradition says that when the Castle of Chihaya was besieged by the enemy, he escaped and passed before the camp of the enemy, but was discovered, and shot by an arrow. But later when his back was examined it was found he was not injured the arrow having hit the canonical book, Hannyakyo, which he carried.

This place is considered one of the celebrated sights in Kyoto, the temple being built on a hill-side, which commands a superb view of the whole city and surroundings. It has consequently been a great attraction from ancient times to the present day, and most popular among the devout who in their fervent religious belief would jump from the floor of the platform down the precipitous height, believing that no injury would result therefrom. But a fence has now been built to prevent such rash acts.

The legend is:

If the pure waters of Otowa-no are imbibed, the mind becomes light and pure.

(To be continued.)

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throughout the Empire for his recovery, but to no avail; when, however, prayers were offered to Gumano Gonzen, the Emperor was immediately relieved; consequently he had great veneration for this god. But this shrine being quite distant, he could not go to pray as often as he wished, so built a temple in the south-eastern part of Kyoto, where a Buddhist statue had been made by Kobo *Daishi*, and named it Ima-Gumano, whither he repaired for prayer.

The *goyeika* runs as follows:

Although the pledge of Buddha to save mankind has been conspicuous from ancient times, it was never appreciated so much as when prayer was made at Ima-Gumana.

Kiyomizu-dera at Kyoto is number sixteen. The principal deity is Kwannon of a thousand hands and eleven faces. Tradition states that a priest named Enchin, living in a temple at Kojima-dera, in the province of Yamato, was a devout believer in Kwannon. In a dream he was informed that if he wished to worship the true Kwannon, he should go to Mount Atago, in Yamashiro Province. Consequently he went to Atago, where he met with a hoary old man covered with white hair, who told him that he had been patiently waiting for him for a long time. He explained that he was a hermit called Gyoyei Kozi, and a devout believer in Buddha. Pointing to an old tree, he told the stranger that it had been there ever since Buddha had made his appearance on earth, and that if a statue of the Pure One was carved from this tree, a patron would appear who would erect a temple. It took Enchin three years and three months to complete the statue, but when completed, there appeared the celebrated warrior, Sakanoneno Tamuramaro, who became the patron and built the temple at Kiyomizu, which also includes statues of Sho Bishamon and *Shogun* Jizoson as accessories.

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The *goyeika* is:

If the pure waters of Mount Otoba, are imbibed, the mind becomes light and pure.

(*To be continued*)

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THE CULTURE OF KAKI

By MARQUIS MATSUDAIRA

THE Japanese persimmon, called *kaki*, belongs to the ebenaceæ, its scientific name being *Diospyros Kaki*. It is a deciduous tree having broad lustrous leaves which fall in late autumn, showing a beautiful red color. The tree lives many years and often becomes thirty feet high with a trunk two feet in diameter.

It resembles monæcious plants, but is not truly monæcious. It has two kinds of flowers, one being pistillate, the other staminate; both having white, square-sided petals upon remarkable calyxes. The pistillate flowers are quite large, and have well developed pistils and very retired stamens which contain little pollen. The staminate flowers are comparatively small, and have well developed stamens containing an abundance of pollen and very retired pistils.

The pistillate flower always bears fruit, but the staminate flower seldom does. Commonly the improved varieties of *kaki* have pistillate flowers. The varieties which are furnished with both flowers are very rare.

Staminate flowers of *kaki* trees are produced in the leaf axils of comparatively tender shoots; but the fruit buds which contain the pistillate flowers occur on strong shoots. Weak twigs situated on a lower or inner part of the tree, and weak shoots on the lower part of mother twigs have wood buds only.

Among the buds of one shoot, a terminal bud and a few near the top are fruit buds, and all the other lower ones are wood buds. The distinction between these two kinds of buds can be made easily, the fruit bud having a swollen appearance, and the wood bud being small, thin and flat. The lower three leaves in a young shoot bear only wood buds in their axils; but axils from the fourth to sixth or seventh leaves every one produce a pistillate flower, which, in the following year produces no bud at all, remaining an empty space.

Kaki trees are native in Japan and widely scattered. They grow better in a warm climate, therefore in the central and southern parts of the country are the trees which produce choice fruit; but the tree grows well and bears, even in the northern provinces. In the hills throughout the land can be seen species of wild *kaki*, but the fruit is, of course, inferior, though it can be eaten.

Dry, gravelly soil is the best fitted for the tree, but it also grows in clayey soil, or, for that matter, in almost any kind. For this reason, and its fruit being well liked, it is always planted around the home, and can be seen at almost every house in every province except in the center of a city. These home trees are usually left to their natural growth, little attention being paid to their cultivation.

Formerly, even where a large number of trees were planted for supplying fruit in the market, *kaki* trees did not receive the attention given to apple and pear trees, being allowed to become tall, without any proper management or cultivation.

I was not satisfied with this method and believed *kaki* could be improved in quality by giving careful treatment. For this reason I planted a *kaki* orchard and gave the trees proper care; that is manuring, pruning, protecting from injurious insects, etc. I established a method of cultivation which I am prac-

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thing on my farm, getting good results.

There are many kinds of *kaki* trees; some are planted simply for the purpose of timber, while others are grown for obtaining the astringent juice from the young fruit; but the kinds which are planted for the fruit to be used for food are classified in two large groups, sweet and astringent, but the number of good varieties is not great.

In sweet *kaki*, the astringent property disappears from the flesh of the fruit as it approaches the ripening period; but the astringent variety requires some process of treatment to effect de-astringency. The former can be eaten as soon as ripe and are suitable for the table in their fresh state, but they are not suitable for shipping owing to the difficulty of packing them so that they will not crush, and for that reason the cultivation of sweet *kaki* is rather limited. The best varieties at present are: "Miyakume," "Daidaimaru," "Gosho," "Fuyu" and "Jenjimaru."

Astringent *kaki* can not be eaten in their fresh state, but are preserved in several different ways, in which de-astringency takes place. The most common method for de-astringency is immersing fruit of moderate hardness in hot water in which it is allowed to remain from twelve to twenty hours; but the best results are obtained by what is called the Japanese wine method, for which an emptied Japanese wine cask of about seventy litres capacity is used. Astringent *kaki* are packed in it and sprinkled with about one litre of Japanese wine (made from rice), and the lid put on tightly. After a week they become sweet and ready to eat. Alcohol is sometimes used instead of wine, in which case only half a litre is required, and de-astringency takes place in four days. The varieties best suited for both methods are: "Yemon," "Saijo" and "Saburoza."

Drying is another way by which the astringent *kaki* may be made sweet. This is done in the sun, after the fruit has been pared; it is then boxed, resembling, somewhat, dried figs, and is very sweet and delicious. For manufacturing dried *kaki* the following varieties are celebrated: "Hachiya," "Shihubyakume," "Saijo" and "Mino." Astringent *kaki* which are allowed to remain on the trees to become over-ripe also lose their astringency, but the flesh, though sweet, is too mushy to be handled in the market, and such fruit is only suitable for home use. "Daishiro" and "Gionbo," are such varieties.

Young *kaki* trees are propagated mostly by grafting, as that is easily done and budding is difficult. The season suitable for grafting is early spring, a little later than the grafting of apple and pear trees may be done. For stock, the same seedlings are commonly used; sometimes the propagation of stock is made by root cuttings, but when two years old, it is more generally grafted.

As a rule *kaki* trees are injured by replanting, and if grafted by stock dug up, the results are often failures. Therefore it is the common way to plant the yearling seedlings or yearling cuttings in nursery rows, and the next spring the grafting is done in the field.

Old *kaki* trees may be easily top grafted, and in this way the old trees are often worked for the sake of improving the variety. But the method of grafting is selected according to the size of the stems or branches; that is, for large stems whip grafting is applied; for small branches cleft grafting is better. Side grafting may be easily accomplished in these trees, and by this method the deficit of branches in the necessary place on the stem may be repaired.

The suitable distance for planting is

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from eighteen to twenty feet, according to the degree of pruning which the cultivator will follow. In all cases, it is recommended to allow a wider space than for apple planting, because the trees can not be pruned short, as they have the nature of bearing upon the upper parts of strong shoots, and although some pruning may be done, the trees become gradually enlarged, and if the branches of neighboring trees are allowed to meet, they become damaged, and the crop is greatly diminished.

The root system of a *kaki* tree differs from that of other fruit-trees in that it has a fleshy texture; it has many lateral roots, especially fibrous ones, and for this reason, in planting it, the hole must be made large and deep, so as to assure vigorous growth by giving the roots ample room for development, and a large quantity of compost put in.

A *kaki* tree commonly grows little for two years after being planted, but after three years it commences vigorous growth, and after four or five years the first crop of fruit is to be had, and after eight or ten years the tree is at its best bearing period, which continues for a very long time compared with other fruit-trees.

Manuring is to be done twice yearly; in early summer and fall; for the former such fertilizer as bean or rape cake is preferable, but for the latter a quicker manure is recommended. Nitrogenous substance is indispensable, but it is also necessary to add some potash, which not only increases the fruit crop, but improves its flavor. For this, wood or straw ashes are commonly used, in the fall. It is important to consider the quantity of nitrogenous manure, as for young trees a considerable amount is needed, and for bearing trees over-manuring is most damaging.

On my farm, the *kaki* trees have been pruned with the object of keeping a standard dwarf size, which might be called a tall bush. The idea is to have a cylindrical head on a brief stem; the head having a height of some twenty feet, and a diameter of twelve, while the stem is about two feet high. The branch group of the head is made empty in the center, and has three or four rows of lateral branches horizontal in every direction, and every space is arranged to have filled with fruit twigs. The frame of the form is made from five or six main branches well arranged with open spaces. From the frame branches lateral main branches are put out which are furnished which numerous twigs at the ends by branching several times. When the height of the main branches nearly reaches the limit, the branches produced at the ends are arranged at the top of the head in every direction. Pruning must be continued every year through all parts of the tree after the above form has been developed, and before that twice yearly until the trees are five or six years old, after which only winter pruning will suffice.

If the pruning be done carelessly, considering only the length of the shoots, fruit buds will be cut off, and the tree will be barren the following year. Only the terminal bud should be cut, allowing two fruit buds to remain on the shoot. Weak shoots which have no fruit buds may well be cut off to provide for strong shoots the next year. But the growth at the top of the tree should be cut without regard to fruit buds, so as to preserve its standard size and strength.

It is the nature of fruit-trees to bear abundantly on alternate years, requiring a period of rest, and this is most pronounced in the *kaki*, if left uncultivated. From various experiments I have found the only method of correcting this habit

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to be careful manuring, pruning and thinning. By manuring, strengthening the bodily condition of the tree; by pruning, diminishing the useless waste of nutrients and strengthening useful new shoots; by thinning, controlling the number of *kaki* and distributing the resting shoots. In this manner a crop of choice fruit can be produced yearly, as has been proved and practised on my farm.

Kaki thinning may be done at two intervals; the first taking place the middle of June, when the fruit is cut so as to leave but one *kaki* on every new shoot. By the middle of July the trees may be gone over again and the fruit examined carefully so that only well formed and perfect *kaki* may be allowed to remain, any damaged by injurious insects being cut away. A suitable degree of thinning to be followed is to allow one *kaki* on a slender mother shoot which has also one or two new shoots; two to a stronger shoot which has three or four new shoots, and several to a real stout mother shoot.

Kaki are much injured by fruit-borers, the larvæ of small moths of which there are three common species: *Argyresthia Conjugella, Tineidæ,* the larvæ living between the calyx and the fruit, causing it to drop off; *Corpeapsa Persicana, Grapholithidæ,* the larvæ living in the center of the fruit, which gradually softens and drops; and *Astura Punctoferalis, Pyralidæ,* the larvæ living in the fruit flesh near the calyx, also causing the fruit to fall.

For protecting from these insects, bagging is the safest method. The bags may be made from old newpapers, and should be about six by eight inches in size. The bagging should be done in the middle of July, just after the final thinning has been completed. It is not necessary to remove the bags until the crop is ready to be gathered, as, unlike peaches, the fruit in the bags has the same color as when exposed to the sun.

The ripening period of *kaki* varies according to the kind; an early variety can be gathered the last of August, and a late variety does not ripen till the last of October, so that generally, there is a plentiful supply during the interval from August to December. *Kaki* differs from other fruit in that it will remain on the tree long after ripening without being spoiled, its flavor being really improved thereby.

Among the varieties of sweet *kaki* a few show a small black point at the top when beginning to ripen, and the texture of the skin also changes. There is usually some astringent fruit even on the sweet *kaki* tree, and this, lacking the above features, may be easily distinguished from the good and thrown out before marketing. Astringent *kaki* are mostly of late varieties, and are gathered before fully ripe for perserving.

A variety of the sweet series called "Genjimaru" possesses staminate flowers and is rich in healthy pollen, to which is attributed the fact that its produces no astringent fruit whatever. It was discovered on my farm that varieties of sweet *kaki* producing only pistillate flowers, which stood neighboring the "Genjimaru," produced almost all sweet fruit, while the same variety in another location produced much astringent fruit. This was due, in the first case, to the pollen supply obtained from the near by "Genjimaru," and in the last to the absence of pollen, which illustrates the advantage to be gained by mixed planting.

Choice *kaki* weigh about one third pound each, sometimes half a pound. There are eight seed chambers, but all of these seldom develop seeds, and it is not rare to find them quite seedless.

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AGRICULTURAL ACTIVITIES

By CHOJIRO ITO

MEMBER OF THE HOUSE OF LORDS

JAPANESE agriculture has two striking characteristics: one, the smallness of its scale; the other, the lack of pasturage. The entire population of Japan is figured at 51,300,000 of which 30,000,000 (60% of the total population) are farmers; thus we see that Japan is an agricultural country.

The land under cultivation by these farmers is 14,700,000 acres, 14.7% of Japan's total area. The land under cultivation may be distributed as follows:

Farmers owning or renting	2	acres	of	land	50%
" "	4	"	"	"	50%
" holding	12	"	"	"	14%
" " above	12	"	"	"	1%

Compared with the farming in Europe and America we find that the scale is small and the farming intensive, attributable to the narrowness of the land and density of population. Other considerations have to be made also in accounting for these facts.

(1) The people have a cereal for their staple food, so that they are not meat eaters; (2) the land for pasturage and for raising low priced crops is limited, and (3) there is little necessity for the use of animals in the fields owing to labor being so cheap and plentiful. All these causes differentiate agriculture in Japan from that of other countries. Stock-farming is undeveloped, its place having been taken up by tillage. It almost baffles the conception of the Japanese when they are told that the capital of stock-farming in the German Empire amounts to 8,000,000,000 marks, with annual returns amounting to 5,000,000,000 marks.

Recently, however, both the Government and the people have paid attention to making the best of their productive capacity, so that the use of milk has gradually increased, contributing a great deal towards the development of stock-farming, in which we are so far behind the countries of Europe and America.

Japan may most appropriately be called an agricultural country run by small farmers, who make it their chief business to cultivate land without engaging in stock-farming. One half of these small farmers are tenants. The area of the land cultivated by tenants is far more extensive than that owned by farmers. Therefore, it may not be altogether amiss to regard our agriculture as based upon the system of tenantry.

According to the latest investigation of the Department of Agriculture and Commerce, the profit realized by land owners against land capital is 5.6%, and that by farmers is 5.1%, showing that small farmers have less profit than large ones, and are being reduced in their productive capacity from year to year owing to the heavy burdens imposed upon them.

The land tax ten years ago was 3.3% of the value of land, but at present is 5.5% of the same, which, together with the local taxes, shows the ratio of 12.5%. The public taxes per acre show an increase of 27%. Farmers are actually taxed twice as much as business men.

No wonder that under this condition

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the small farmers are being absorbed by large landed proprietors, their land mortgaged and they becoming tenants. During the past five years, 10 % of the total amount of land under cultivation changed hands, its former proprietors becoming tenants, which fact proves the correctness of my statement.

It is observed by some that our agriculture does not go in parallel lines, with the increase of our population, so that Japan, which was an exporting country up to the year 1905, has now turned to be an importing one. But the fact that since 1890 rice production has increased 20 % and the population but 17 % convinces us that with improvement in agriculture, the supply will be sufficiently increased to meet the increase in population.

It is generally computed that the area of first grade paddy fields in Japan equals 45 % ; that of middle grade 40 % ; and that of the lowest grade 15 % of the total area under cultivation. The first grade paddy fields are in the hands of peasant proprietors, and both middle and lower grade fields are cultivated by tenants. This fact accounts for the degeneration of the quality of the land. With the gradual development of commerce and industry, young men from farming villages flock to the cities where they are employed as shopkeepers or in factories. Such a tendency forms economic and moral problems which cannot be left disregarded even for a day.

The Japanese-Russian war offered a splendid opportunity for making exertions, on the part of agriculturists, for the cause of the country. These considerations induced me to unify the relations between the Ito family and its tenants, numbering three thousand and living in eleven counties, under the regulations of the Agricultural Association of the Ito family; one hundred representatives of the tenants comprising the active body by whose decisions all the items regarding the improvement of agricultural affairs are determined.

The former autocratic actions of landowners have been changed into those of constitutional methods. The general meeting of the Agricultural Association of the Ito family is the fountainhead of their agricultural improvements, and the headquarters of the staff in charge of various plans; it also may be regarded as a sort of club meeting at which tenants congregate to seek comforts and pleasure, for it is a social gathering on a large scale.

For economic improvements, a credit guild with advances amounting to $25,000 and savings to the amount of $3,000 was formed, and for the improvement of the technical side of agriculture, meetings for appraising and competitive exhibits are held. A ladies' society was organized in connection with which lectures are given in order to widen the scope of their information and improve the manners and customs of the people.

The object of the Association comprises three great works with various items relating to the improvement and development of agriculture and of the tenant cultivators. Those who do not join the Association are not allowed to control or occupy land belonging to the Ito family. The three great works of the Association are the Exhibition of Rice by the tenants, the Credit Guild and the orchard.

The Association makes it its main object to effect agricultural improvements in co-operation with various systematic Government agricultural associations, the idea being to realize what these associations plan. I am at present the president of the Hyogo Prefectural Association, but as the landowner, can

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more easily approach tenants and become acquainted with their condition than can a prefectural, county or other Government agricultural association official, so that I have been able to accomplish profitable results through my personal interest in them.

In November, 1904, the first meeting was held and the Association was organized, and the general meeting to be held yearly in January was decided upon. The members are free to be present at the general meeting as well as being represented. I became president of the Association, and a superintendent was appointed over every thirty members, so that there are about one hundred superintendents, who act as councilors and represent members under their charge, plan the general meeting of the Association and examine affairs connected with the resolutions of the meeting. As a matter of fact, the prosperity of the Association depends upon these councilors; they have had control of tenants and tenancy for generations, and being posted on all conditions therewith, act between the Ito family and the tenants so as to bring about harmonious relations and better understandings. They attend to the collection of rice from the tenants, to its disposal, and see to the payment of taxes; they investigate the degree of bad crops in time of famine and mark the discount of tenants' charges, making all necessary reports on measures of relief for damages caused by wind, water or fire.

Work being undertaken for the improvement of Japanese agriculture consists of training and encouragement in proper selection of seeds; the distribution of selected seeds; the exchange of seeds and sprouts; the use of improved implements and manure; protection against injurious insects; better rice packing, and a competitive Tenants' Rice Exhibition.

For constructive improvement, the adjustment of paddy fields and other public works are duly considered, and the Credit Guild maintained, and to encourage by-production bee keeping, poultry raising, sericulture and the cultivation of fruit and flowers are promoted and competitive exhibitions held.

The Rice Appraising Meeting has been held yearly for a number of years; though at first confined to one district, it gradually extended. The rice for exhibiting is taken from any of the bags of rice raised by the exhibitor, so as to avoid the evil of accepting a special produced offered to win the prize, but which is never representative of the crop delivered to the landowner. The appraising is conducted in an impartial manner. The comparsion of the quality, shape, lustre, the degree of dryness and other points of preparation are made and the judgment rendered by those especially qualified for the purpose, prefectural experts sometimes being invited for the purpose of making such examination.

Prizes from first to fifth grade are awarded, consisting of rice, agricultural implements, manure and other articles such as fancy goods, for the men are assisted in their work by their wives and female members of the family; in fact the greater portion of the work of agricultural improvement is carried on by the women, whose labor in the extermination of injurious insects, in weeding as well as in planting is highly appreciated. Wives and women folk who are behind the tenants influence the improvement of agriculture a great deal, so that in the selection of prizes we have adopted the policy of awarding such articles as will please women.

The Women's Association was formed for the purpose of the furtherance of knowledge and virtues of women who are so influencial among the agricultural class in Japan, and by whom the prosperity of agricultural conditions is largely shaped.

The Rice Appraising meeting is held at the temple or in the orchard. Our policy is to make the occasion of the awarding as grand as possible for the following reasons:—

The recipients of prizes consider it a supreme honor to receive them in the presence of some such prominent person as the governor or chief of the county, and it is well to make the latter acquainted with the horicultural progress by having them actually visit our orchard, and lastly to make an occasion for effective moral lectures by such well known and admired persons as will prove encouraging and inspiring to the

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tenants in various ways.

The Credit Guild was created for the purpose of providing its members with necessary funds for their work, and enabling them to save money and gain an independent living. The improvement of agriculture, the encouragement of high morals and good character can then be expected. Its members number nearly two thousand, more than half of whom are agriculturists, the others being traders, artisans, officials, teachers, and priests. Both the number of members and of applications for advances are on the increase. There is a committee of twenty members whose business it is to investigate an applicant's credit and the mode of investing advances made, and to ascertain whether they are redeemed within one year or not. With adequate security, a three years' advance is obtainable at 8 % per month. The amount of advances stands above $30,000. Deposits of more than 5 cents are received, and interest at the rate of .15% per day is allowed on current accounts and 6½% of fixed deposits.

My orchard was laid out in 1902, over 12 acres, and planted mainly with pears, oranges, apples and peaches, and some persimmons, grapes, and loquats. In the centre is the office building with about an acre lawn with flower-beds intended and used for pleasure grounds. It is the rule with me to walk around the orchard at a fixed hour, watching snowy herons flying over the river near by. And it was when I was engaged in this regular exercise that the idea of starting this grand scheme struck me.

The growth of the fruit-trees was favourable and they soon bore abundantly; the crop of fruit in 1906 being doubled the next year, trebled in 1908, and quadrupled in 1909.

It is my plan to educate my tenants by showing them practical examples concerning modes of cultivation. the application of fertilizers, method of management, gathering and selling the fruit, and protecting the trees from injurious insects.

As supplementary work I am carrying on bee-keeping, stock-breeding, and floriculture. The first yields a profitable business in supplying the farmers with honey. This branch of industry is in a state of infancy throughout the Empire except in Wakayama, Yamanashi and part of Kyushu.

To those connected with the Association who are anxious to study agricultural science, financial assistance is rendered. At present several students are enjoying such assistance.

Activities for the cultivation of the intellect are not neglected. Noted scholars, experts, and priests are invited to deliver lectures in order to improve agricultural and other knowledge. Special meetings are held for this purpose and keen interest is shown in this work. One of the developments is the Hotoku Library with volumes classified as follows: industrial corporations; horticulture; cattle-breeding, sericulture, poultry and forestry exploitation; reference books for agricultural improvements; books on ordinary education, sanitation, religion and collections of lectures and speeches; and other miscellaneous books and magazines.

An independent society for education, sanitation and agriculture is open to members of the Agricultural Association and the two are closely connected. It is called the *Sanchi Kyokwai* and has accomplished great good, its circulating library being in great demand.

For the sake of the spiritual culture of the tenants and for the suppression of their degrading tendency, it is essential to arm them with some form of faith. The Association has had recourse to Buddhism. Occasionally a religious lecture is given by the abbot of the temple, or by other men of note who speak on morals in a manner intelligible to the tenants.

The Agricultural Association of the Ito family attaches great importance to the promotion of friendship, and taking advantage of the general meeting held in January, a New Year's dinner party is given, and the success of the Association is manifested in the fact that members make a bow to the portrait of the head of the Ito family, president of the Association, on such occasions.

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POTTERY AND POTTERS

II

NORTH of Hizen, the province which produced the Imari, Nabeshima and Hirado porcelains, is Chikuzen where also a number of the captive Korean potters were settled, and whose work in faience was particularly successful. Foremost among them were Hachizo and Shinkuro, who followed their native ideals and produced objects of various kinds in true Korean style, and even of their country's clay, for materials had been imported with them; but later the very excellent Chikuzen clays were made into even finer vessels.

The town in which they lived and worked was Takatori and their wares became known as *Takatori-yaki.* Shinkuro died before the full measure of success was his; but Hachizo lived long and founded a family, and with his son traveled to Kyoto, where they received training from the famous Kobori Masakazu, and returning to Takatori to put into practice their newly acquired knowledge, soon found themselves and *Takatori-yaki* grown popular. About this time a skilled artisan named Igarashi Jizaemon became associated with them and the ware was greatly improved from this time (1640), until it rivaled the celebrated Chinese product, *Yao-pien yao.*

Takatori-yaki of the early period usually has glaze a rich, dark amber color, soft and lustrus; causing the art-loving Masakazu to style some of the pieces by such names as 'autumn evening' and 'dyed river.' Tea jars were favorite objects, as these potters were patronized by and catered to the *cha-no-yu* enthusiasts.

A representative of the Hachizo family still lives, and the Takatori kilns, in the province of Chikuzen, are still burning.

Sohichi-yake is the name of another ware produced in Chikuzen, Sohichi being the name of the potter, son of a noted tile maker. The first Sohichi belonged to the late sixteenth century, his descendants for many generations being potters, but few of whom equalled his skill in the keramic art. Sohichi ware shows a yellowish biscuit and a thin, clear glaze of a greenish tint.

In the adjoining province eastward, Buzen, Agano ware is made. The kiln where it is produced was established in the town of Agano in the second year of the seventeenth century by one of the Koreans imported for the purpose. It was for some time under official control, and the output confined to that circle. The few specimens preserved are a stoneware with glaze of a pleasing brown color with soft red splotches. The Agano product of the eighteenth century has a glaze with pores resembling the skin of an orange, and is called accordingly *Tachi-bana-hada-yaki*; that of the early nineteenth century shows the influence of Kyoto, being somewhat like *Raku*; modern Agano is a plain yellow stone ware, and has little to recommend it.

Koshiro-yaki and *Yatsushiro-yaki* are stone-wares produced, since the beginning of the seventeenth century, in Higo Province, which occupies the larger central part of Kyushu, and is south of, though not bordering, Chikuzen and Buzen. As in the other cases considered, the potteries were also established by Koreans. *Koshiro-yaki* has little artistic importance; but *Yatsushiro-yaki*, while

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of similar material, was more skilfully made, and patterned after the Korean product decorated with clouds and storks; it is soft grey or brown, with incised ornament in white, and possesses a minutely crackled glaze. The originator of this beautiful faience in Japan was Sonkai, otherwise Agano Kizo, a Korean captive of gentle birth.

Another province in Kyushu, Satsuma, has supplied the ware which is perhaps the best known the world over, of all Japanese pottery, *Satsuma-yaki.* Tea jars and other articles used for the tea ceremony, were made in Satsuma as early as 1500; but these were but poorly made vessels, and not until the Koreans appeared on the scene (1598) did pottery making in Satsuma assume features of merit.

As many as a hundred Korean potters were settled in Kyushu, by Yoshihiro, Lord of Satsuma; some of them established kilns in that province, and others in the adjoining ones of Hyuga and Ōsumi, the developments made by all being considerable.

A Korean ware much admired by the Japanese of that time was called *Komagai* and examples of this ware were what Yoshihiro wished to have reproduced in his kilns. Suitable materials were lacking, however, and the chief potter in Satsuma at that time, Boku Heii, made diligent search before he was successful in discovering the clay that produced a ware superior in some respects to the models of *Koma-gai*; this became known as *Satsuma-yaki*, or Satsuma ware, first made at Heii's factory in the town of Nawashiro, in 1614.

By 1650, this pottery was made with much skill, and was excellent in quality and appearance. The biscuit was fine, white and hard, and the glaze was a soft, creamy color, with very minute crackle and the mellowness of old ivory. This kind of Satsuma ware is known as *Hibiki-de.* Decoration, as yet, played no part in its beauty; and the date of the appearance *Saishiki-de*, painted ware, and *Nishiki-de*, enameled ware, is rather uncertain. But 1675 is given as the time most probable for its introduction, and Tangen is mentioned as one of the decorators, pieces from his hands having the name *Satsuma Tangen.*

Elaborate designs were not employed for this early period Satsuma, a simple floral spray, a bird on the branch of a tree, or a delicately sketched landscape being the motives used, and these were sometimes in a single color. This style of ornament continued in use for about a hundred years.

Other kinds of Satsuma ware belonging to the early period were those with colored glaze, exquisite in tone and fineness of crackle. These were produced at the factory in the town of Tadeno, and Kone Senemon distinguished himself as an artist in the handling of these difficult glazes. They included a pale yellow, delicate green, tortoise-shell, black and gold-dust black.

Examples of these are quite rare, consequently they are little known in foreign countries.

"Small pieces of early-period Satsuma, such as cups, incense-holders, tea-jars, etc. often exhibit embellishment which, while in richness of effect it will bear comparison with the most ornate of the later designs, shows greater accuracy of execution and much more skilled use of enamels. The connoisseur will generally find, in examining a vase painted for the foreign market, that however much labor has been bestowed on the body of the piece, the less prominent portions are somewhere defective, and that whereas lustreless pigments predominate on modern examples, the decoration of the old consisted chiefly of pure, jewel-like

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enamels." (Brinkley).

A pupil, of Kono's after spending many years in the local potteries, decided to visit the famous porcelain districts in Hizen and neighboring provinces to increase his store of knowledge. Having done this, he desired to learn the methods practised at Kyoto, whither he also went, and returned to Kyushu with all the secrets of the enamel process then in use (1795). Prince Shimadzu, of Satsuma, immediately ordered the Tedeno potters to make the *Nishiki-de*, and its production steadily increased from that time (1796).

A piece of *nishiki-de* must be subjected to three firings; the first to bake the biscuit, which requires twenty-four hours; the article is then immersed in the glazing and returned to the kilns to remain twice as long as the first time; it is then ready for being painted in all its array of color and gold, after which it is once more stoved for ten hours, during which the temperature is carefully regulated so as to preserve the brilliancy and tone of the colors.

In making the pieces they are passed from one to another according to the number of parts to any one whole, so that each worker becomes skilled and rapid by continuing the same movements, and the result is more satisfying in point of perfection and economy of time. The same is often true, in many large potteries, as to the decoration; one artist sketches the design; another lays in certain washes, and passes it to a third to take up a part of the detail, and so on, until the piece has passed though perhaps a dozen hands.

The materials of which Satsuma ware is made are white clay, white stone and white sand for the biscuit, and stone and and wood-ash for the glaze, all, being thoroughly ground, allowed to soak in water, and put through a sieve a number of times.

The decorative enamels consist variously of ground glass, white or red lead, red oxide of iron, silicious earth and copper oxychloride.

The colors employed during this middle period were red, blue, green, purple, yellow, black and gold, and their enamels show great brillancy and purity of tone. Diaper patterns and the phoenix, unicorn and dragon are to be seen upon the pieces then produced, which consisted of incense boxes and burners, small vases, bottles and the like.

Not until about 1840 was the enameled ware produced at the Nawashiro factory, famous for its early plain *Satsuma-yaki;* and it now was equally successful in the 'brocade ware.' Boku Seikuan, descendant of the potter by the name of Boku previously referred to, took up the new decorative work with great enthusiasm, and developed it with such skill that he was made the chief decorator at a kiln built by Prince Tomoyoshi at his residence, in 1855.

But very soon an influence began to be felt that caused materials and work to deterioate. The Meiji era ushered in grave changes as regards art products. Quoting again from Capt. Brinkley, the ablest and most reliable of critics: "There was a period of complete prostitution. No new skill was developed, and what remained of the old was expended chiefly upon the manufacture of meretricious objects, disfigured by excess of decoration and not relieved by any excellence of technique. But as European and American collectors became better acquainted with the capacities of the pre-Meiji potters, the great inferiority of these new specimens was recognized, and the prices commanded by the old wares gradually appreciated. What then happened was very natural:

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ceramics." (Brinkley).

A pupil, of Kosota after spending many years in the local potteries, decided to visit the famous porcelain districts in Hizen and neighboring provinces to increase his store of knowledge. Having done this, he desired to learn the methods practised at Kyoto, whither he also went, and returned to Kyushu with all the secrets of the ceramic process then in use (1799). Hizen Shizendaru, or Sitsuma, immediately endeavored the Takeno potters to make it, Mikawa, and its production soon fully increased from that time (1799).

A piece of *mikawa-ware* must be subjected to three firings; the first to bake the biscuit, which requires twenty-four hours; the article is then innocuated in the glazing and returned to the kiln to remain twice as long as the first time; it is then ready for being painted in all its array of color and gold, after which it is once more stoved for ten hours, during which the temperature is carefully regulated so as to preserve the brilliancy and tone of the colors.

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The decorative enamels consist variously of ground glass, white or red lead, red oxide of iron, silicious earth and copper oxychloride.

The colors employed during this middle period were red, blue, green, purple, yellow, black and gold, and their combination show great brilliancy and purity of tone. Jasper grounds and the pleasing, unknown red dragon are to be seen upon the choicest ware produced, which consisted of incense burners and bowls, small vases, bottles and the like.

Not until about 1830 was the ceramical ware produced at the Satsuma-factory famous for its early plain *Satsuma-yaki*; and it was equally successful in the "brocade ware." Iokin Seikizan, descendant of the potter by the name of Iokin previously referred to, took up the new decorative work with great enthusiasm, and developed it with such skill that he was made the chief decorator at a kiln built by Prince Tomoyo-hi at his residence, in 1855.

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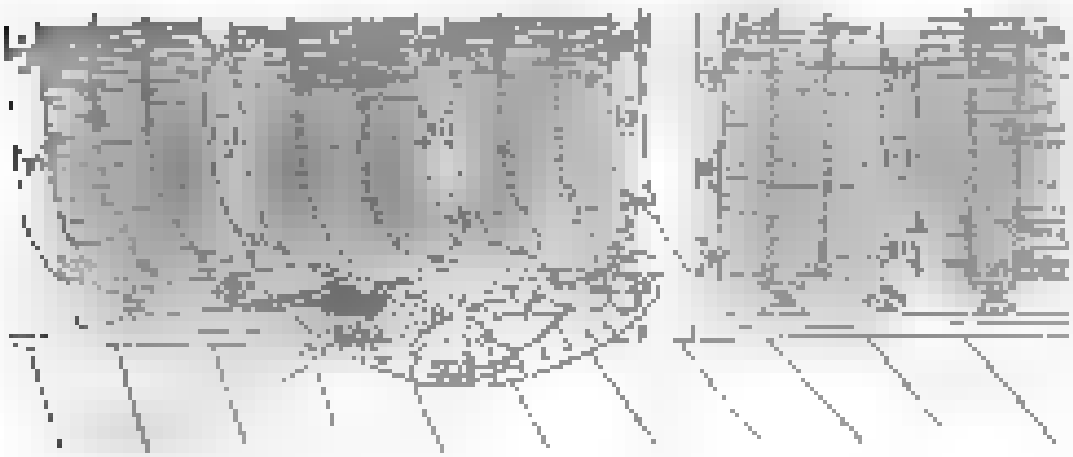
imitations of the old wares were produced, and having been sufficiently disfigured by staining and other processes calculated to lend an air of rust and age, were sold to ignorant persons, who labored under the singular yet common hallucination that points to be looked for in specimens from early kilns are, not technical excellence, decorative tastefulness and richness of color, but dinginess, imperfection and dirt; persons who imagined, in short, that defects which they would condemn at once in new porcelains, ought to be regarded as merits in old."

Porcelain also belongs to Satsuma, and while some of it possesses both good biscuit and glaze, it never reached the height of the splendid Hizen wares, though a few specimens are found to have biscuit not unlike the *Mikado-yaki*, and glaze comparing favorably with Imari.

Satsuma ware was imitated at Kyoto, Owari and the Kilns, and still is elsewhere. Even the ware produced in Satsuma is sent to various other places to be decorated, Kyoto or Kobe, Yokohama or Tokyo.

But modern Satsuma potters, however, are not without their merits, and a noteworthy product belonging to these latter days is a faience having pierced designs which form its only ornamentation, it is admirable in conception and execution. It is interesting to note that this new feature in Satsuma ware was introduced by Chin Juhan, a descendant of one of the old Korean potters who established one of the original Satsuma kilns.

(To be continued)



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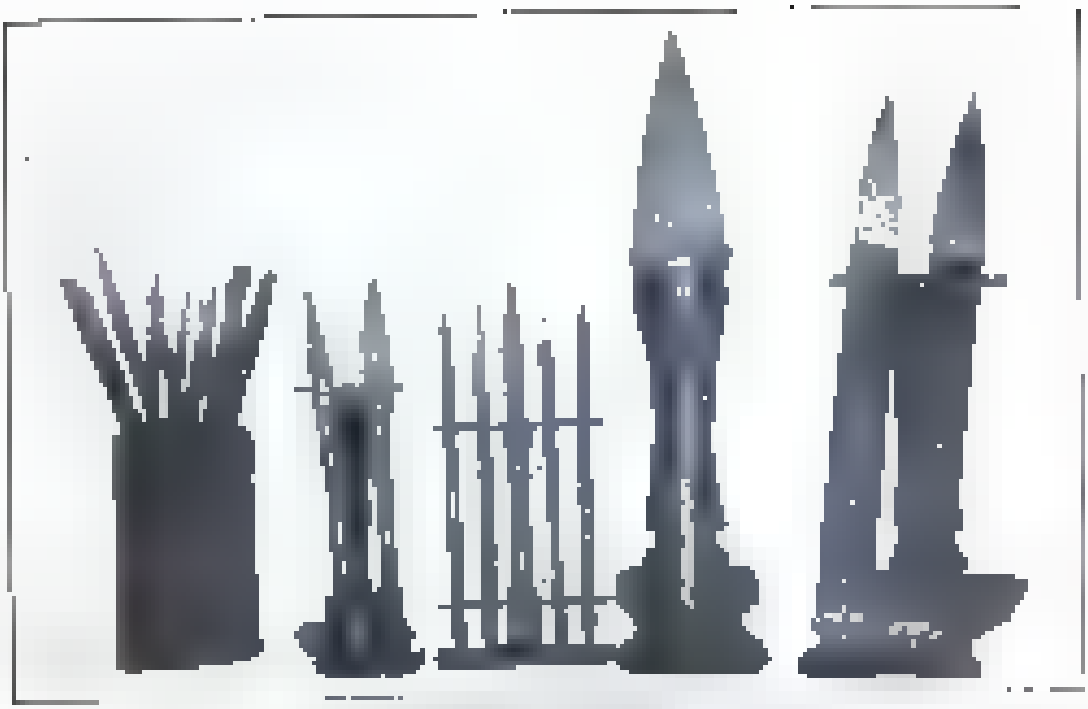

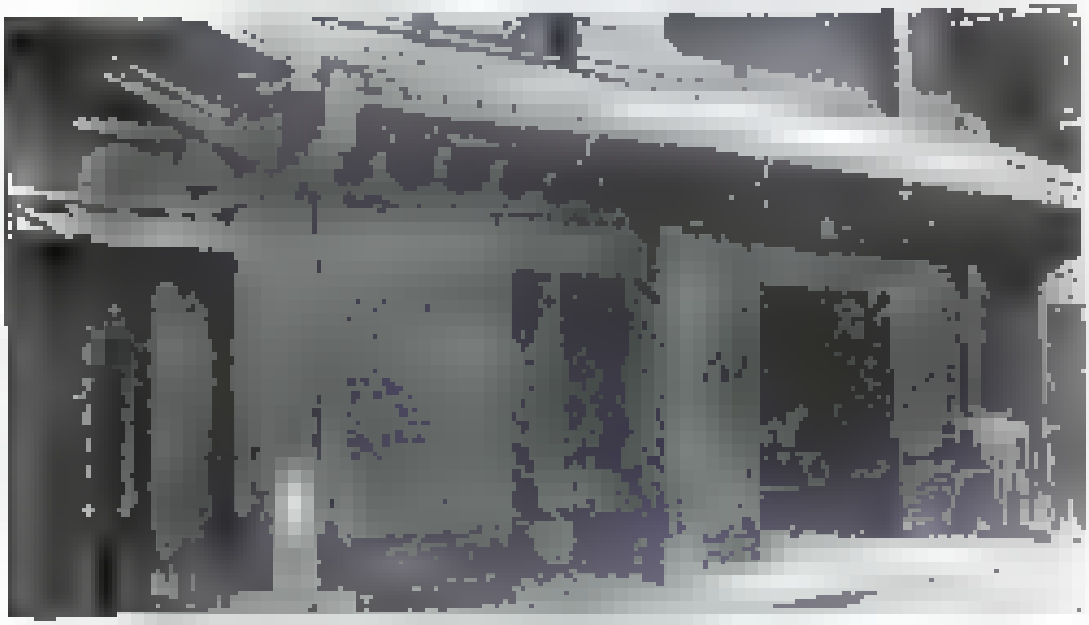

JAPANESE WRITING ACCESSORIES

THE art of calligraphy came to Japan from Korea with the introduction of Chinese characters early in the Christian era, its first historical mention belonging to the beginning of the fifth century. Up to that time the Japanese had no form of writing, so that all meterials necessary for it were, at first, imported from the land which gave them the art.

But the Japanese being ingenious, soon learned to make for themselves the brushes and ink used in Chinese writing, and make even better articles than those which furnished them examples.

The brushes are called *fude*, and are of several sizes and different qualities, according to the kind of writing for which they are intended and the material of which they are made. The handles are usually made of bamboo, as that is a light and convenient material; ivory has been employed in some cases, but is too heavy for constant use. For large brushes a kind of bamboo produced in Kadsusa Province and in the Hakone mountains is employed for the handles because of its special straightness and suitability; red sandal-wood, ebony and other Indian woods are also sometimes used. The hair of rabbits, weasels, deer, badgers and sables is used for the brush end in Japan; and in China hair of rats and tigers is greatly prized for this purpose.

Hosofude are the small brushes used for ordinary writing; *shinkahi* are the middle sized brushes for work above the usual size, and *ōfude* are the very large brushes used for extra large writing such as is seen in autographs and mottoes framed and hung in dwellings and public buildings. The length of the hair varies from half-an-inch to four or five inches, always tapering into a very fine point at the end.

Other interesting brushes of Japanese manufacture very similar to these, are those used for the old-school painting; that used for the face in portrait painting having so few hairs that they may be counted and yet as long as two inches; they are called *menso*.

As the art of calligraphy is held in high esteem by the Japanese, its instruments are also much beloved and are chosen with great care by experts, and brushes are sometimes made to order. These are of course more expensive, but ordinary writing brushes sell for from two to ten cents. Unlike the pen, the whole brush most be discarded when the hair becomes too worn, and the love with which they are regarded by some is illustrated in the fact that celebrated writers have kept their old brushes and buried the collection with some ceremony, erecting over them a stone commemorating their services in the literary work which they have produced; the famous novelist, Bakin, seems to have inaugurated this peculiar custom, which was followed by many eminent writers.

Another instance showing the regard for calligraphy, is the custom among young people to offer at the shrine of *Tenjinsama* (deified name of Sugahara Michizane, a profound scholar and skilled calligrapher), writing brushes, together with some character which they have written upon paper, praying that they may become proficient in the art.

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But the Japanese being ingenious, soon learned to make for themselves the brushes and ink used in Chinese writing, and make even better articles than those which furnished them examples.

The brushes are called *fude*, and are of several sizes and different qualities, according to the kind of writing for which they are intended and the material of which they are made. The finest brushes are usually made of bamboo, as that is a light and convenient material; ivory has been employed in some cases, but is too heavy for constant use. For large brushes a kind of bamboo produced in Kadsusa Province and in the Hakone mountains is employed for the handles because of its special straightness and suitability; red sandal-wood, ebony and other Indian woods are also sometimes used. The hair of rabbits, weasels, deer, badgers and sables is used for the brush end in Japan; and in China hair of rats and tigers is greatly prized for this purpose.

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Another instance showing the regard for calligraphy, is the custom among young people to offer at the shrine of Tenjinsama (deified name of Sugawara Michizane, a profound scholar and skilled calligrapher), writing brushes, together with some character which they have written up on paper, praying that they may become proficient in the art.

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The ink, *sumi*, is the Chinese kind made in sticks, and as used, is rubbed upon a stone called *suzuri*, with water, to the consistency desired. According to reliable historical account, one Kodaiu, a naturalized Korean, was the first to make Chinese ink in this country, during the reign of Emperess Suiko (610 A. D.). There are two kinds; one made from pine soot, the other from oil soot; the former being considered best by the Chinese, while the latter is the favorite with the Japanese.

The method employed for making *sumi* is as follows: two rows of furnaces are installed under a shed about sixty by eighteen feet. These furnaces are completely covered by paper screens except for their operating. Pine branches which have been selected for having a great amount of resin, are burned in the furnaces continually for six days, when the screens are coated inside with soot, which is removed by bird-wing brooms and put through a sieve having an extremely fine mesh and then mixed with glue, placed in moulds, and pressed.

The oil soot is, of course differently arranged for. In a smaller shed, rows of shelves cover three sides. Upon these are placed earthenware vessels each containing oil and a wick, which is lighted and over it an earthenware bowl is inverted so as to be within two inches of the wick. Soot soon collects on this cover and is removed and made into ink sticks as described above. These are from three to five inches in length and from one to two in width, but much smaller ones are also made, to sell for as little as five cents, while the best of the larger size is worth as much as two or three dollars; but that commonly used in business costs about twenty-five cents per stick. *Shu*, or cinnabar, is also made in sticks and called *shu-sumi*, or red ink, and used in the same manner, with a brush.

Chinese ink is said to improve in quality with age, and is not subject to the chemical changes which Western writing fluids undergo. Professional artists both in calligraphy and of school painting (in which Chinese ink is so largely used), consider the quality of the ink of extreme importance, and the value of such paintings depends almost entirely upon the ink, and the varying tones which it will produce.

The superstitious believe in a kind of fortune-telling by deciphering broken marks in strokes made with Chinese ink, and examples of writing, sometimes but a single character, are taken to such fortune-tellers to enable him to foretell the fortune of the writer.

Suzuri, or ink stones, for grinding the ink ready for use, are of many shapes and sizes; round, square, oval and rectangular, and from two to ten or twelve inches in width. According to the size of the stone is the depth of its well, a portion of the stone hollowed to receive the water poured upon the stone for grinding and mixing the ink. The thickness of the stone also varies with its size, and is from a half to three inches. Covers are made, for the entire stone, of beautiful woods, and sometimes odd and grotesque shapes are followed, and such forms as fish, birds, clouds and waves are often used and very artistic effects obtained for ornamental writing sets. Old tiles have been converted into ink stones, and are much prized as curios.

The material regarded as best for making *suzuri* is found in Miyagawa, Watasu Province, and is of a deep purple color; that next in quality is from Nagato Province, being both purple and green; third grade is a reddish stone, of Hamma Province. The tiles most sought for this purpose are from Tosui-dera, Yamato Province, but others more common are the Kokubunji tiles.

These writing accessories are indispensable household articles, and are to be had from the simple to more inexpensive kinds, to the finest and choicest articles of rare material and artistic design, such as would form a much-loved treasure to a connoisseur to delight-fate; and while the use of pens and writing fluid is common in the schools, and among students, the majority of the Japanese adhere to their ancient mode of writing with a brush and Chinese ink.

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The ink, *sumi*, is the Chinese kind made in sticks, and as used, is rubbed upon a stone called *susuri*, with water, to the consistency desired. According to reliable historial account, one Docho, a naturalized Korean, was the first to make Chinese ink in this country, during the reign of Empress Suiko (610 A. D.). There are two kinds; one made from pine soot, the other from oil soot; the former being considered best by the Chinese, while the latter is the favorite with the Japanese.

The method employed for making *sumi* is as follows: two rows of furnaces are installed under a shed about sixty by eighteen feet. These furnaces are completely covered by paper screens except for their openings. Pine branches which have been selected for having a great amount of resin, are burned in the furnaces continually for six days, when the screens are coated inside with soot, which is removed by bird-wing brooms and put through a sieve having an extremely fine mesh and then mixed with glue, placed in moulds, and pressed.

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LANTERNS

IN ancient times the Japanese lighted their houses by means of vessels of fish oil, later vegetable oil, in which were placed wicks made from the fibre of a tree called *toshin*. For lighting the way when they went out upon a dark night, they carried pine torches, and on festive occasions, great bonfires blazed in the compounds where the celebration was held.

In the early Ashikaga period, about the middle of the fourteenth century, a paper screen to shield the oil lamp from drafts came into use, and soon a sort of lantern called *andon* developed from it, and with minor changes has continued in use to the present time, though a little later candles were made and the more convenient portable lantern called *chochin* came into general use for all purposes of illumination both in and out of doors.

Stone and bronze lanterns (*ishi-tori* and *karakane-tori* respectively) were made chiefly to light the precincts of shrines and temples when sacred rites were performed at night and it became a custom for these to be offered to temples by devotees of the religion, usually in memory of some departed relative for whom prayers were to be said, so that most temples and shrines are approached by lantern-lined avenues and are often surrounded by courts completely filled with row after row of such lanterns, ranging from four or five to ten or twelve feet in height, made to be fitted with the customary oil lamp, protected from the wind by paper windows.

Tradition says that a stone lantern at the temple of Tachibana-dera, in the province of Yamato, was the very first of the kind to be made, and that it was originally erected in Yamanoike, Kawachi Province, for the purpose of keeping away robbers, by whom that locality was much annoyed. It was afterwards removed to its present place, but no date is given for either event. This lantern is very similar to those found at most temples, consisting of a cylindrical shaft and square lantern, the whole being about eight feet high.

Besides being used about temples, stone lanterns became ornamental features of the landscape gardens, so intimately associated with Japan in Western minds, and every conceivable shape, size and form of stone lantern has been and is made and used for this purpose, lending a peculiar charm and picturesqueness.

Some of the finest specimens of bronze lanterns are to be seen at the Toshogu shrine in Uyeno Park, Tokyo; they are exceptionally beautiful in design and of grand and massive proportions. Similar ones are also to be seen at the tombs of the *shogun*, Shiba Park, Tokyo, and many at the Nikko and other important shrines and temples. Some, unfortunately, have suffered from the hands of thieves, who broke off and stole such parts as they could.

There are a dozen or more kinds of paper lanterns; some made principally in certain provinces and seldom seen elsewhere; but all made on the same general plan, which is by means of wire-like bamboo splits wound about a wooden collapsable mould of any desired shape, and covered with thin rice paper, after which the mould is collapsed and withdrawn, the top and bottom pieces of wood or metal. attached, and the lantern is complete and ready for the crest, name, or other

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LANTERNS

[illegible] of [illegible] vessel of [illegible] in which [illegible] from the time [illegible] they were cut up [illegible] night, they carried paper lanterns, and on festive occasions, [illegible] lanterns lighted in the compounds where the celebration was held.

In the early 1840's a period when the middle of the nineteenth century, a paper screen to shield the oil lamp from drafts came into use, and soon a sort of lantern called *mōsa* developed from it, and with minor changes has continued in use to the present time. Though a little later candles were made and the more convenient portable lantern called *chōchin* came into general use for all purposes of illumination both in and out of doors.

Stone and bronze lanterns (*kōrō* and *kasugaro*, respectively) were made chiefly to light the precincts of shrines and temples, but some of these were performed at night and it became a custom for those who [illegible] to temples by devotees of the religion, usually in memory of some departed relative, for whom prayers were to be said, so that in all temples and shrines accompanied by lanterns [illegible] and are often numerous. I have seen completely filled with [illegible] of such lanterns, ranging from four or five to ten or twelve feet in height, ready to be lighted with the customary oil lamp, protected from the wind by paper windows.

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inscription to be put on as desired by the purchaser, after which it is folded to make it water proof, and is used or is intended for general utility. This spiral arrangement of cardboard enables the lantern to fold, collapse, or stretch in several ways.

Zawara is the name of the cylindrical or oblong lantern most generally used by pedestrians for lighting the way in dark streets, and on *Jinrikisha* and horses of every description, as well as other vehicles, all being required to display a lantern after dark. The handle of the *Zawara* is in the form of a loop, and is attached at both top and bottom, allowing the candle to be conveniently lighted, its folding paper globe being lowered or drawn up as desired.

Bori chochin are the lanterns used by persons travelling on horseback, being small and with a telescope handle, so as to be easily carried in the belt when not in use.

Gifu chochin, so named because they originated in the city of Gifu, are the graceful and attractive lanterns used in Japanese houses; they are of two kinds, hanging and standing, and either oblong or round, having natural wood or lacquered frames, and very delicate, translucent paper shades decorated sometimes by hand, sometimes by wood block prints. They vary in size from very small ones but a few inches to some two feet in height.

Mochiwo are perhaps the best known in Western countries, because they have been extensively exported, being the kind so largely used for decorative purposes both in Japan and foreign lands. The name means 'pounded cherry,' being chosen owing to the resemblance of this lantern in nearly round and red.

Chamaru chochin are so called in the town by that name, and not used in many other districts. They are made for inconvenience in carrying in the ordinary such bags, only about four and a half inches in diameter, and folding when the mere loops or bottoms which form usually hang down not more than half an inch deep; and a cord or small chain forms the handle. They fold so flat on account of having few ribs, the paper thus having *wa'er* folds.

Kaichiwo are large round lanterns hung at the door of professional men to advertise their name and business, now used almost exclusively by geisha, they having a superstition about discarding this old style lantern because it bears an inscription 'Kaichiwo' signifying an offering of eight to the gods. It also shows the various crests of the geisha employed by the house where it hangs.

Ozu are the very long straight lanterns still to be seen hung at the door of some shops as an advertisement; they are usually red with large black and white characters announcing the name and business of their owners. *Kanbaru* are the lanterns put up in front of shops at the time of a festival in any particular neighborhood, each with a square white ball with a cross piece on the top from which it hangs.

Kizu chochin are, as their name implies, like matchlins, being made upon the same plan, the edges of two tiny paper umbrellas being joined in such a manner as to collapse and fold together to be packed away in the *ofuro* or bath-box, ready for instant use. They are seen only in provincial towns.

Bura are small lanterns of various shapes, made by a chain. *Mido* was formerly in use at the Lady's room, and produce in that place, but now it is used by modern method of lighting. The *Mido* has straight sides, and hangs from a wooden stand or support.

All these paper lanterns are lighted by candles made of wax produced from a tree

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inscription to be put on as ordered by the purchaser, after which it is oiled to make it water-proof if it is to be carried or is intended for general utility. The spiral arrangement of the ribs allows the lantern to fold, affording convenience in several ways.

Temaru is the name of the spherical or oblong lantern most generally used by pedestrians for lighting the way in dark streets, and on *jinrikisha* and hand carts of every description, as well as other vehicles, all being required to display a lantern after dark. The handle of the *temaru* is in the form of a bow, and is attached at both top and bottom, allowing the candle to be conveniently lighted, its folding paper globe being lowered or drawn up as desired.

Bajo chochin are the lanterns used by persons traveling on horseback, being small and with a telescope handle, so as to be easily carried in the sleeve when not in use.

Gifu chochin, so named because they originated in the city of Gifu, are the graceful and attractive lanterns used in Japanese houses; they are of two kinds, hanging and standing, and either oblong or round, having natural wood or lacquered frames, and very delicate, gauze-like paper shades decorated sometimes by hand, sometimes by wood block prints. They vary in size from very small ones but a very few inches to some two feet in height.

Hodzuko are perhaps the best known in Western countries, because they have been extensively exported, being the kind so largely used for decorative purposes both in Japan and foreign lands. The name means 'ground cherry,' being chosen owing to the resemblance, as this lantern is usually round and red.

Odawara chochin are made in the town by that name, and not used in many other districts. They are made for inconvenience in carrying in the *obi* or sash, being only about four and a half inches in diameter, and folding within the metal tops and bottoms which form neatly fitting boxes not more than half an inch deep; and a cord or small chain forms the handle. They fold so flat on account of having few ribs, the paper thus having wider folds.

Goshinto are large round lanterns hung at the door of professionals to advertise their name and business, now used almost exclusively by *geisha*, they having a superstitution about discarding this old style lantern because it bears an inscription '*goshinto*' signifying an offering of light to the god. It also shows the various crests of the *geisha* employed by the house where it hangs.

Oke are the very long straight lanterns still to be seen hung at the door of some shops as an advertisement; they are usually red with large black and white characters announcing the name and business of their owners. *Takahari* are the lanterns put up in front of shops, at the time of a festival in any particular neighborhood, each with a separate standard with a cross piece at the top from which it hangs.

Kasa chohin are, as their name implies, like umbrellas, being made upon the same plan, the edges of two tiny paper umbrellas being joined in such a manner as to collapse and fold together to be tucked away in the *obi* without the least annoyance when not in use. They are seen mostly in provincial towns.

Bura are small lanterns of an oblong shape, carried by a chain. *Hoko* were formerly in use at the *Yoshiwara*, and peculiar to that place, but were displaced by modern methods of lighting. The *hoko* had straight sides, and hung from a wooden standard or support.

All these paper lanterns are lighted by candles made of wax produced from a tree

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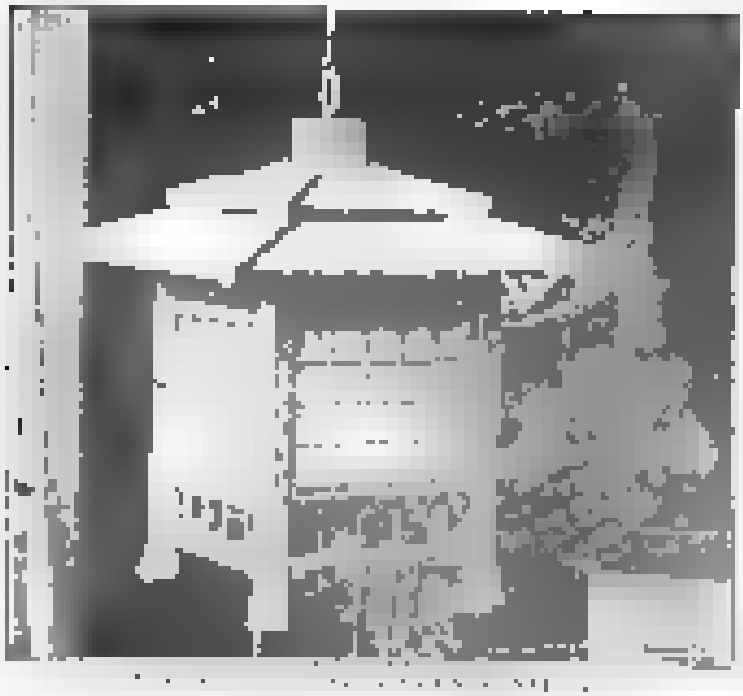

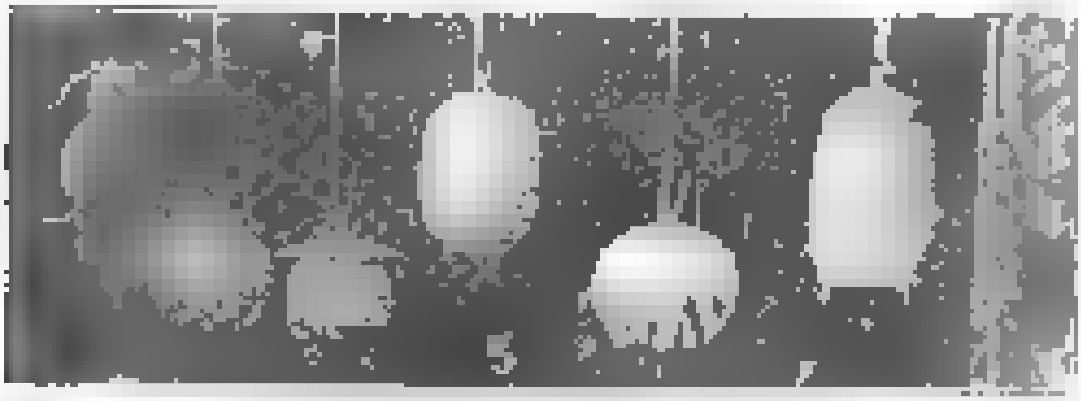

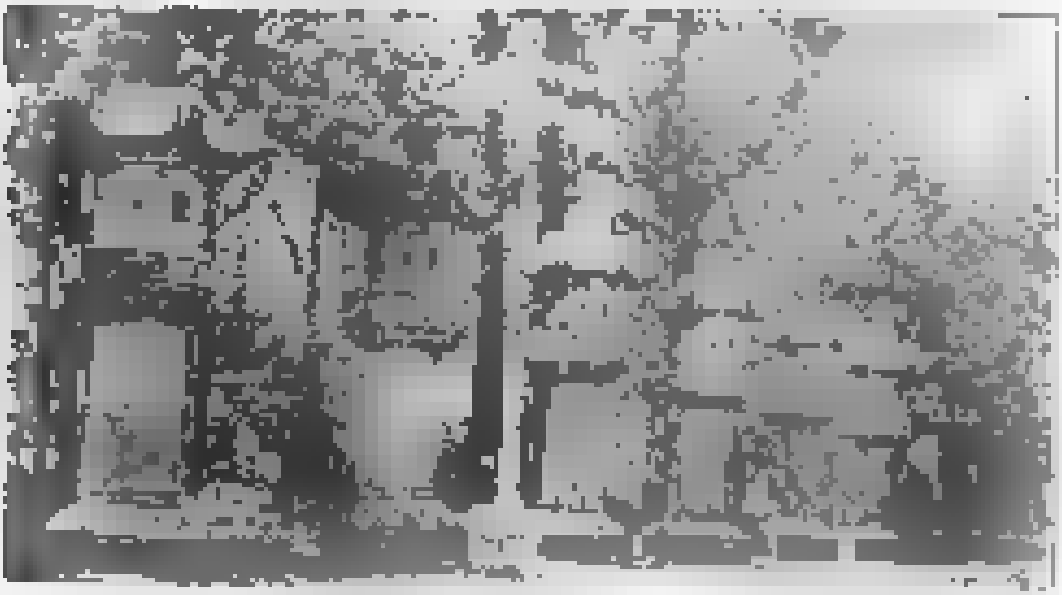

Gingham Corner

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called *kane*. The candles have a hole in the bottom end which allows them to be fitted over the spike in the lantern provided to hold them. The *Gifu chochin* is an exception to this rule; it is made with a socket to take the candle in the same manner as does the Western candle-stick, but it sometimes also arranged for a small lamp called *kantera*, used with or without a chimney.

Pure white paper lanterns, each suspended at the end of a pole under a little roof, are used at funerals and carried over graves then, and also on the yearly Festival of the Dead, July fifteenth. All the fittings for these are of natural white wood. Similar ones are used at Shinto temples, but bear the Imperial chrysanthemum crest; these are not given as offerings but are made to order for the temple. Decorative paper lanterns also hang in Buddhist temples, sometimes at the *Nio-mon*, or Gate of Two Kings, sometimes in the main temple just under the great crest, or within the hall of worship; they are six or eight feet in length, and with a proportionate circumference; usually red, with the crest of the temple in black or white.

The majority of these lanterns are made up small manufactories, also employ only two or three apprentices; but there are thousands of each shape. Those made to export are made in larger quantities and at factories specially established. There is a wide range of prices, from a few cents to as many dollars, according to the size, kind and quality of fittings. The making of lanterns is still quite an industry, and notwithstanding the use of electricity and gas in all the larger cities and towns, for while modern methods of lighting may take their place in houses, nothing can supplant them in the many festivals in which they play so important a part in the decoration.

Rice and Tinsel Candle

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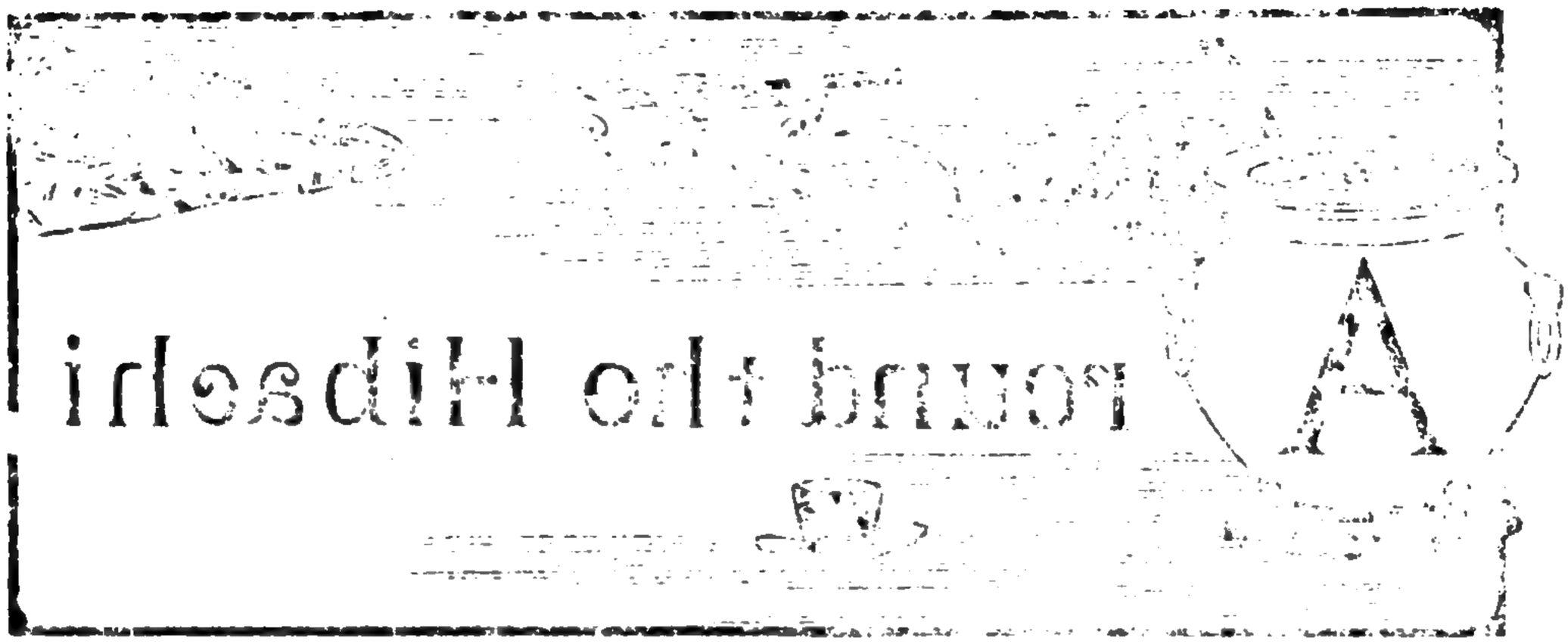

A Hidden Light

HAZUMI; THE HOUSE OF LOCK

A [illegible] (1[illegible]-1[illegible]) a [illegible] [illegible] of Tonjin-mura, in Mitsuke, a [illegible] [illegible] Tonjin-[illegible] [illegible] [illegible] [

HAYATARO: THE FAITHFUL DOG.

ABOUT the beginning of Kwanei era (1624-1643) a wonderful event occurred at Tenjinyama, in Mitsuke, a post station on the Tokaido. Tenjinyama was then a densely wooded mountain, as the present time few such remain, so that many wonderful and dangerous places have ceased to exist in the country. But in ancient times there were places where no trees had ever been cut down, where strange and monstrous beasts lived and sometimes ran out to the neighboring villages and killed the people.

Tenjinyama was a dreadful place, and the forest was very dark even in the day time. Far up the mountain was a shrine which the villagers called *Tenjin-sama-sho* (Tenjin shrine), but the image worshipped there was not that of Sugawara Michizane, the usual image of Tenjin, but was one called *Gwakkiyo Tenjin*.

In the autumn of the third year of Kwanei, the people of Mitsuke were surprised to see a white feathered arrow fall and stand erect upon the house of a draper named Mitsubosaburo Seibei. Looking at the arrow every one thought it very strange. Just at that time a dove (the name of a rare among bushiboos and Gwakkiyo) happened to pass. As the people were very ignorant they believed that whatever they could not understand, they could learn from a Buddhist priest, so they at once inquired of the dove, as to the meaning of the arrow and he offered a prayer and said:

"A dreadful thing is about to happen. Is there a daughter in that house?"

"Yes," replied the draper, "I have a daughter eighteen years of age."

"The daughter is the person in question," said the dove, "the god of Tenjinyama wishes to receive your daughter. If she is put into a new palanquin and offered to the god, a dire calamity will be averted; but if you grudge your daughter and refuse to grant the god's desire, a great fire will suddenly break out in Mitsuke, and every house will be destroyed. This is a divine revelation."

Hearing the dove's words the people raised a great uproar, and consulted together about the matter, Seibei among them, and he said:

"If all the houses in Mitsuke should burn, it would indeed be a dreadful calamity, and we would be in danger of our lives. Although I feel pity for my daughter, I shall not spare her, but shall offer her to the god that we may escape the disaster."

Seibei and his wife prepared to think that after they, with many difficulties,

had reared their daughter to eighteen years of age, they must now offer her to the god as a human sacrifice.

On the last day of the festival of the Tenjin god, the twenty-fifth of December, they had their daughter wear a white garment and a white sash. When she was about to leave her home in the new palanquin, attended by all the townspeople, her father said to her:

"Although you are but a lay woman, you please the god; and now that you go to the shrine to be offered to Tenjin, you must be grateful and attend upon him kindly."

She wept bitterly as she bade her parents and friends farewell, and proceeded with the multitude to Tenjinyama. They reached the shrine at two in the morning, and the maiden was offered to the god and also a libation, *miki* (wine offered to a god) and *sekihan* (rice boiled with red beans); then they gave a great shout and went down the mountain, leaving the girl to Tenjin.

The following year brought abundant harvests in the fields of the villagers and even to the entire district of Enshu, or Totomi Province, and it was rumored everywhere that the great crops were due to the fact that Seibee had offered his daughter to the god, a human sacrifice.

Near the end of October the people were startled to see a white feathered arrow fall and stand straight upon the roof of Tokubei's house. Tokubei was the headman of the village, and had a much beloved daughter, Sayo, and he and his family were in great alarm lest this should mean that she must be offered as a sacrifice on December twenty-fifth, just as Seibee's daughter had been.

A faithful man named Chuzo had served in the headman's house for many years, and hearing what had happened was much distressed that such a cruel fate seemed about to befall Miss Sayo, and he pondered deeply over it. He resolved to try and save her, and went secretly every night to the Tenjin shrine, purified his body with cold water, and kneeling before the image said earnestly:

"I pray you to save my master's beloved daughter, and I will dedicate myself as a sacrifice instead. I believe that a god would save one's life rather than take it. I pray you to reveal to me the truth."

For three weeks he prayed thus nightly, and on the twenty-first night he felt exhausted and fell asleep at the shrine. While he slept the image appeared to him in a dream and said: "A monster lives in this mountain and desecrates my shrine; but it is beyond human power to slay it; only Hayataro, in Shinshu, can destory it. I tell you because you have prayed so fervently."

He awoke instantly upon being thus informed, expressed his sincere thanks to the god, and hastened down the mountain, arriving at the village at daybreak. He went at once to Tokubei and said:

"Dear master, I have received your kindness for many years, and when I heard that Miss Sayo might be made a human sacrifice, I felt great pity and sorrow, and went up the mountain to Tenjin shrine, purified my body with cold water and prayed with all my heart that she should be saved. Last night I received a divine message saying that in the mountain lives a monster that only Hayatro, in Shinshu can overcome. So I beg you to search for Hayataro in great haste. He must be a hero who can surely save your daughter."

Hearing his speech Tokubei and his wife and their relatives were in great joy, and they admired and praised Chuzo's fidelity. The master called to-

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had [illegible]

[illegible]

"Although you [illegible] you please th[illegible] go to the shrine to be [illegible] you must be grateful and [illegible] him kindly."

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gether the people and explained to them what had happened saying:

"We must search for Hayataro, in Shinshu, and I do not care how much I spend, even if I should become bankrupt, if I can only save my daughter's life, and perhaps others in future."

Men were chosen aud parties were sent everywhere in Shinshu. Among them were Yobee and Kinzaimon, who went to the southern part of Shinshu. When they arrived at Shimo-Iwa-machi, they went to a restaurant for refreshment and sat talking as they drank their *sake*, lamenting their failure to find any trace of the one they sought.

"It is strange," said Kinzaimon, "that with all our searching we can find no one named Hayataro."

"Yes," said Yobee, "Chuzo, skunk! I can not understand why he told his master such a thing."

An old man sat near the two, smoking tobacco. "Well," said he, "you seem to be looking for some one, who is it?"

"Yes," said Kinzaimon, "we are looking for one Hayataro, in Shinshu."

"What is he?" asked the old man.

"I think he is a fencing master, or a hero having great strength," replied Kinzaimon.

"I have lived in Shinshu just sixty-eight years," said the old man, "and I know every man here, but there is none named Hayataro; but I know of a dog by that name."

"A dog!" cried Kinzaimon, "Where is it?"

"There is a village called Akabomura three miles from here," said the old man, "and in that village is a Buddhist temple named Hosekizan Kwozenji, and at the temple is a very strange dog named Hayataro."

"What do you mean by strange?" asked Kinzaimon.

"It is n t a common dog," replied the old man, "and there is a strange story concerning it."

"Tell us the story," pleaded Kinzaimon, "it may be this dog we seek."

"Years ago, a wolf was seen prowling about the temple at times, and one morning the rector found her under the veranda with seven wolf-dog whelps. He thought it a strange thing and on the seventh night gave the wolf rice boiled with red beans. Not long afterwards, the rector dreamed the wolf came to him and said: 'I am leaving the temple now, and wish to thank you very much for your kindness.'

"'If you have a mind to express your thanks,' he replied, 'you may leave a whelp for the temple.'

"The next morning he looked for the wolf, but she was not there, and he was amazed to find that one of the whelps had been left behind."

"When he called it, it came out and ran to him wagging its tail; he named it Hayataro, and the dog grew to be very large and has always remained at the temple, though there have been several different rectors.

"Only recently Hayataro rescued a young girl who was attacked by some monster as she prayed at her mother's grave on the one hundredth night after her death, and the villagers praised the dog and call him the Honorable Hayataro of Kwozenji."

The two men wondered at the old man's narrative, and Yobee said: "We will go to Kwozenji and beg the rector to lend us the dog." And they requested the old man to show them the way. When they reached the temple they told the rector their errand and related what had happened in Tenjinyama and the information gained by Chuzo, the rector gladly consenting to let them take Hayataro. He called the dog and said:

"Hayataro, you may now go to Mitsuke and take upon yourself the important task of saving a human life. If you are successful you will no doubt be born a human being in future life. I give you the Buddhist invocation—Namu-Amida-butsu, Namu-Amida-butsu, Namu-Amida-butsu."

After thanking the rector the two men set out to return to Mitsuke with Hayataro. Other parties had already reached there reporting that no person by the name of Hayataro could be found in any place where they had been, so that Tokubei and all were overjoyed when Kinzaimon and Yobee came bringing Hayataro, and told his story.

When the last day of the Tenjin festival arrived again, Hayataro was put in a fine new palanquin made of *hinoki* and hung with *shimenawa*, and the multitude ascended the mountain with

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the palanquin as before, Chuzo among them. Arrived at the shrine, the palanquin was placed within, the lamps lighted and offerings presented. The people stood by and said: "We offer a daughter of Tokuobei, the headman of the town, obeying your order; and we pray earnestly that next year our harvest may be abundant and that there may be no evils in our village." And they clapped their hands and retired from the place.

But Chuzo remained and crept under the veranda of the shrine and prayed that monster the might be destroyed. As he prayed he heard heavy footsteps and presently the sound of breaking wood and unearthly shrieks. But the lights had gone out and he could see nothing. He knew that the monster must have come to destroy things and he trembled in fear, but he continued to pray till day dawned, wondering whether Hayataro had killed the beast, for the noise had ceased.

Chuzo was just creeping out when some of the townspeople approached and he called out to them, and told them what he had heard. They entered the shrine and found lying dead upon the floor a huge orangoutang and beside him Hayataro wounded and bleeding.

They placed him carefully in the broken palanquin and carried him back to Mitsuke, summoning a physician to attend him; but his wounds were too deep and death soon came to relieve him.

The people rejoiced that Tokubei's daughter had been saved and perhaps many others, but they were grieved that the rector's fine dog had been killed, and they decided to transcribe the *Dai-Hannya* (Buddhist sacred books) with his blood and say prayers for Hayataro forever. And when the *Dai-Hannya* was written they carried it to the rector and told him the sad tale and he said: "Ah! Hayataro, you have done well, as I might have expected of you." And a sepulcher was built for him, and the *Dai-Hannya* held as a treasure in the temple to this day.

Translated from the Japanese

By Shinshu Yokoyama

FROM THE JAPANESE PRESS

AN ALIEN CREED

An interesting discussion that has been going on in the columns of the *Advertiser* for several days past seems to have aroused the attention of some of the Japanese subscribers and others who read the journal. One of the writers says it must be decided by the Japanese people themselves whether or not Mahomedanism will be accepted by the nation at large. Some of the readers have commanded me to reply that they nave no need for another foreign religion. Christianity, Buddhism, and Shintoism are the three accepted forms of faith. As every body knows, the last mentioned cult is a product of the native soil, partly founded on nature-worship and partly on ancestral worship. Its simplicity and unsophiscated dogma hold up the mirror, as it were, to the mental working of the Japanese as a race. And if they have not evolved any serious or elaborate form of religion, they are also tolerant of any faith, and will not object to propaganda of any alien religion. Whether a man be Christian, Buddhist, or anything else, he stands on exactly the same basis as others. At the same time, if Buddhism holds sway over the

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The story from the Japanese

Is Shinto Idolatry?

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masses today it is due to the excellent teachings and the marvellous activity with which it produces itself plausible to philosophical explanations and speculations. As regards Christianity, it must be said to be in an experimental state as yet, and how long it will take to "see its profit on the Japan soil" remains to be seen. Still it is growing. Especially when it is Japanised its growth will be quicker and more natural.

There is a single fact that must be lost sight of, when examining the historical data as to the conditions under which the two foreign religions were introduced to Japan. It is the fact of both Christianity and Buddhism having come from the countries that were enjoying at the time, or are even now possessing a higher state of culture than Japan. As water gravitates towards the lower region, the two alien faiths found their way to this country and established themselves without encountering serious obstacles, except in the case of Christianity, which, for political reasons, was tabooed in the early days. Burning of churches, a little bloodshed, and a local insurrection are the historical evidences of those days. Instead of Christianity and Buddhism, if Mahomedanism were brought to Japan from a country, or countries *avowedly* higher than Japan in point of culture, or organization, and professed by finer races, who could impress upon the Japanese their examples and discoveries, it might succeed. As it is, Mahomedanism coming from a land or a race with whom the Japanese have nothing in common, or, at least, their present organization being higher than in the land where the faith is professed, there is absolutely no chance of its ever gaining a foothold in this country. There may be a number of men, who, for sake of scholastic investigation, might try the faith. As for live and

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sensible practice Japan has enough of her own. Aside supplying all she needs in fact, it is to of impious pantheism, no fanaticism, and in sober moments it has an excellent code of conduct for men. Religious or philanthropy of wives is in a little under it.

Christianity has its model of Eastern perseverance and steadfastness very formidable. Buddhism has calm contemplation instead. It has particular fascination for the oriental mind, and is an Asiatic religion for Asia. However young Japan wants to know everything that is offered, and the lengthy discussion on the subject of the Islamic propaganda was not in vain. *Japan Advertiser.*

BUDDHA'S TEARS

Kyosui Marumo, aged sixty, abbot of the Jusei temple in Kamimizawa-gori, had work in Kyoshu shinbodi, aged twenty-one and probably one of the former's disciples. In the end, a severe scolding was meted out to the latter, who wished to devise a means of vengeance, as to raise his fists at his venerable old teacher the young priest would not do. So, as a means of giving vent to his indignation, the youth dealt a severe blow on the head of a wooden image of Gyoki Bosatsu, who is the patron saint of the temple. To the great astonishment of Kyoshu, the wooden image shed tears. The scrapage story soon went from mouth to mouth and is reported that the celebrated old, young and old, go on a visit to this temple by thousands every day and themselves shed tears of repentance and gratitude, worshipping this miraculous image from a distance.

LITERARY AND COMMON EDUCATION INVESTIGATION SOCIETIES

The official organization of the Literary Society was published in Wel-

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Christianity has its cachet of European gunpowder and steel, very formidable. Buddhism has calm contemplation instead. It has particular fascination for the oriental mind, and is an Asiatic religion for Asia. However, young Japan wants to know everything that is offered her, and the lengthy discussion on the subject of the Islamic propaganda was not in vain. *Japan Advertiser.*

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LITERARY AND COMMON EDUCATION INVESTIGATION SOCIETIES

The official organization of the Literary Society was published in Wed-

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nesday's *Official Gazette* together with that of the Society for the Investigation of Common Education. The Chief of both Societies is to be the Vice-minister of Education and its membership includes a number of renowned literati, scholars, educationists and journalists, whose appointment was made the same day. The Literary Society has as its object the investigation of matters connected with art and literature, while the the Common Education Investigation Society investigates and considers the matters relating to common education, both societies being placed under the superintendence of the Minister of Education.

The Yorodzu Choho.

THE JAPAN WHITE CROSS SOCIETY

With a view to checking the spread of consumption, the Japan White Cross Society will be established by leading doctors in Tokyo. The new organization will give medical treatment to patients free of charge, and in the course of time the Society will establish charity seclusion hospitals throughout the city. One of the promoters observes that the number of cases of the disease is yearly increasing and unless some steps are taken to check this tendency the consequences will be serious. Official returns show that the number of deaths through the disease was 55,096 in 1897, and 65,993 in 1902, and 76,061 in 1905. It will be seen that consumption causes the greatest number of deaths and as long as this terrible disease is not stamped out, the nation will be unable to successfully compete with Western countries in every branch of work. A society of this kind is therefore greatly welcomed by the nation and we wish every success to the new undertaking.

The Yomiuri Shimbun.

FOREIGN POPULATION

In 1905, there were 3,221 foreigners, in Kobe, but in 1910 only 2,919, a loss of 302; whereas in Yokohama quite the reverse is shown. In 1905 there were 8,308 foreign residents, and in 1910 the total was 9,923, a gain of 1,615, which would not strengthen the belief of some observers that Kobe will in time become the leading port in Japan in regard to foreign trade.

Yokohama's total population is also increasing each year. The increase in the Japanese and foreign population is shown in the following table:

	Japanese	Foreigners.
1907...	378,884	9,209
1908...	392,870	9,588
1909...	407,432	9,946
1910...	419,630	9,923

The various nationalities are registered as follows:

	1907	1908	1909	1910
British.....	1,466	1,533	1,572	1,590
American.	725	780	822	813
German...	369	385	423	436
French	204	203	243	258
Chinese ..	6,944	6,109	6,280	6,217

COUNT OKUMA ON WOMAN'S EDUCATION

The sage of Waseda has made a lecture tour in Kwansai districts for the cause of female education in Japan. Before a large gathering at the Civic Forum in Osaka, the Count delivered a long speech dwelling upon the necessity of giving to the gentler sex the same standard of education as is given to men. He ridiculed the conservative idea of education which seems to be entertained by the educational authorities.

The Yomiuri Shimbun.

WILL THE YOSHIWARA BE RECONSTRUCTED?

The question as to whether the Yoshiwara should be reconstructed or not is

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medicine, which is to be undertaken with the aid of the funds of the Imperial Society of Common Education. The Chief of that Society is to be the Vice-Minister of Education, and its membership includes a number of renowned literati, scholars, educationists, and publicists, whose appointment was made the same day. The Literary Society has as its object the improvement of music associated with art and literature, while the Common Education Investigation Society investigates and considers the matters relating to common education, both societies being placed under the superintendence of the Minister of Education.

The Jowa Shimpo (Tokyo).

THE JAPAN WHITE CROSS SOCIETY.

With a view to checking the spread of consumption, the Japan White Cross Society will be established by leading doctors in Tokyo. The new organization will give medical treatment to patients free of charge, and in the course of time the society will establish a charity sanitarium hospital in the suburbs of the city. One of the promoters observes that the number of cases of the disease is yearly increasing, and unless some steps are taken to check this tendency the consequences will be serious. Official statistics show that the number of deaths through the disease was 94,000 in 1899, and 99,000 in 1902, and judged from this it will be seen that consumption is the greatest menace to the health of the people. In view of this fact it is considered only the means of the society to produce a successfully competent with White Cross societies in every branch of work. A society of this kind is therefore strongly recommended by the medical profession, and we wish every success to the new undertaking.

The Japanese Gazette.

FOREIGN TRADE.

In 1903, there were 3,221 foreigners in Korea, but in 1904 only 2,000, a loss of 300; whereas in Yokohama quite the reverse is shown. In 1903 there were 8,900 foreign residents, and in 1904 the total was 9,000, a gain of 100, which would not seem to indicate the belief of some observers that Japan will in time be overrun by foreigners in regard to foreign trade.

Yokohama's total population is also increasing each year. The increase in the Japanese and foreign population is shown in the following table:

	Japanese.	Foreigners.
1897 ...	372,[illegible]	[illegible]
1898 ...	392,870	9,[illegible]
1899 ...	402,[illegible]	[illegible]
1900 ...	410,030	9,022

The various nationalities are registered as follows:

	1897.	1898.	1899.	1900.
British ...	1,[illegible]	1,533	1,572	1,500
American.	765	760	822	813
German ...	360	365	423	430
French ...	204	203	243	258
Chinese .	5,944	6,100	6,160	6,217

COURT ORDERS ON WOMEN'S EDUCATION.

The Mayor of Hakodate has made a return from the Kwanai statistics for the cause of female education in Japan, showing a large falling of the Civic Forum in Osaka. The Court delivered a long speech dwelling upon the necessity of giving to the gentler sex the same standard of education as is given to men. He attributed the commencement of the action which seems to be authorized by the educational authorities.

The Jowa Shimpo (Tokyo).

THE JAPAN WHITE CROSS SOCIETY.

The question as to whether the Japan White Cross Society should be recognized or not is

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disclosing the interest of the public at present. It is asserted that the licensed quarter should be reconsidered as it is an important factor in stopping the spread of disease. Some educationists and religious men, however, make out a strong position on the ground that the existence of the quarter affects the national prestige. It is maintained that it is quite impracticable from an editorial standpoint to allow a licensed quarter to exist. Such a quarter may serve to check the spread of disease to a certain extent, but the evils it produces are far greater than the benefit.

Mrs. Yajima, an eminent educationist, has sent a petition to Baron Hirata, Minister for Home Affairs, praying him for the abolition of the Yoshiwara quarter, taking the opportunity of its having been destroyed.

The above views represent both sides of the question, and while we admit that the opinions pro and con have some truth we can say that Mrs. Yajima's petition, will not be realised for the time being.

The Osaka Hiraiy Asahi has the following to say in regard to this question:—

In Japan the great fire in Tokyo during which the Yoshiwara, the largest licensed quarter in Japan was entirely destroyed has caused much interest. The Yoshiwara was one of the show places of the capital as well as its greatest spot and it will be a matter of great satisfaction if the present abolition of the quarter may lead to the ultimate giving up of the present system of managing the social evil in Japan.

The Tokyo Shimbun.

A JAPANESE CHRISTIAN

Hambei Ono, aged thirty-one a native of Iwate Prefecture, is going to start on a round-the-world tour without a sen of travelling expenses. In order to test the capacity of his slender purse, he left his native place on April 25th for Tokyo. He walked as much as thirty miles every day and without stopping on the way he arrived in the capital in just eleven days. He showed not the least sign of fatigue on his arrival in Tokyo. He is now going to leave the capital via Shinano, Kai, Kyoto, Osaka and Kobe; he will take a steamer from Bakan for Chosen. Thence he will traverse all Europe and then cross over to America.

The Tokyo Chuo.

GOVERNMENT AND SOCIALISTS

The recent anarchist plot has been a jar on the nerves of the Japanese people, specially of the official class. The Home Authorities, with a view to putting an end to the existence of such like Kotoku, are desirous of drawing a clear line of demarcation between a certain and the milder class of Socialists. The Government will not bother any one if he wants to make a study of Socialism in the purely scientific spirit. In this connection, the rumour that obtained currency recently to the effect that the police will provide a special book to record the name of would be Socialists finds no existence in fact. On the other hand it is stated that they will be given a free hand to pursue their study.

Nevertheless, it is quite possible that the lower strata of the low may misunderstand the intention of the Government and put undue pressure upon these harmless students. To lessen such occurrence, if unable to fully do away with it, the recent conference of provincial police chiefs which was convoked in the Home Department endeavored to find a way to distinguish between the violent and the mild Socialistic advocate.

Japan Advertiser.

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absorbing the interest of the public at present. It is asserted that the licensed quarter should be reconstructed as it is an important factor in stopping the spread of diseases. Some educationists and religious men, however, advocate its abolition on the ground that the existence of the quarter affects the national prestige. It is maintained that it is quite unpardonable from an ethical standpoint to allow a licensed quarter to exist. Such a quarter may serve to check the spread of disease to a certain extent, but the evils it produces are far greater than the benefit.

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The *China Weekly Record* has the following to say in regard to this question :—

In Japan the great fire in Tokyo during which the Yoshiwara, the largest licensed quarter in Japan was entirely destroyed has caused much interest. The Yoshiwara was one of the show places of the capital as well as its greatest sore spot and it will be a matter of great satisfaction if the present destruction of the quarter may lead to the ultimate giving up of the present system of managing the social evil in Japan.

The Yomiuri Shimbun.

A JAPANESE GLOBE-TROTTER

Hambei Suto, aged thirty-one, a native of Iwate Prefecture, is going to start on a round-the-world tour without a *sen* of traveling expenses. In order to test the capacity of his shanks' mare, he left his native place on April 28th for Tokyo. He walked as many as thirty *ri* every day and without stopping on the way he arrived in the capital in just eleven days. He showed not the least sign of fatigue on his arrival in Tokyo. He is now going to leave the capital via Shinano, Kai, Kyoto, Osaka and Kobe ; he will take a steamer from Bakan for Chosen. Thence he will traverse all Europe and then cross over to America.

The Yorodzu Choho.

GOVERNMENT AND SOCIALISTS

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME TWO JUNE 1911 NUMBER TWO

THE ABANDONMENT OF CONSULAR JURISDICTION IN JAPAN

By YEIIJIRO NAKATSUKA, M. DIP., D. C. L.

Part I

THE Empire of Japan, being compelled by force of circumstances, entered into the community of nations without the knowledge of international etiquette or the commerce of the world. The forced treaty stipulations deprived her of tariff-autonomy and imposed on her the yoke of consular jurisdiction. To remove these financial and judicial impediments, she entered upon prolonged and difficult negotiations. The world, however, became aware of her sweeping progress and her autonomy. At length, the struggle came to an end and she won her case. It was toward the close of 1894 that the English-speaking nations signed the revised treaties which went into operation in 1899. Other nations respectively followed them. Consequently, the privileges of consular jurisdiction enjoyed by citizens or subjects of the treaty powers were absolutely abolished, and thereafter the Japanese Government assumed such jurisdiction.

The object of this paper is threefold:

1. To show under what circumstances, and how consular jurisdiction was inaugurated in Japan.

2. To point out the defects of this institution.

3. To give the cause which led to and the steps taken to bring about the abandonment of this institution.

An effort has been made to present faithfully the facts upon which arguments have been based. However it has been deemed best not to include a review of the diplomatic events which have not a close relation to this subject, though they may be important as a part of the diplomatic history of Japan.

[Editor's note.—This article will appear in three parts embracing the following: Part I. Introduction; How Consular Jurisdiction was inaugurated in Japan. Part II. Diplomacy of the Shogunate; Defects of Consular Jurisdiction. Part III. Movement for Treaty Revision; Diplomatic Victory of Japan.]

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ORIGIN AND DEVELOPMENT OF CONSULAR JURISDICTION

As Dr. Stubbs remarks in the preface to his work on the English Constitution :—

"The roots of the present lie deep in the past; and nothing in the past is dead to the man who would learn how the present comes to be what it is." It is always a most interesting part of historic inquiry to search out the very earliest sources. Now let us trace back the origin and development of consular jurisdiction, just before we enter upon the discussion how this institution came into existence in Japan.

It is considered by some writers that the starting point of this jurisdiction dated back to the treaty made between Emperor Charlemagne and Kaliph Haroun al Raschid. According to this treaty kings of France have claimed, from the ninth century, the guardianship to the Holy Place at Jerusalem. At any rate, after the crusades, with the growth of commerce, Christian nations, especially the Italians, began to establish themselves for the purpose of commerce in the Levant, whose standard of law and morals differed from their own countries. Naturally, in order to protect their interests and to decide their disputes, they had appointed an officer from among themselves.

When the commercial relations became complicated and its operations in foreign ports began to involve national interest, the government assumed the privilege to appoint consuls or national agents. Their functions were not only to watch over the commercial interest but to administrate the law of their own countries over their own people. "At that time," Hon. John Foster says, "their functions were largely of a judicial character, the name being traced back to the Roman Consuls."

At one time, this practise had been general throughout Europe, and it became the origin of the present commercial or consular courts in France, Italy, and Spain. But, the judicial power of consuls was withdrawn in all Europe except non-Christian countries, when the system of territorial law had become necessary to allay the conflict of personal laws.

In the Ottoman Empire, the system of consular jurisdiction came to be established by the treaty concluded between King Francis I. and Sultan Sulerman I., in 1535. England secured the same concession from Mahmud IV., in 1675, and other nations successively followed.

The American and European nations extended similar privileges, by treaty stipulations, to Borneo, China, Korea, Japan, Madagascar, Maskat, Morocco, Persia, the Samoan Islands, Siam, Tripoli, and Tunis.*

HOW CONSULAR JURISDICTION WAS INAUGURATED IN JAPAN

Tidal waves of Western civilization at last dashed into the cave of the Eastern hermit, and washed off its long sealed door. It was in the summer of 1853, that Commodore Perry made his advent to Uraga, Japan, with war ships in port to open those gates of exclusion.

To her surprise, he declared that he brought a letter from the President of the United States of America, and that

**U. S. Consular Regulations*, paragraph 93, 1896.

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he wished to deliver it to the sovereign of Japan. The letter stating the desire to establish friendship and intercourse between the two nations, was received by the *shogun*.

The *shogun's* response to this was that it required an opportunity for careful deliberations, and that he should be definitely answered only after mature considerations had been made. The Commodore loosened his anchor, leaving word that he would come for the answer the next spring. Under these circumstances, again he entered Japanese waters. The sailor-diplomat was crowned with diplomatic triumph, and the Treaty of Amity and Commerce between Japan and the United States was negotiated and signed, March 31st, 1854.

In accordance with the eleventh article of this treaty, Towsend Harris, the appointed Consul General and afterwards Minister Resident, established his residence at Shimoda, in 1856. On February 28, 1857, he demanded that Americans committing offences in Japan should be tried by the consul and punished, if guilty, according to Japanese laws. "To my great and agreeable surprise," Towsend Harris says, "this was agreed to without demur.* In 1858 the complete treaty of Amity and Commerce between Japan and the United States was concluded, which was followed by Great Britain, France, Holland and Russia in the same year. These respective treaty stipulations inauguratad consular jurisdiction in Japan. The sixth article of the treaty with the United States provides as follows:

"Americans committing offences against Japanese shall be tried in American consular courts, and when guilty shall be punished according to American Law. Japanese committing offences against Americans shall be tried by the Japanese authorities and punished according to Japanese law. The Consular Courts shall be open to Japanese creditors, to enable them to recover their just claims against American citizens, and the Japanese courts shall in like manner be open to American citizens for the recovery of their just claims against the Japanese."

Sub-section 2 of the fifth article of the treaty with Great Britain states:—"British subjects or citizens of any other country shall be tried and punished by the consul or other public functionary authorized thereto according to the law of Great Britain." A similar provision is to be found in the fourth article of the same treaty as to all questions arising with British subjects with regard to rights of persons and property.

The draft of the above treaty was written by Towsend Harris. It was "against his conscience," but under the circumstances of the time, it was the best arrangement that could be made.

Consular jurisdiction to this time, was limited to criminal and commercial matters, but the treaty of 1869, with Austria-Hungary even gave concession of civil jurisdiction. The fifth article of this treaty provides that: "Suits between foreigners and Austro-Hungarian subjects in Japan where the latter are defendants, shall be exclusively determined by the Austro Hungarian Consuls." And these treaty privileges became operative at once in respect of all other treaty powers under the most favored nation clause.

* Griffis' *Towsend Harris*, p. 124.

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ON EVE OF PERRY'S ADVENT

Strangers often wonder over the new structure in New Japan with little knowledge of the ground-work of Old Japan. To build solid it is requisite to dig deep. Otherwise the structure would not stand through storms and earthquakes. It should not be forgotten that the last forty years' construction in Japan was built on the ground-work of centuries. Right here, you may raise questions. Then what is the ground-work of which you speak? Why did Japan march with such an ample stride? Why did she digest the Western civilization in such a short time? Are there any underlying facts? To answer these, of course, it should be mentioned that one of the great traits of Japanese character is to adopt, without hesitation, a new system and a higher law if they think it beneficial for the country. But let us stop a moment to consider the time prior to Perry's advent.

The feudal government of the Tokugawa regime inaugurated the reign of peace which lasted for almost three hundred years. The necessity of large political aggregates is to prevent constant warfare, because one of the first elements of civilization is peace. In fact, under the long tranquility of the feudal government, Japanese civilization naturally developed. Learning revived; the conditions of social life improved; social refinement was cultivated; and artistic talent attained its climax. Furthermore, political instinct gradually developed under a peculiar system of local government. The mightier pen even began to attack the mighty sword of the Shogunate. This social and political training became a corner stone on which the New Japan was erected, and they enabled it to accomplish the wonderful task of 1868, of which I shall speak later.

Now, allow me to turn your attention to foreign intercourse under the feudal government. Our communication with Korea and China began in the early period of our history. The Europeans who first made their appearance on the shores of Japan were Portuguese. It was in the year 1541, and after that, we engaged in trade with them. They were followed by the Dutch in 1600, and by the British East India Company in 1613. After that commercial intercourse was carried on with Europeans.

With us, the sixteenth century was an age of great sailors: voyages of trade, discovery or piracy had been made to India, Siam, the Philippines, Southern China, the Malay Archipelago, and even Japanese Quarters were established in Siam.

When the European nations began a struggle for Colonial Empire, we played the same act on the Eastern stage. We had several men who attained great distinction like Drake, Hawkins, and Frobisher, but we lacked a Cromwell whose Navigaton Act of 1651 gave a heavy blow to Dutch shipping trade; we had neither a Stanhope, whose diplomacy pursued commercial and colonial advantages, nor a Walpole, whose Pacific policy and new diplomacy of commerce established English commerce. The Christian missionary came with merchants. Intrigue and political intermeddling of the missionary caused the high handed measure of the Shogunate to root them out. At last the Christians appealed to arms against the Shogunate in 1637 — just two years after the beginning of the French period of the Thirty Years' War, (1618-1648). After this insurrection, the policy of exclusiveness and inclusiveness was dominated by the *shogun*. He did not only exclude foreigners, but also prohibited Japanese leaving their country; even interdicted the building of ships above a certain tonnage.

We then remained shut out from what are called civilized nations, except from the Dutch. The Dutch were permitted to continue their commerce on two grounds: first, they warned the *shogun* that the Portuguese King was preparing to give assistance to the Christian insurgents, and during this war, they did faithful services to the *shogun*; second, they consented to remain within certain limits of the country under severe restrictions.

(*To be continued*)

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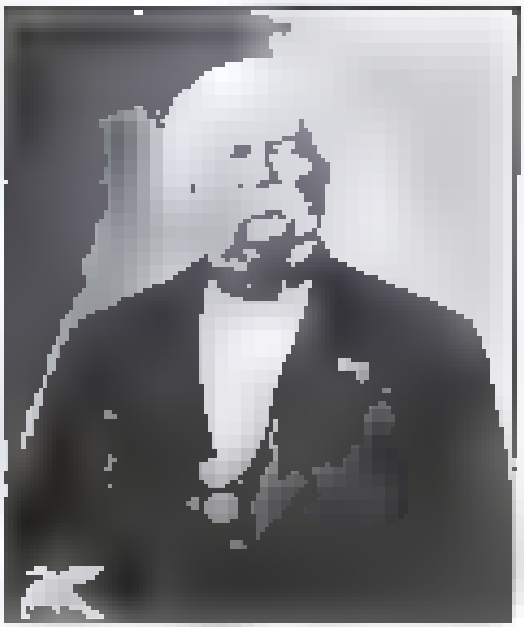

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JAPAN'S BANKING SYSTEM

NOT until the reign of Emperor Kenso (485-487 A.D.) is mention made of currency, in Japanese history claiming a beginning more than a thousand years before that time, during which the barter of necessities constituted the only mode of exchange. Gold coinage was first ordered by Toyotomi Hideyoshi (1556-1598); these were small coins called *koban*, and the large ones, *ōban* were issued by the first Tokugawa *Shogun*, Ieyasu. Copper coins came into existence during Iyemitsu's time (1625-1650) and were in circulation until quite recently. Paper currency was not issued by the central government of that time, but various clans made use of it among their respective adherents, but this was forbidden by the *Shogun* Government, in 1707.

During the Tokugawa regime a system of money transference between Osaka and Yedo (Tokyo) was inaugurated in which a guild of firms was engaged, each firm being required to have a paid up capital of one hundred pieces of silver, and a similar arrangement existed between Fukushima, in northern Japan, and Kyoto. Money changers were established in Osaka as early as 1634. *Kitte*, or drafts were used in Yamato Province during the fourteenth century and continued subsequently, being licensed by the Tokugawa Government and introduced into other localities.

The *daimyo* of the Tokugawa period secured their income from the products of their various domains, the taxes levied upon the people consisted chiefly of rice and a few manufactured articles. These were taken to Osaka, the commercial emporium of the Empire, and sold, the expenses, both public and private, of each clan being paid from the proceeds belonging to it, and only the amount absolutely necessary for current expenses being remitted to the respective provinces, the major part of the means being hoarded in Osaka, that being the central market for all buying and selling. Surplus products were stored in Osaka warehouses, and surplus gold was sealed in boxes containing *koban* to the value of five thousand dollars. Such were the pre-Meiji conditions.

After the Restoration, it was found desirable to establish the banking system of the West, and the late Prince Ito, then (1870) in the Department of Finance, was sent to America officially to investigate matters connected with financial administration. During the course of his work there, he sent to the Japanese Government a copy of the National Bank Regulations of the United States, accompanied by a memorial from himself, dilating upon the importance of the subject. The establishment of National Banks based upon the United States' System was decided upon, and in the following year, 1872, banking regulations were promulgated.

A contract had been entered into with a New York firm in 1871, for making paper currency, one and five *yen* notes, to the value of one and a half million dollars for each kind, and ten *yen* notes to the value of one million dollars, making a total of four million dollars worth. This was the first paper currency

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circulated by the Japanese Government.

The first bank established in accordance with the new regulations was called the Dai Ichi Ginko, or First National Bank, with Baron Shibusawa as president, in which capacity he is still acting, and it was he who coined the new Japanese word for bank, *ginko*. This veteran financier was then in his prime, and exerted himself with great assiduity for the establishments of banks, and undertook the work of having translated the banking regulations of the United States and other compilations bearing on the subject.

A general treatise on banking, and a book on bank book-keeping were published in the vernacular by the assistance of Mr. Aaron Shand, an Englishman engaged by the Government as advisor at the Paper Currency Bureau, and in 1874 a sort of banking school was opened, with ten students studying the banking system of book-keeping, economics and the routine business of banking.

The oldest private bank is the Mitsui, established in 1876, followed very shortly by the Yasuda Bank. "The National Bank regulations in their original form provided that the National Bank notes should be convertible in specie. But when the issue of Government loan bonds, amounting to eighty-five million dollars, for the capitalization of the hereditary feudal pensions was undertaken, the regulations were revised to the effect that the bank notes should be issued on the security of the Government loan bonds, and be convertible in Government paper money. This is called the 'Revised National Bank Regulations of August, 1876.' Under the revised regulations the bank-notes thus became inconvertible notes. The inevitable evil results of such a system did not, however, manifest themselves in any conspicuous manner for some years, because the amount of notes in circulation was kept within moderate limits. But with the increase of national banks, there being at one time one hundred fifty-three of them, and more especially with the sudden inflation of Government paper money to meet the expense of putting down the great Satsuma Rebellion of 1877, paper began to depreciate so rapidly and so disastrously that the Government by heroic efforts set about the adoption of a really convertible system. This arduous task was commenced by the revision of the National Bank Regulations in 1883 and was completed in 1886, when the monetary system was finally put on a sound basis.

"Under the new system the national banks were deprived of the privilege of issuing notes, which privilege was lodged exclusively in the hands of the newly-created Bank of Japan. Most of them changed themselves into private banks, according to the Law for the Settlement of National Banks prior to the Expiration of their Term of Business, so that by February 1890, there existed no national bank in the country.

"Meanwhile, private banks and bank-like companies which did not come under the National Bank Regulations had considerably increased, until 1884 their total number reached nine hundred fifty-four. These private banks and companies might be freely established, the only condition being that they should be under the supervision of local authorities. To bring these institutions under a uniform and more efficient control, the Government promulgated the Bank Regulations and the Savings Bank Regulations, putting them in force in July, 1891, on which date a part of the Commercial Law also came into operation. Again, in April, 1896 the Bank Consolidation Law was enacted, with a view of facilitating the consolidation of existing banks by omitting the formalities of dissolution and so forth. As the result of these regulations, great im-

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provement is noticeable in the condition of private banks.

"The use of cheques and credit notes had long been extensively practised among business men in Osaka. The practise, after a temporary and partial suspension during the general confusion brought about by the War of the Restoration, was soon revived with the revival of trade and confidence under the new regime. To improve the system of credit which had thus grown up in that emporium of commerce, and bring it more in harmony with the requirements of modern business, the leading banks of Osaka formed an association in 1879, and in September of the same year they applied to the Government for permission to establish a clearing-house, which was opened to business three months later. This was the first clearing-house ever established in Japan. Since then the system of clearing bills has witnessed a steady and remarkable development. Clearing-houses are now in operation in Tokyo, Nagoya, Kobe, and other important centres of business throughout the country."

The Bank of Japan is the most important one in the Empire, and was established under a special regulation issued by the Government in 1882, with an authorized capital of fifteen million dollars. It has the privilege of issuing convertible notes to the amount of the reserve fund. The president is appointed by the Government and ranks second among officials appointed by the Emperor.

The by-laws state that its business shall be:

1. The purchase and discount of Treasury bills, bills of exchange, and other commercial paper.
2. Dealing in gold and silver.
3. To make loans upon gold and silver coin and bullion.
4. To make collections of bills for banks, corporations, and individuals who are the regular customers of the bank.
5. To receive deposits and accept the custody of objects of value and documents.
6. To make advances on current accounts or loans upon the securities of Government bonds, Treasury bills or other bonds and shares guaranteed by the State.

This bank does not deal directly with foreign markets, the Specie Bank handling all such transactions.

The Yokohama Specie Bank was established in 1880, but was reorganized as a result of the Specie Bank Regulations of 1887. The business prospectus consists in draft loans between Japan and foreign countries, documentary bills and bank deposits. Its capital is twelve million dollars.

The Hypothec Bank was established by virtue of an Imperial Ordinance issued in 1884, with an authorized capital of five million dollars. The principal object in inaugurating this bank was to encourage the development of agricultural and industrial enterprises by advancing funds at low rates of interest. This bank has the special privilege of issuing debentures, after one fourth of the total amount of capital has been paid up, to the amount ten times the paid up capital. "For each issue of debentures, premiums of various amounts varying from five to five hundred dollars, are allotted to a certain number of the debentures determined by drawings. This is the single exception to the general prohibition of lottery or any lottery-like system, especially allowed to the Hypothec Bank, in order to attract smaller capitals to the subscription of its debentures."

The Agricultural and Industrial Banks were established as a result of the Imperial Ordinance of 1886. They are semi-official institutions being authorized to issue debentures, one in each prefecture. These banks can make loans secured by real estate, redeemable either annually by installments or at fixed periods of not more than five years; make loans without security to cities, towns, and villages, or to a company of liable persons engaged in agriculture or industry.

The Bank of Formosa was established in 1899 after the special Law of the Bank of Formosa had been enacted in 1897, with the object of promoting the economical interests of Formosa. The bank is a joint stock company with the privilege of issuing bank-notes, and having a capital of two million, five hundred

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thousand dollars. Its business consists in exchange, in discounting bills of exchauge, making loans, collections, taking deposits and acting as agents for others. The main office is in Taihoku, Formosa, with a branch in Tokyo.

The Hokkaido Colonial Bank was also established by special provision, in 1899, with a capital of one million five hundred thousand dollars, the Government having subscribed for shares amounting to five hundred thousand dollars.

The above banks are under the strict control of the Government and each has a Commissioner specially appointed to supervise its transactions and report same to the Minister of Finance.

Government banks must have a president, three or four directors (one of whom must attend the bank daily as managing director), from two to four auditors, a bank manager, paying receiving tellers, cashiers and accountants, the number varying according to the importance and business of the bank.

The president may receive a salary of from one hundred to three hundred dollars; the managing director from one hundred to one hundred fifty; other directors fifty; the general manager one hundred; other employes from thirty-five to forty, and some from seven, fifty to ten dollars, as many young boys are employed. All receive a bonus at the end of each half year, averaging two or three times the monthly salary received, except for the higher officials who receive amounts equaling four or five times their salaries. Banks that pay large salaries give small bonuses and vice versa, and bank employes count upon this as upon their regular salaries, which is not the case with other Government employes such as teachers.

A foreign patron of a Japanese bank must be impressed by the extreme caution with which such institutions are conducted, judging from the time required for cashing a cheque or receiving a deposit and the number of hands, at least half a dozen, through which it must pass before the transaction is concluded. A customer, upon presenting a cheque to be cashed is given a wooden or metal check and bidden to take a seat, for he usually has to wait fifteen minutes or more before his name or check number is cried out loudly by the attendant and the money is ready to be paid at another wicket where the wooden ticket identifies the holder. The method is the same for deposits.

No one individual may wait upon a customer and attend to his business, but knowledge of its details must be had by several, sometimes ten or twelve persons. At the Bank of Japan, when, for instance, a safe deposit is requested, such care and attention is given the matter that as many as seven clerks are attending the same window, all listening attentively, and consulting with each other, then referring the request to first one and then another of the higher-ups, before a reply will be vouchsafed the inquirer. In this important bank, a large area, surrounded by the various banking departments is provided with seats and accommodation for several hundred people.

The rate of interest paid on fixed deposits by Japanese banks is four or five per cent. per annum and one and a half to two and a half per cent. on current accounts. The rate of interest charged for loans varies greatly; for advances on real estate the Hypothec Bank charges seven and a half per cent. and the Tokyo Agricultural and Industrial Bank charges eight per cent.

Other banks which enjoy a high reputation are the *Dai Ichi Ginko*, or First Bank, the *Dai San Ginko*, or Third Bank, *Dai Hiaku Ginko*, or Hundredth Bank, the Mitsui Bank, the Mitsu Bishi Bank and the *Dai Jū-go Ginko*, or Fifteenth Bank, in Tokyo; and the Sumitomo, Kitahama and Thirty-fourth Banks in Osaka, and the Aichi, Meiji and Nagoya Banks in Nagoya. The owners of the Mitsui and Mitsu Bishi Banks are the most noted millionaries in Japan, while in the First and Hundredth Banks are such well known bankers as Baron Shibusawa and Kenzo Ikeda, Esq., such responsible and able men guiding these institutions accounting for their business prosperity and influence throughout the country.

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NIPPON

By MARY McNEIL FENOLLOSA

If this my heart had wings to fly
Straight to the place where it would be,
It might become an ecstasy
That, singing, mounts an Eastern sky.
But here it is an unguise, pent
In narrow walls of discontent,
Reciting sutras all day long
With this recurrent, sad refrain,
Nippon, — Nippon, — my land of song!
When shall I see your face again?

I long to see the plum-trees fling
Great coins of blossoms to the breeze;
And mark, among he cherry-trees,
The tangled, rosy webs of spring;
To watch the old crows perch and preen
Amid the fragrance and the green;
Or with the children spend my hours
In happy play upon the grass.
Nippon, — Nippon, — my land of flowers,
When shall the homesick longing pass?

Within a sacred valley far
The ta gled, climbing fuji vines
Hang purple clusters in the pines
That guard the gates of Kasuga;
And near it, silver Omi fills
With wonder, all the leaning hills.
The bell of Miidera slept
But now it wakes, and echoes yearn;
Nippon, — Nippon, — so once it wept
As I now weep. Return! Return!

In *The Iris*

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

VI

THE veteran Prince Yoshihiro was succeeded by his son Tadatsune who assumed the name, Iyehisa, by which he was known as the Prince of Shimadzu from 1595 to 1638.

The principal event during his time, was the subjugation of the Loochoo (Okinawa in Japanese) Islands, by the Satsuma clan.

From ancient times these islands had paid tribute to Satsuma, but at the same time constituted a Chinese dependency, and subsequent to the inauguration of the Tokugawa regime, in 1603, failed to discharge their duties to the powerful feudal chief of Satsuma, and Iyehisa decided to invade their domains, and in 1606 proceeded, with three thousand men in one hundred war-vessels, to Napha, Loochoo's principal port. It was too well defended, however, and the fleet was unable to enter the harbor, and had to sail further northward to Shuri, the capital. The invaders were soon in possession of the city, and the king himself was taken captive with his chief councilors in a terror-stricken state. For the Loochooans had never been a war-like people, and did not so much as possess the implements of war; so they surrendered to the enemy without making any resistance.

The royal prisoner was carried to Satsuma, and it is said he feared severe treatment at the hands of his captors, who, instead, showed him great kindness and consideration. Iyehisa accompanied him to the *shogun's* capital, Yedo, where he was hospitably entertained and received in audience by the great military ruler.

Subsequently the captive king was allowed to return to his kingdom; he furnished a written document solemnly declaring allegiance to the Prince of Satsuma, and at the same time expressed his gratitude for the kind treatment which he had received. The Loochoo Islands thus actually became a part of the dominions of the Shimadzu family, and so continued until the Meiji Restoration and the inauguration of the new Imperial Government.

The subjugation of these islands afforded a number of advantages to the Satsuma clan. They served as stepping stones southward in the direction of Formosa and South China, and called into action maritime adventures that developed a spirit of greater daring than could be expected in clans confined to exploits in the interior. And to this opportunity enjoyed by the Satsuma clan, may, indeed, be due the later production of so brilliant a galaxy of naval commanders as have come to the front in the last decades.

At least some slight contact with the civilization of the Occident was also enjoyed by Satsumans through their

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Loochoo interests, for notwithstanding the fact that the Tokugawa Government adhered to the policy of national seclusion, forbidding the construction of sea-going vessels and prohibiting foreign commerce, keeping the people in ignorance as to the conditions of the outer world, the people of Satsuma were allowed communication with Loochoo, and even South China; and as foreign merchant vessels and men-of-war were seen from time to time, some knowledge of the West and of European countries was gradually obtained by Loochooans and through them reached Satsuma.

Furthermore, trade sprung up between Satsuma and Loochoo, and the Shimadzu family invested large sums in industrial enterprises in the islands, and realized considerable profits by disposing of the products to other clans; and their prosperity evidently added to the brave and dauntless spirit inherent in Satsuma *samurai*, and gave them and their people an advantage above other Japanese, in the knowledge of the civilization of the West. And this, doubtless, was no small factor in their success in defending the country against the attack of the British Squadron when Kagoshima was bombarded, and in opposing the forcess of the Tokugawa Shogunate at the time of the revolution of 1868. The material prosperity of Satsuma was mainly due to her possession of the dependency of the Loochoo Islands.

Mitsuhisa became the ruling Prince of Satsuma upon the passing of his illustrious father, in 1638, and endeavored to continue the work of expansion and progress which Iyehisa had begun. In other parts of Japan, the simplicity of the *samurai*, once the life and spirit of the people, through the long period of peace, had degenerated into sloth, out of which grew debauchery and weakness. Idleness, luxurious pleasures and extravagances undermined the strength that belonged to the simple life. Thanks to her geographical isolation, Satsuma lay beyond the influence of the habits of luxury, that was making itself apparent in the men of other clans, and was thus able to maintain her martial spirit, and held herself aloof from the tendencies to effeminacy prevailing at Court. At the same time nothing of culture or learning was neglected, but on the contrary was always promoted by the successive rulers.

Mitsuhisa's chief councilor, Ise Sadamasa, was a man of deep learning, well versed in Chinese classics, and did much to assist the Prince, not only to greater intellectual attainments, but to better administration of the clan. His policy was "to honor ancestors, pray to the gods and Buddha, confer benefits upon the people and practise a humane government in accordance with the precepts of sages," and the Prince followed his teachings.

His eldest son, Tsunahisa, a man of admirable traits, and much beloved for his sympathy with the poor, met an untimely death while his father still lived, and was deeply mourned by the people. He is said to have felt great sympathy for the poor, and even deprived himself of warm clothing in winter, that he might experience their suffering, and be more and more feeling toward them. He rewarded honesty and integrity, and gave wise counsel to all. The grandson, Tsunataka,

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succeeded Mitsuhide as ruling prince. Tokugawa was well known for his quick and sound judgment, for his uprightness, justice and mercy. He is said to have often commented upon man's powerlessness to restore a human life, and how important it was that criminals should be justly dealt with. The wicked received no favors from him; only men of high character were given the important posts, and his administration was one remarkable for clean government.

The following, illustrating his principles, are maxims given to his children:

In order to govern a province in accordance with the principles of justice and humanity, it is necessary to be fully trained in literary, as well as military arts; they are as the wheels of a carriage, or the wings of a bird.

Cultivate a strong will; it is the source of great achievements, and without it it is impossible to accomplish anything.

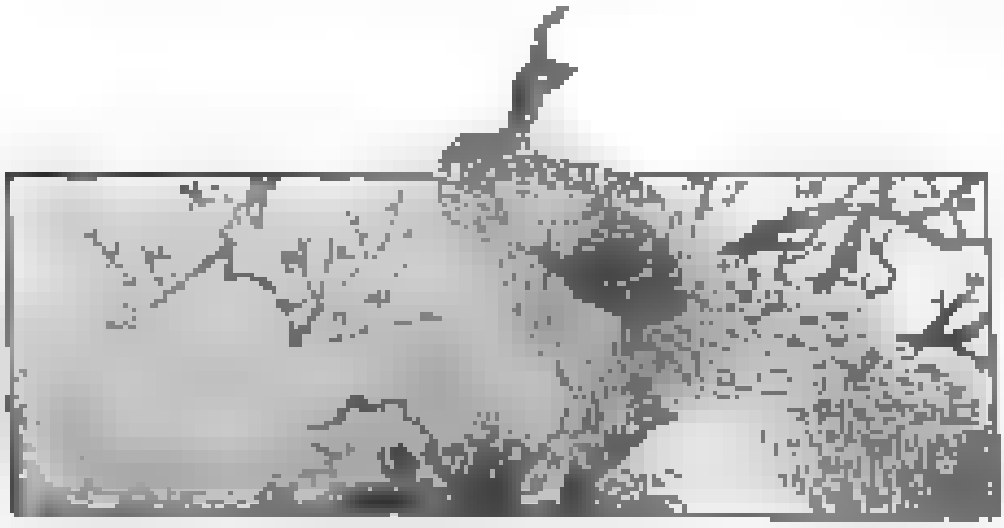
It is the wise saying of ancient sages that 'one will lose his character by drinking.' If one is addicted to sensual pleasures, gambling and drinking, advancement is impossible.

Loyalty, filial piety, fraternal love and respect for age are essential for success and happiness, and forsaking these brings ruin.

While young, not a moment should be wasted in idleness. If life in youth, repentance will surely come with age.

A general who heeds his ear to advice becomes a good commander; those who wish to gain good counsel must be careful to listen.

A general can not be an able one unless he can read the character of his men, and thus distinguish between the good and the bad among his retainers, guiding the former and leading the latter in a path of virtue, in which case he need no fear being deceived by the cunning and crafty.



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THE THIRTY-THREE PLACES

TWO of the remaining thirty-three Places are in the province of Settsu, three in Harima, three in Omi, and one each in Tango, Wakasa, and Mino, all within a radius of about seventy-five miles, Katsuo-dera, which is number twenty-three, is in Mis..ima-gori, Settsu, and was erected during the reign of Emperor Konin, in 777 A. D. The Kwannon enshrined is the eleven-faced and so-called thousand-handed deity, eight feet in height.

Tradition says this temple was founded by twin brothers, sons of a nobleman belonging to the Fujiwara family. Previous to their birth, their mother had dreamed of two lotus flowers coming to her, and when the twins arrived it was thought they were destined for the priesthood, and they proved it true by taking holy orders at an early age.

When they were nineteen, they made visits to various parts of the country, and arriving at this place in Settsu, they were attracted by a beautiful cloud of five different colors, in the sky, and considering it a happy omen, they built a hermitage and devoted themselves to holy worship.

One day while walking in the mountains near by, they met the Imperial Prince, Kaisei, brother of Emperor Kwammu. Conversation with him disclosed his deep interest in Buddhism, and the fact that he had secluded himself in that locality in order to properly study the tenets of that religion. The Prince informed them of his desire to erect a temple, and the priests, greatly encouraged, offered their services and hermitage, and the site upon which it stood was taken for the temple. The psalm or *goyeika* of Katsuo-dera says: Though one may have committed grave sins, belief in Buddha brings forgiveness, and fervent prayer to the Buddha of Katsuo-dera makes one at peace with himself.

The next in order is Nakayama-dera, also in Settsu, and this Holy Place was divinely revealed to no less a person than the celebrated Prince Shotoku, who at once set about establishing a temple. The story is as follow:

While Prince Shotoku was living at Ikaruga-no-miya, in the province of Yamato, an angel appeared to him and told him of a sacred spot in Settsu where he should erect a temple. The angel made known her identity as the Empress Onakahime, and when the Prince sent one of his attendants to Settsu in search of the place, the mausoleum of Empress Onokahime was discovered to be there, and the place was at once decided upon for the proposed temple.

With his own hands the great Chotoku, artist, prince and priest, carved an image of the goddess Kwannon with eleven faces and enshrined it in this temple. In the same compound is also an image of Miyaki Nyorai, to which a miraculous power of healing diseases of the eye is ascribed, and persons so affected flock to the place to pray.

The *Sennichi Matsuri*, or 'Thousand

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Days' Festival' is observed annually no. the tenth of July, and as it is believed that on that night the Kwannon goddesses from all the Thirty-Three Places assemble at Nakayama-dera, hundreds of devotees spend the night at the temple in prayer. The pilgrims must repeat this *goyeika*: I have no other motive in crossing the fields and valleys to reach Nakayama-dera, except to pray to Buddha to be saved in the next world.

The same popular idol of the many-faced, many-handed goddess, Kwannon, sanctifies Shin Kyomizu-dera, Katogori, Harima. This temple is said to have been founded by Hodo Sennin and the *Hondo* erected by Empress Suiko (593-625), and the *Hojo* added by Emperor Shomu (724-748). The *goyeika* says: There is a Buddhist canonical book called *Fumonbon* which treats exclusively of the merits of Kwannon, and as Buddha is filled with love and the desire to save humanity, those coming to pray at Shin Kyomizu-dera will not fail to be saved.

The twenty-sixth Holy Place, Hokkeji, also in Harima Province, takes its name from the form of the mountain on which it is located, which extends in eight directions, and is thought to somewhat resemble the leaf of the lotus. This temple was also founded by Hodo Sennin, and while he resided in its precincts, he is said to have had recourse to magic arts, which he practised with great skill. Principal among these was the use of the 'flying bowl,' and stories are related about how he was able to send it to the door of a house, where it would wait to be filled with rice or eatables, and then swiftly return to him, and so the villagers traced it to his hermitage in a rock cave, where they found him sitting in deep meditation. When asked for an explanation of the strange 'flying bowl,' he said that by his deep belief in Buddha he had attained his power in magic art, and the people greatly admired him. Another story is related of a ship's master refusing to fill the bowl when it appeared on his ship, dashing it into the sea, whereupon the bags of rice with which his ship was laden one by one flew away, and he followed to find them snuggly stored away in Hokkeiji, and when he repented of his disrespect and humbly asked forgiveness, they all flew back again.

Hokkeiji enshrines a figure of Kwannon twelve feet in height. The rather poetical *goyeika* is as follows: In this mountain bloom the cherry in the springtime, the orange in the summer and chrysanthemums in fall; and the flower of Buddhism flourishes always.

Enkyoji, Shoshazan, Harima Province, was established in 988, by the devout priest Seikun, who had been absorbed in the study of canonical books, secluded in the recesses of Mount Seburi, in Chikuzen, Kyushu A heavenly messenger appeared to him saying that he came from Benten Taishaku-o, and gave orders that the priest should proceed to Mount Shosha, in Harima, if he wished to serve Kwannon. He obeyed the command and when he had taken up his abode at the place, he saw, one night, a band of angels clapping their hands and bowing before a large cherry-tree. Enquiring of them the reason, he was told that the tree was sacred to Kwannon and that if an image of that goddess were carved from it, great benefits would result.

Seikun cut down the tree and carved

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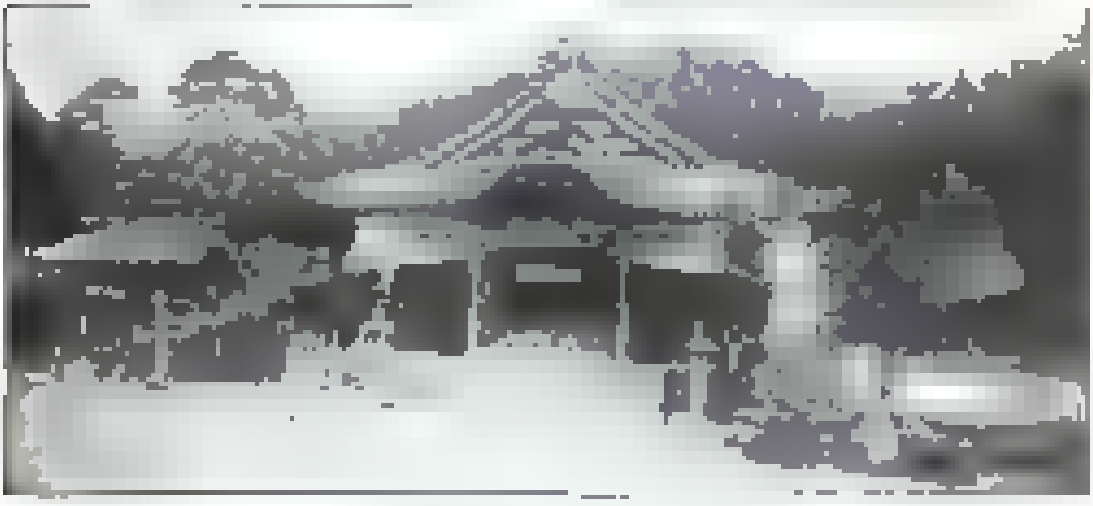

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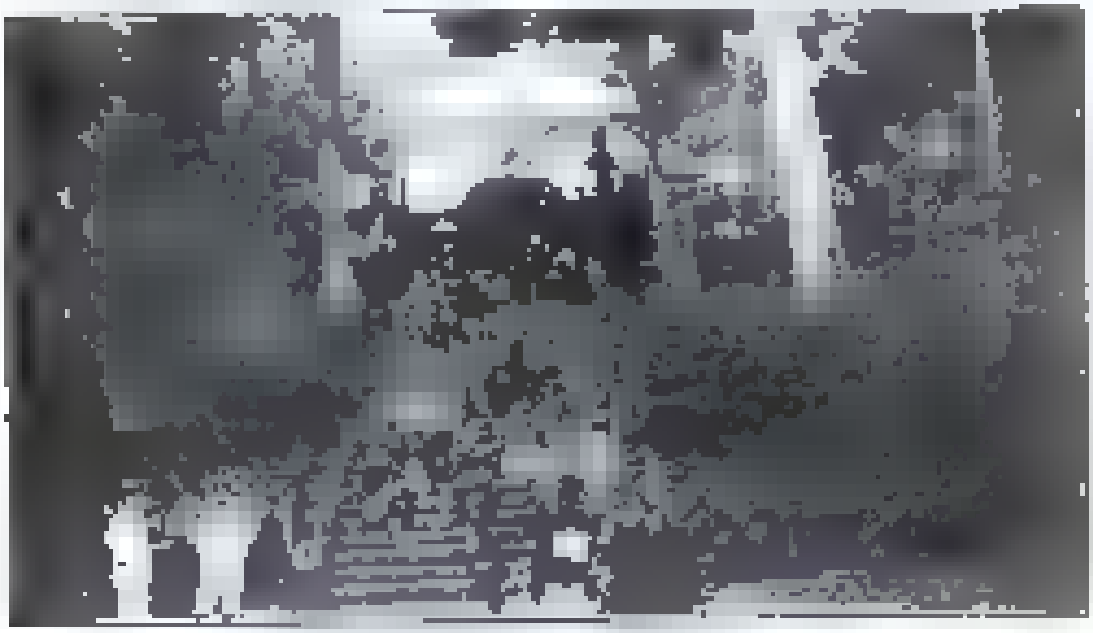

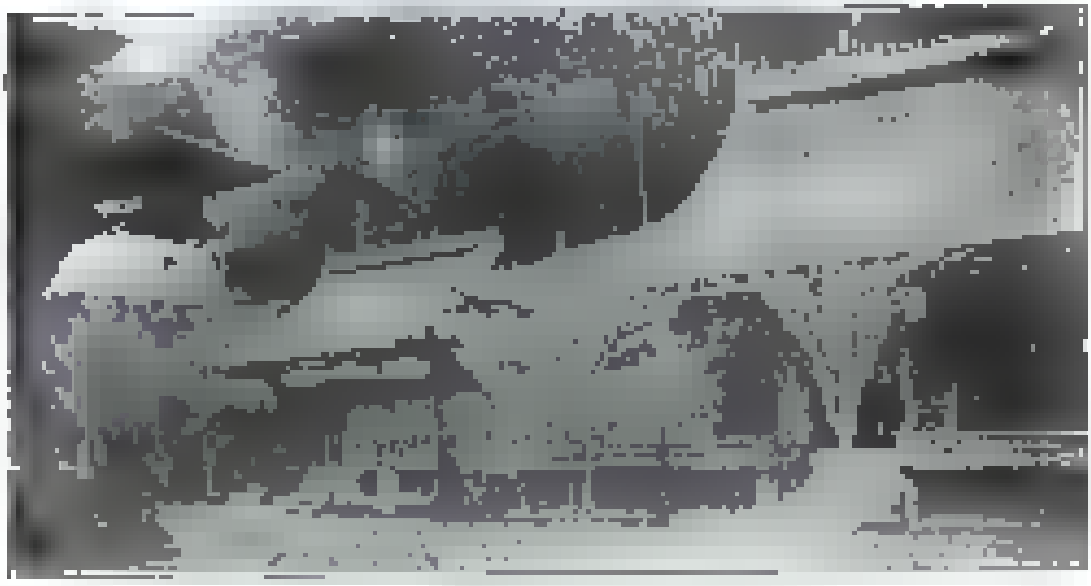

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the figure which is worshipped in the temple to this day. This temple is also celebrated as having been the place where the traditional hero, Benkei, retainer of Yoshitsune, pursued his study of Buddhism. The *goyeika* reads: When one ascends Mount Shosha to pray at the temple, the sound of the wind is that of the recantation of canonical books teaching the tenets of Buddha.

Nariaiji, in Tango Province was founded by Saion Zenshi during the reign of Emperor Mommu (697-707). Priest Saion was a native of Suwo Province and had gone to Toji, in Kyoto, to pursue his religious studies. Legend tells us that on his way back to his native place, he ascended Mount Nariai, and far below stretched before him the enchanting view of Ama-no-Hashidate, reputed as one of the three most beautiful places in Japan Impressed with the idea that the place was sacred, he erected a hut on the slope of the mountain far above the villages, and there settled for religious meditation and worship of the goddess Kwannon whose image he enshrined. When the villagers learned of his presence, they were eager to serve the holy man, and daily carried him food.

During the winter a heavy fall of snow made it impossible for any one to reach the priests' hermitage, and days passed without his having any food. At last he saw a deer that had perished in the snow, and notwithstanding the Buddhist teaching against partaking of animal flesh, in view of the fact that he had not taken the creature's life, he consented to embrace the opportunity to save his own, and cut off and cooked a slice of venison and satisfied his hunger.

The people of the village below were in great anxiety, fearing they would find the priest dead when the snow melted, and hastened to his hut as soon as they could. Saion told them the story of the deer; but no trace of it was to be found, and when he sent them to the pot where, he said, a part of the slice was left, they found, instead, a bit of wood with gilding upon it, and examining it, found it to be a piece of a image, and looking at the priest's goddess Kwannon, saw that that very piece was missing. They fitted it to its place, where it adhered and no sign of the injury was left. It was very plain that the goddess had come to the priest's rescue in his time of need, offering her own body in the guise of a deer, and priest and people were deeply impressed with the power and magnanimity of the deity, whose image has been worshiped there through many centuries.

The *goyeika* of Nariaiji is: The sound of the waves, the sighing of the pines of Ama-no-Hashidate, and the winds blowing from Mount Nariai seem to say that everything human is left to the beneficience of Buddha.

Motsuno-o-dera, in Konoura, Wakasa Province, was founded by Uki Sodayu, a fisherman, who was miraculously saved from death at sea by the goddess Kwannon. He was out with a large party of fishermen, a storm came up and all the boats were lost. Sodayu had always been a devout believer in Badzu Kwannon, and just as he was hurled into the water, he beheld a milk-white horse and heard a voice commanding him to mount, and doing so he was carried with great speed to the shore at Konoura, when to his great astonishment his splendid steed was transformed into a piece of floating timber and was presently cast ashore. He was the only man saved.

To express his deep gratitude for being thus rescued from death, Sodayo carved a Badzu Kwannon from the piece of wood, and erected a small

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temple in which to enshrine it.

The reigning Emperor, Ichijo (971-1011), hearing the story, issued an Imperial Edict ordering a temple built at the place, and Matsuno-o-dera came into existence. Sodayu became the keeper of the temple and his descendants after him for long generations. The *goyeika* predicts that Buddhism will live forever and that Masuno-o-dera will prosper more than a thousand years.

In lovely Lake Biwa, on the Island of Chikubu-shima, province of Ōmi is number thirty of the Thirty Three-Places, called Hongyoji It was founded by the noted priest Gyoki, 731 A.D., at the command of Emperor Shomu, who had dreamed that Benzaiten requested him to build a temple, and when he awoke he saw her emblem, the white serpent in his *tokunoma*, but it quickly disappeared. After the Emperor had ordered Gyoki to build a temple, Benzaiten appeared to the priest, also in a dream, and told him that the island of Chikubushima was sacred to Kwannon, and he carved the latter's image for the temple.

The *goyeika* reads: When looking at Chikubushima in the moonlight it seems to be floating on the water with the moon, like a great treasure ship, and its treasure is the temple of Kwannon.

Chomeiji, also in Omi, dates back as far as 619 A. D. Prince Shotoku had carved an image of Hijiri Kwannon from a willow-tree, and during an illness of the Emperor, a brilliant light was shed from the figure illuminating the palace chambers, and the Emperor recovered at once. A temple was built for the goddess and it was called *Chomeiji*, meaning the temple of long life. The *goyeika* promises that every footstep of the pilgrim traveling to Chomeiji which enshrines the image carved from a willow-tree and which saved the life of the Emperor, shall add to the pilgrim's life.

Kwannonji, number thirty-two of the Holy Places, also owes its origin to the great Prince Chotoku, who saw among some rushes at Ishibadera-mura, the strange figure of a mer-man, praying him to plead for his soul, explaining that he was reduced to his lamentable state for having spent a life-time catching fish. The Prince built a temple near by, and the mer-man appeared to him later in a dream thanking him and saying that he had been forgiven, and the following day the body of a mer-man was seen floating in the lake, and was taken to the temple where it is still preserved as the chief treasure. The prayer is: Oh! Holy Kwannon guide the footsteps of one who has come from a far, far distant place to pray at Kwannmonji.

The last of the Thirty-three Holy Places is Kegonji, in Mino Province, where the eleven-faced deity presides. It was built by Hogen, 753; in his wanderings he came to this mountain in Mino, and being thirsty drank from a spring, and found drops of oil in his cup. He decided the place was holy and remained.

About the same time in another province, one Okura Nobumitsu, a devout believer in Kumano Gongen, had a vision in which a beautiful youth, as a messenger from Kumano, told him that if an image of Kwannon were carved from an *enoki* (Chinese tree-lotus) much good would be the result.

A large *enoki* was felled, but none the place could carve; however, a young boy appeared who asked to do it, and in twenty-one days it was completed, a figure above seven feet. The same lad was to take it to Kumano, and started on his journey with the image on a cart.

Having to pass through the province of Mino, he arrived at nightfall near the hermitage Hozen had just chosen for himself. The cart would not move, so he decided to pass the night, during which the image spoke aloud to him saying that there was a wise priest in the place. The next morning he met Hozen, and soon related his experience, offering the Kwannon to him. It was accepted and a temple built. The *goyeika* says: Having been to thirty-two of the Holy Places, I am now arriving at the last. How glad I am to take off my pilgrims dress which I have so revered, and offer it to this temple.

This act shows the great pleasure in having completed the long pilgrimage.

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AGRICULTURAL ADMINISTRATION

UP to the year 1868, agriculture in Japan took up almost the entire portion of her productive industry. With the reformations introduced with the Restoration and the adoption of the progressive policy by throwing open the country, progress in commerce and industry was steadily made from year to year. Agriculture in Japan at present regarded either from the number of persons engaged in it or from the amount of wealth produced thereby occupies the principal part of Japanese industry. To the agricultural administration a great deal of importance had been attached since early days, and that the sovereigns of successive generations paid their attention to the encouragement of agriculture is plainly proved by our historical records. Leaving aside the description regarding agriculture such as was found in early times, let us turn our attention to the policy adopted by the Government toward agriculture for the space of forty years from the Restoration to the present time. Both by stimulating and guiding the people and also by giving necessary advantages, the Government has made efforts towards the development of agriculture. During the period under consideration there were naturally various changes. For the sake of convenience, we divide the agricultural history into four periods :—

1. Thirteen years from 1868 to 1880.
2. Ten years from 1881 to 1890.
3. Fifteen years from 1891 to 1905.
4. From the year 1905 to the present.

During the first period, the Government being apprised of the grandeur of the devolopment of civil affairs in Europe and America, perceived the fact that the country could not be enriched and strengthened unless the productive industry was made prosperous. Endeavors were made to import up-to-date ideas and articles of the West for industry at large. In agriculture too, the Western method was imitated so that either in stock farming or in crops there took place frequent importation of new varieties. These were raised and distributed among the people at large. Agricultural experts were invited from abroad for the purpose of encouraging agricultural education and to set examples for various undertakings, and also reclamation work was greatly encouraged. But, since the development of knowledge among the people was not accompanied with these, the plans of the Government did not bear the expected fruits, which led some people to advocate the advisability of adopting the *laissez faire* policy in the industry. The Government interference in various industrial and productive industries was attacked. On the part of the Government they perceived the necessity for making some provision so, that in 1881 the official organization was changed as a result of which the Department of Agriculture and Commerce was brought into existence to take charge of the productive industry of the country.

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The agricultural administration, too, was brought under the control of the Bureau of Agriculture of this Department. All the undertakings of the Government had either been transferred to the people or abandoned. Since then, by holding various kinds of meetings such as related to competitive exhibitions and to general inquiry and talks, by conducting agricultural experiments, or by the appointment of circuit instructors, the Government proposed the development of agricultural knowledge among the people. In consideration of stock farming and sericulture various provisions were made for the prevention of damages and by lowering the rate of land taxes relief was given to farmers. In short, the Government adopted every possible means of assisting the natural development of agricultural industry. Such was the condition prevailing in the second period.

At the beginning of the third period theImperial Diet was opened. The progress of the times necessitated the adoption of a progressive and positive measure in agricultural affairs. The Government for the time started the investigation of agricultural affairs and encouraged the establishment of local agricultural experiment station which was followed by the establishment of the Imperial Agricultural Experiment Station and the Sericultural Institute; and also by issuing the regulations regarding prize-awarding for competitive exhibitions, necessary steps for various agricultural provisions were taken. It was just at this juncture that the war with China broke out which stimulated the encouragement of productive industry at large, and resulted first of all in the appointment of a committee on horse affairs and the issuing of laws relating to the Hypothec Bank (*Kangyo Ginko*) to the Local Hypothec Banks (*Noko Ginko*) and to the prevention and extermination of injurious insects. Such important institutions and laws for agriculture as the Law of the Subsidies from the National Treasury, for the Local Agricultural Experiment Stations, the Law of the Adjustment of Farm-land, as well as the Law of the Co-operative Societies were adopted in rapid succession. At the end of the period under consideration our country unfortunately had to engage in war against Russia Subseqnent to this great war, agricultural administration advanced a step further in the policy of positive protection and encouragement. Such is the condition of the situation in the 4th period. In other words all agricultural institutions were practically completed in the 3rd period, but the work of realization, of fruits by proper manipulation of these institutions, forms the chief characteristic of the 4th period. An opinion advocating the necessity for nurturing the national resources as a means of *post bellum* adjustments was formed far and wide among various agricultural corporations formed by the people. The authorities were urged to adopt the necessary measures as a consequence of which the Government defrayed expenses from the national treasury regarding the augmentation of mulberry plantations the encouragement of the adjustment of farm land, and the encouragement of the breeding of cows. During 1909 great revisions were introduced to the laws pertaining to the adjustment of the farm land and to those of co-operative societies. Agriculture was more than ever protected and en-

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couraged together with other branches of productive industry so as to bring about the re-couping of the national resources. The expenses already paid out by the Government for agricultural administration reached 2,100,000 *yen* 50% of which is intended for various subsidies. There were expenses connected with horse affairs amounting to 1,450,000 *yen*, and also those for agricultural education. Apart from the expenses connected with horse affairs and agricultural education, the amount expended for agricultural administration compared with that of ten years ago shows an increase of four times.

The Department of Agriculture and Commerce which is the controlling organ for our agricultural administration is under the Minister of Agriculture and Commerce and was established in 1881. The organization has continued up to the present with more or less change. Under the Department of Agriculture and Commerce is the Bureau of Agriculture, and as other various industrial organs under the Department such as the other five Bureaux of Commerce, Industry, Fishery, Mining and Patents, and Institute for Geological Survey are for respective industries, the Bureau of Agriculture takes charge over the affairs concerning agriculture, sericulture, tea, stock breeding, cattle sanitation and hunting, exclusive of those in Formosa and Karafuto. Director of Agricultural Bureau controls the affairs connected with the bureau. This bureau is divided into five sections, first of which is called the Section of Agricultural Administration which attends to various affairs connected with agricultural societies, co-operative societies, general investigation for agricultural administration and other items which do not come under the concern of other sections. The second is the Section for the Adjustment of Farm Land which takes charge of matters relating to the adjustment of the farm land, the agricultural irrigation and drainage, the reclamation and utilization of land and the necessary investigation thereof. The third is called the Section of Agricultural Products which controls various matters connected with the improvements of agricultural products and tea industry, the investigation of exports and imports of agricultural products, the prevention and extermination of various insects, the control of fertilizers, agricultural experiment station and agricultural institutes. The fourth is the Section of Sericulture and Filature which takes charge of all matters concerning the improvement and investigation of sericulture and filature, as well as those relating to the prevention of diseases of silk worms. The fifth is the Section of Stock Farming which has charge of all matters relating to improvement of stock farming, cattle sanitation, inspection of studs, veterinary doctors, farriers, hunting and overseeing for stock breeding farms. Each section has its own head who has charge of the business affairs of the section by controlling the staff. The officers who are now directly concerned with the affairs of the Bureau of Agriculture are, besides the director of the bureau, 1 secretary, 2 executive officers, 24 experts, 13 clerks and 17 assistant experts. Besides these there are 91 persons who are employed for special or ordinary affairs and the number of those minor employes assisting officers is 57, so that altogether there are 206 persons connected with this bureau. There are

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various organs which come under the direct control of the Department of Agriculture and Commerce such as Agricultural Experiment Stations, Sericultural Institutes, Inspection Office of Silk, Stock Breeding Farm and Bureau of Improvement of Sugar Manufacture. There is the Bureau of Horse Administration which comes under the direct control of the Cabinet and which takes charge of all the affairs connected with the improvement and increase of horse breeding. The excecutive affairs relating to tobacco are left chiefly to the Monopoly Bureau of the Depart ment of Finances.

In reference to agricultural administartive organs, local governors are their heads under whom are attached various local officers who have charge of the business connected with local administration except police affairs. The organs for the encouragement of industry come also under the control of these local officers. There are certain officers who form a section of these organs to attend to the agricultural affairs left under their charge; besides these there are a number of agricultural organs under the direct control of the governor. In counties there are minor employees connected with agricultural affairs working under the direction of the chiefs of counties. There are provided various organs modeled after those of high offices which attend to the direct control and encouragement of agricultural administrations of towns and villages.

Such is in brief the condition of the agricultural administration of the central Government by which the prefectural agricultural administration is regulated. The expenses for the last few years directly spent for the agricultural administration are indicated in the following table :—

ESTIMATE OF THE AGRICULTURAL ENCOURAGEMENT FUNDS OF PREFECTURES

Year	Ordinary Agriculture	Sericultural Industry	Stock Farming	Tea Manufacture	Total
	yen	*yen*	*yen*	*yen*	*yen*
1899	277,000	291,000	60,000	20,000	648,000
1904	893,00	494,000	263,000	16,000	1,666,000
1909	2,892,000	1,555,000	563,000	25,000	5,035,000

Note :—The expenses shown in this table are those paid out for the purpose of agricultural encouragement and do not include salaries, traveling and business expenses in local governments.

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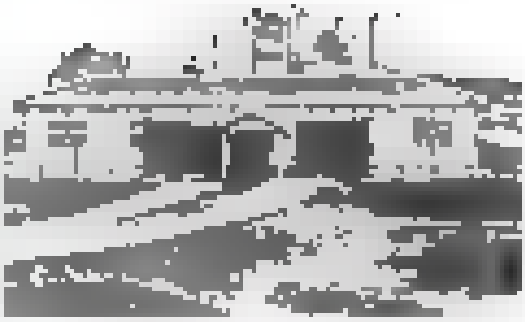

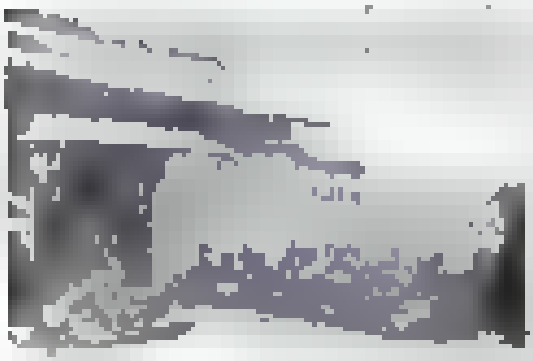

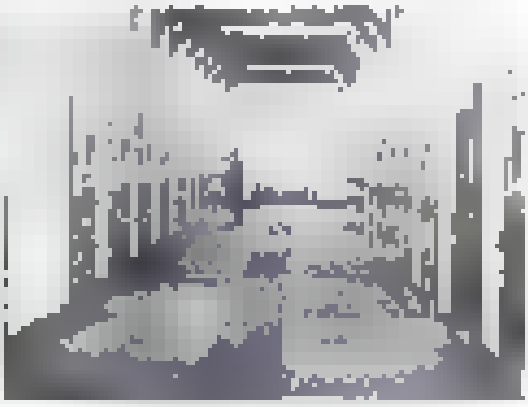

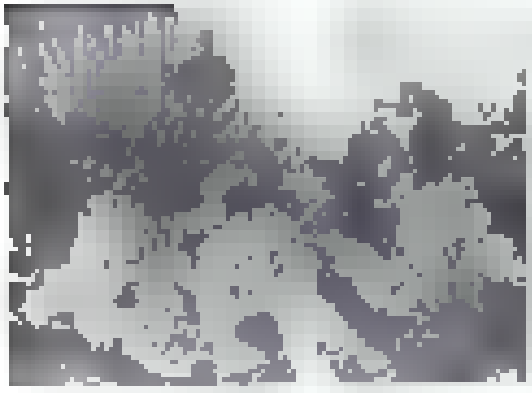

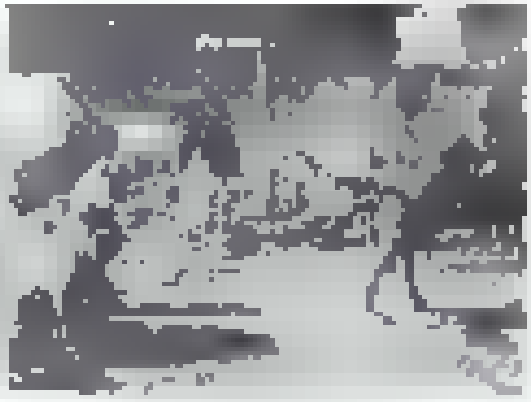

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LAW COURTS AND PRISON SYSTEM IN KOREA*

WITH the transfer of judicial administration to the Imperial Government of Japan, a Judicial Bureau of the Residency General was established by Imperial Ordinance issued in October, 1909. This Bureau, under the control of the Resident General, was charged with business relating to the administration of justice and prisons in Korea; and law courts and prisons of the Residency General having been established by other Imperial Ordinances issued on the same date, the administration of justice and prisons was commenced on Nov. 1st, 1909. The new law courts of the Residency General, based on the "three-trial system," consist of a Supreme Court, Appeal, Local, and District Courts. Each court administers justice in civil and criminal case and entertains compromises, etc. In the District Courts the hearing is conducted by a single judge, while the bench in the other courts is collegiate. As to appointing justices and procurators in the Law Courts of the Residency General, they have to be selected from among those who have the qualifications of judges and procurators, or their probationers, in accordance with the provisions of the constitutional regulations of the Law Courts of Japan. The Koreans previously acting as judges and procurators in the Korean Law Courts were especially appointed to the Law Courts of the Residency-General and are to discharge their duties when both the plaintiff and defendant in a civil case and the defendant in a criminal case are Koreans.

Regarding the application of laws, the laws and ordinances of the Imperial Government of Japan are to be principally adopted, as a result of the transfer of the judicial administration to that country. Yet since, in existing conditions, the Korean laws, regulations and usages can not be wholly ignored, the Law Courts are authorized, by Imperial Ordinance No. 238, to adopt the Korean Laws and Ordinances so far as this Imperial Ordinance or other Laws do not otherwise provide; and in a civil case between Koreans and non-Koreans the Japanese Laws or Ordinances are to be applied with equitable modifications.

The number of Law Courts of the Residency General, their names, locations and jurisdictional districts were determined by an ordinance issued by the Residency General in October 1909, in which a Supreme Court, three Appeal Courts, 8 Local Courts, 9 branches of Local Courts, and 103 District Courts were provided to be established. A Supreme Court, three Appeal Courts, 8 Local Courts, 9 branches of Local Courts, and 54 District Courts, all of which had been established by the Korean Government since 1908, were

* Courtesy Government General of Chosen.

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ÖFFENTLICHE VORLESUNGEN
ÜBER DIE GEGENWÄRTIGE
LITTERATUR DER ITALIER

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converted into Law Courts of the Residency General on Oct. 31, 1909. On the same day, the Appeal Court of Japan in Korea and the courts hitherto maintained by the Local Residencies of the Japanese Government were abolished. After the judicial administration had been transferred to the Japanese Government, the location of one branch of a Local Court was changed and 26 District Courts were newly established during 1909. Thus all the Law Courts of the Residency General, provided in the Imperial Ordinance, were opened by November 1, 1909, except in the case of District Courts, the opening of which was limited to 80.

Regulations concerning Barristers were promulgated on Oct. 23, 1909. by Ordinance No. 34 of the Resideney General. According to these Regulations, persons who have the qualification of barrister as provided by the Japanese Law of Barristers, and Koreans who have passed the Bar Examination previously held by the Korean Government, or have served as judges, procurators or barristers in the Korean Law Courts or as judges or procurators in the Residency General, are admitted to the bar of the Law Courts of the Residency General.

With the judicial reforms carried out since 1906, the Koreans (who had previously had little or no judicial security) have derived a greatly improved impression of the law courts. When qualified Japanese were appointed to the Korean Law Courts in 1908, the Koreans, trusting the courts, became more ready to submit their disputes to the judgment of these tribunals, and the people in the interior desired the establishment of additional Law Courts. Especially after the transfer of the judicial administrations to the Japanese Government, Koreans placed greater trust in the Law Courts of the Residency General. Even those who were not pleased with the minute investigations and complex procedure followed by Japanese justices, which necessarily require more time and expense, are now learning to appreciate the greater justice secured in the Japanese Law Courts.

The following tables show the number of cases, civil and criminal, principally relating to Koreans, received by the Korean Law Courts from January 1909 to October, when the Korean judicial administration was transferred to Japan, and the number of civil and criminal cases relating to Japanese and Koreans received by the Law Courts of the Residency General during the rest of the year :—

Name of Law Courts	Cases received from January to October, 1909						
	Civil		Criminal				Totals
			Criminal proper		Cases submitted for examination of Procurator		
	Decided	Pending	Decided	Pending	Decided	Pending	
Supreme Court	112	4	169	2	—	—	287
Appeal Courts	255	107	788	58	—	—	1,208
Local Courts, Branches...	2,106	444	2,424	134	5,503	298	10,909
District Courts	6,627	797	1,925	23	3,222	61	12,655
Totals...	9,100	1,352	3,306	217	8,725	359	25,059

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Name of Law Courts	Cases received from October to December 1909								Total
	Civil		Criminal						
			Criminal proper		Preliminary hearing		Cases submitted for examination of Procurators		
	Decided	Pending	Decided	Pending	Decided	Pending	Decided	Pending	
Supreme Court	17	8	13	8	—	—	—	—	46
Appeal Courts	99	112	122	50	—	—	—	—	383
Local Courts, Branches	510	533	518	153	31	21	1,462	333	3,561
District Courts	5,602	1,857	448	38	—	—	—	104	7,745
Totals	5,228	2,510	1,101	249	31	21	2,158	437	11,735

The new prison system of the Residency General, established by an Imperial Ordinance issued on Oct. 16, 1909, is the sequel of the transfer of judicial and prison administration to Japan, falls under the direct control of the Resident General by whom its establishment and abolition are determined. The chief procurator of the Appeal Court, however, exercises supervision under the Resident General over all prisons within his jurisdictional district and the Prison Governor, under the direction of the chief Procurator, has charge of business relating to prison matters. But important questions concerning prison affairs, such as the order of executing capital punishment, the granting of temporary leave, etc., functions which in Japan belong to the Minister of Justice, are to be conducted by the Resident General under Imperial Ordinance No. 239, issued in October, 1909.

Eight prisons established in 1908 by the Korean Government in places where Local Courts were located, and eight Branch Prisons established in 1909 in places where as many branches of Local Courts existed, were converted into Prisons or Branch Prisons respectively, of the Residency General. A Prison maintained by the *Seoul* Residency at *Yong-teung-po* also became a Prison of the Residency General, and a Branch Prison was newly established. Thus 9 Prisons and 9 Branch Prisons of the Residency General were opened by December 1, 1909.

With regard to the improvement of prisons, the number of prisoners having considerably increased on account of the amendment of Law Courts made in 1909 and the progress achieved in quelling insurgents, the work of extending jail buildings was carried out in most of the prisons and their branches. Nevertheless, in spite of the increase of capacity, most of the prisons could not apportion more than one *tsubo* (36 square feet) of space to every 5 prisoners. It was expected, however, that the capacity would gradually improve to the extent that one prisoner should occupy one *tsubo*. The discipline and behaviour of prisoners also having gradually become better, the number breaking jail or committing other acts

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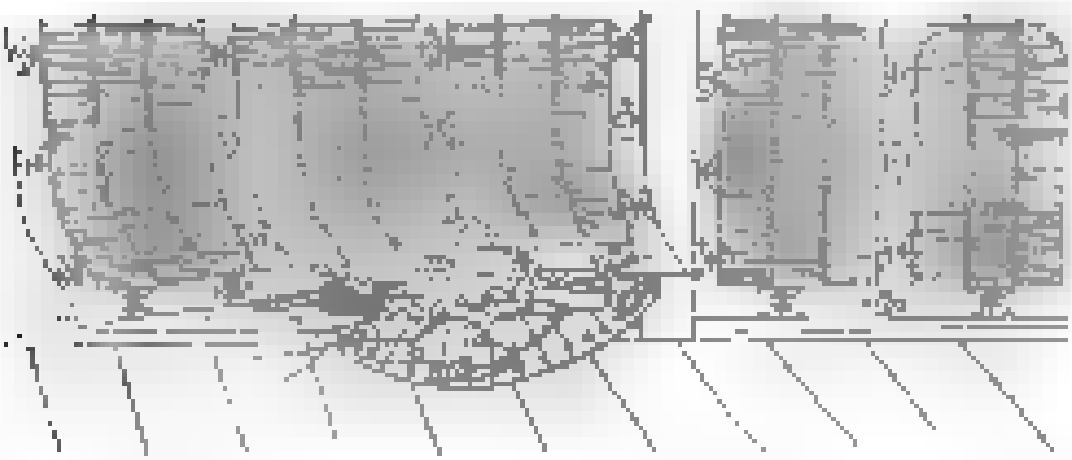
of violence during 1909 was considerably reduced as compared with the preceding year, in spite of the fact that those under detention, whether convicts or awaiting trial, were greatly more numerous. The convicts who were granted tickets of temporary leave on account of good behaviour during 1909 were 12 Japanese and 7 Koreans.

As to the manual labor of prisoners, it was first adopted in the Seoul Prison in order to enable convicts to obtain a living by an acquired trade after their release. This was done at the time when the Resident General caused the Korean Government to improve the prison administration. During 1909, several prisons built work-shops for manual labor, and the remaining prisons provided temporary work-shops in their compounds. In addition, outdoor work, such as street cleaning, being encouraged, the convicts engaging in labor averaged 17.4 per cent. daily during 1909.

Beside 15 permanent physicians attached to prisons, 16 non-commissioned physicians were distributed among prisons and branches, so that hygienic and sanitary arrangements were readily carried out. Exercise, bathing and sun-shine were specially encouraged for convicts not engaged in labor. For moral reform, religious teaching was given to all prisoners and convicts, individually or collectively, 17 preachers being distributed among the prisons. Especially after the transfer of prison administration to Japan, its reforms being effective and adequate provision of equipments being made, the evils and abuses previously existing in Korea have been almost completely done away with.



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POTTERY AND POTTERS

III

IN almost every province of the mainland, between Kyushu, the birthplace and center of production of the finest porcelains, and Kyoto, the next most important pottery district in Japan, have kilns been operated; some from very early times, others since the sixteenth, seventeenth or eighteenth centuries.

Considering the products of each province in order, proceeding eastward to that next great city of ceramics, Kyoto, *Hagi-yaki*, the ware of Nagato, comes first. Rikei, a Korean, is said to have established a kiln in Matsumoto, near Hagi, early in the sixteenth century; and the line of heirs to his art-craft has extended down to the present day. In the last years of the seventeenth century, *Hagi-yaki* was also made by another potter who settled in that district, and who also produced a ware similar to the old *Raku*. Up to this time *Hagi-yaki* was of light grey or salmon-pink, crackled glaze, but lavender, delicate greens and cream-color were then added. It was suited to the taste of *cha-no-yu* devotees, and the early articles produced were mostly those used by the tea clubs. The *Raku* type still obtains. Porcelain, usually of inferior quality, has also been made in Nagato for some sixty years.

To Iwami and Suo Provinces belong nineteenth century faience and common porcelain, of no distinction; but in Izumo, wares of considerable merit have been produced at least since the middle of the eighteenth century, and it is claimed by some, much earlier. These latter are broadly termed *Izumo-yaki*, *Rakuzan-yaki* and *Fuzina-yaki* ranking highest among them; the first admired for its rich mahogany and golden-speckled glazes, and the second for several exquisite varieties of soft-colored ones.

Ware known as *Bizen-yaki* has been made in that province from early times, some saying from the beginning of the Christian era. But the latter part of the fourteenth century supplied the pieces which may be positively assigned to Bizen kilns, and they were but crude, unglazed, red stone-ware. An improved production made the latter part of the sixteenth century being given the name *Imbe-yaki*, the chief pieces being incense burners, and ornamental objects. In the course of time considerable changes in techinque and color took place, and glaze was introduced. *Ao-Bizen* is the name given to this ware a hundred years later, because of its bluish cast, and *Shira-Bizen* is white, a kind seldom seen.

In Harima, Tamba and Settsu Provinces faience has been made; in the last named, it is claimed, since the beginning of the sixth century, but the industry did not develop for more than a thousand years; and the Harima and Tamba kilns did not exist prior to 1623.

The wares of Harima are *Tozan-yaki*, which embraces blue and white, and sea-green porcelain; *Maiko-yaki*, a stone-ware; *Annam-yaki*, a common brown pottery, and *Shudei-yaki*, made

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of red clay. They are of no particular merit or importance. Settsu is perhaps best known for its *Sanda Seiji*, or sea-green porcelain, dating only from 1801, and not comparable with either Chinese or the best Japanese ware of the kind. Decorated porcelains also belong to this province and a faience manufactured at Kobe, and called *Kobe-yaki*, which has some merits in color and technique. *Sakurai-yaki* and *Kosabe-yaki* are wares of the *Raku* type produced in Settsu and favorites among observers of the tea ceremony, and similar ones belong to kilns near Osaka, in the same province.

The potteries of the two islands Shikoku and Awaji which form the southern and eastern coasts of the Inland Sea, may be mentioned. Three of the four provinces of Shikoku have been pottery producers. Akamatsu Kihei established kilns at the town of Daikucho, Sanuke Province, in 1573, and made pottery of the *Raku* type. Takamatsu was the seat of a factory conducted by Sakubei, about 1650, reputed to have been a pupil of Ninsei, Kyoto's master potter, and his ware, called *Takamatsu-yaki* is not unlike that made in the old capital.

Odo-yaki and *Nochazan-yaki* belong to the province of Tosa; the pottery was first made at Odo, by a Korean named Shohaku (one among those brought to Japan by Hideyoshi's returning generals), who was followed by Seihaku, and Morita; it was glazed ware, at first plain red, then a soft grey with decoration in black or dark brown, and afterwards variously decorated. The factory being transferred to the town of Nochazan, the name *Nochazan-yaki* was afterwards applied to the ware. Blue and white porcelain, but of an inferior quality, has been made in Iyo since 1796.

Awaji ware is rather well known in Western countries. It is made in the village of Iga, and is a nineteenth century product, the kilns having been established by Mimpei, about 1830. The first output of his kilns was pottery of the *Raku* type; later he made a stoneware having yellow or green glaze, and subsequently oyster-white and brilliant black variously decorated. The technical excellence of this faience has not been maintained by his successors, but Awaji is still an admirable faience.

In Izumi, Minato is said to have had kilns since the eighth century, but *Minato-yaki* became well known only after Rikyu's time (1580), at which time it was an unglazed ware of a yellow color. Ueda Kichizaemon, late in the seventeenth century introduced glaze both yellow and red and was a potter of much skill. One of his descendants of the nineteenth century made ware of the *Raku* type and produced glazes of several different colors, amber, green and salmon-pink, upon a fine biscuit of a light grey color.

And no longer do kilns burn in Kii Province, where a century ago, blue and white porcelain was made under the patronage of Tokugawa Harunori, governor of the district, and where later the celebrated Zengoro Hozen made ware, with wonderful glazes in many colors, which received two names: *Oniwa-yaki* and *Kairaku-en-yaki*.

Akakada-yaki, taking its name from the hill where the kiln was situated, was made near Gojo, in Yamato Province, where also is Haji, celebrated as the place where *haniwa* or clay figures, were first substituted for people custom

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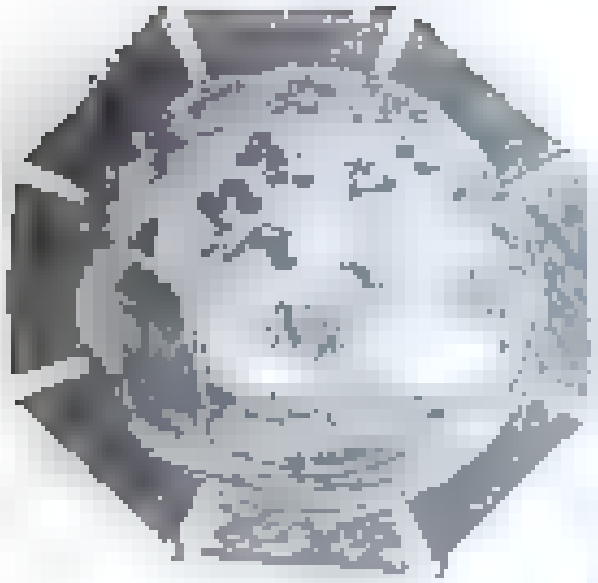

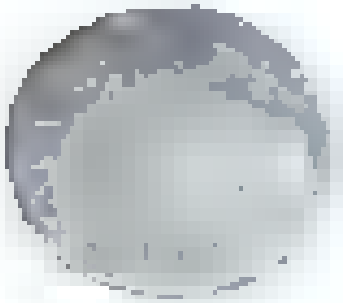

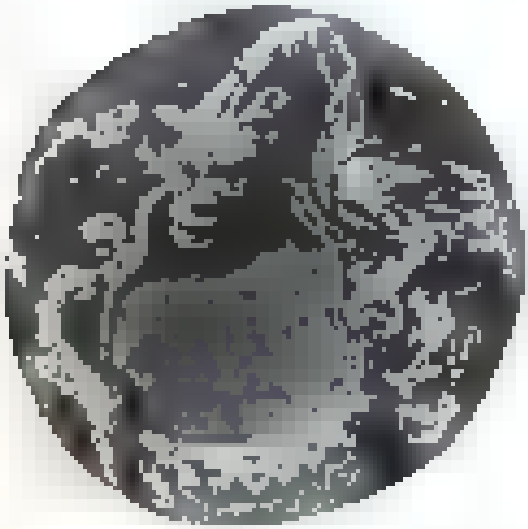

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had buried alive upon the death of their lords. Though Akahada kilns claim ancient origin, the first productions of merit were under the famous Nomura Ninsei (1644-1700). The paste used was similar to that in Kyoto ware; the glaze opaque, crackled and cream colored. Articles of the tea service were those principally made. *Akahada-yaki* of the latter eighteenth century, when it was revived after a long period of cessation, shows various glazed and also enamel decoration.

Iga Province boasts a very ancient kiln, 759 A.D. being given as its origin; but its history is obscure until the seventeenth century, and it is claimed by some that it was abandoned for several hundred years, notwithstanding examples belonging to the ninth, tenth, fourteenth and sixteenth centuries are extant. Having been patronized by such distinguished personages as Todo Takatora, Chief of the Province, and the celebrated tea ceremony expert, Kobori Masakazu, *Iga-yaki* is of two kinds, called after them *Todo-Iga-yaki* and *Enshiu-Iga-yaki* (Masakazu was also Lord of Enshiu). The best potters of this ware were Sadagoro and Sadahachi, who used a variety of colored glazes, of which a rich mahogany is, perhaps, the favorite. Only very common stone-ware is the present product.

In the province of Ise, known so widely as the seat of the great Shinto shrines to the ancestral Sun Goddess, a very notable pottery has existed since the middle of the eighteenth century, which Numanami Gozaimon established for his own pleasure and pastime. Gozaimon was a wealthy merchant of artistic temperament, and taking himself off to study gardens, next pursued the *cha-no-yu*, the utensils of which soon arrested his attention and so deeply interested did he become that he was soon a potter of such skill he was summoned to the *shogun's* capital; and his ware, which he styled *Banko-yaki*, was sought and prized by the Court nobles. He successfully imitated Raku, Korean, Ninsei and Kengan examples, and even the Chinese enamel decorated porcelains, and Delft. He died in 1795 leaving no pupils, so that Banko ware ceased to be made. In 1830, however, one Yusetsu, the son of a curio dealer of Kuwana, already a potter of some merit, discovered an old document in his father's shop which proved to be a record of Gozaimon's method of making Banko, which valuable information he at once made use of, and was afterwards able to purchase from the Gozaimon family the seal or mark which had been used on the original ware.

Yusetsu adopted the mold method then in use by Chinese, but reversed it, so that the clay was pressed over the outside of the mold, which had to be made in sections allowing it to be withdrawn. The design shows on both the inside and outside. The original ware is call *Ko-Banko*, and the later product *Yusetsu-Banko*.

Yusetsu was succeeded in the work by his son, who effected further changes in the character of the ware, devoting himself to plastic improvements rather than to color or glaze, and produced a lighter, more delicate faience with simple decoration in white, which made quick appeal to Japanese taste and was soon in great demand, and numerous factories sprung up after 1845 that continue a thriving industry.

The province of Omi, adjacent to

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Yamashiro in which is Kyoto and its many kilns, and to Mino and other pottery producing distructs, and supplying the material for the largest part of Japanese faience, can claim few wares of her own. *Zeze-yaki*, *Shigaraki-yaki*, *Nagarasan-yaki* and *Kyoto-yaki* were made at different times after 1640, but now only the coarsest vessels are the product of Omi kilns.

The pottery products of eastern Japan have not been comparable with the southern and western manufactures either in quantity or quality, and almost no original wares have been potted at any of the kilns.

In Tokyo (Yedo) a pottery was established in 1630 under the patronage of *Shogun* Iyemitsu, but was soon abandoned as a failure. A ware called *Imado-yaki* was the first to create a real and lasting industry in this section, and still flourishes, its chief output being *hibachi*, or braziers. Gozaemon produced his *Banko-yaki* in Tokyo at the behest of the *Shogun*, and *Oniwa-yaki* was also made there as in the original kilns. Satsuma faience has been imitated in Tokyo kilns, and Seto porcelain is successfully produced.

Ota-yaki is the pottery manufactured at Ota, near Yokohama. The early ware was imitation Satsuma, but a most admirable porcelain is the modern product of these kilns, made famous by one of the greatest potters in Japan to-day, Miyagawa.

The oldest kiln in this part of Japan is claimed by Iwaki Province, and the date of its origin assigned to the eleventh century. But not until the middle of the seventeenth century did it become known, when under the direction of Toshiro, a reputed pupil of Ninsei, a grey stone-ware known as *Soma-yaki* (*Soma* being the name of the chief of the Province) was made. It is related that the renowned Naonobu once visited the place and drew, by request, the horse afterwards used as a docorative design on the ware, but the dates do not correspond. In later *Soma-yaki* glazes of the several colors were used; the ware is now seldom seen.

A family of potters named Kishi lived at Ikao, the well known hot springs, in Kotsuke Province in 1780, and since that time have kept a small kiln and made ware of the *Raku* type, the materials for which have been brought from Owari Province. It is sold chiefly to visitors to the springs, who delight in decorating a cup or bowl themselves to carry away as a souvenier. These are yellow, light brown or salmon-pink, the black *Raku* glaze not being used at this factory. Another copy of *Raku* ware known as *Mito-yaki* was once made in Hitachi Province, by Rekko, a nobleman of the Tokugawa family.

But when all is said that may be said of such wares, "the rude homely potteries of Bizen, of Karatsu, of Iga and many another kiln, when placed side by side with the exquisite porcelains of Hirado and Nabeshima, or the beautiful faiences of Satsuma and Kyoto, show how often Japan did violence to her own natural genius in deference to the dictates of an artificial and perverse dilettanteism."

(*To be concluded*)

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FORMOSAN INDUSTRIES*

TECHNICAL industry such as was found in the island at the time of Japanese occupation was carried out on a small scale with crude equipments and simple mechanical arrangements. It was nothing more than household work, with very little worth mentioning, but under the new regime, wise and strenuous efforts made by the authorities for the development of industry of all kinds bore fruits, also in the branch of technical industry, various manufactories with up-to-date equipments were established where steam, electricity, water or oil motors are being most extensively utilized. Sugar refining in particular made striking progress while owing to the abundant supply of materials found in the island the attention of the people was also directed to the fibrous industry. We have but little doubt that in the future when modern equipments of all sorts are introduced, the industry of the island will be greatly developed.

The origin of the sugar industry in the island is unknown, and yet the fact that it has long been in existence cannot be denied. Early in the time of our occupation, next to Oolung tea, sugar and rice were important articles of exports, so that the Governor-General recognizing the necessity for introducing improvements into the sugar industry imported sugar-cane for seed from Hawaii which was distributed to different prefectures after having been experimented with in the agricultural farms and in the hemp and bean nurseries. With a view to the improvement of the process of pressing sugar-cane, machinery was let to those who were engaged in the sugar industry while a model sugar refinery was established. In 1902 the policy relating to the encouragement of the sugar industry was decided upon as a result of which the regulations for the encouragement of the sugar industry of Taiwan were issued and were followed by the establishment of the Special Taiwan Sugar Bureau whose function is to control all affairs connected with this industry.

In speaking of the organs for sugar industry experiments, it may be well to mention that since the establishment of the Sugar Affairs Bureau, a sugar-cane experimental farm was established in Daimokuko for the purpose of making experiments regarding the improvement of sugar-cane sprouts, the method and time of planting, the degree of irrigation, the selection of rotation plants, the process and kinds of manuring, besides instituting the investigation of the economic phase of this industry. Hot beds for these plants were also provided and a laboratory for the purpose of assaying sugar-cane, sugar manure and soil was also established, and by these means it was expected that a great deal would be contributed towards the improvement of the cultivation of sugar-cane and the sugar refining process. Later on the training institutes for the sugar industry gave place to the establishment of the new sugar refinery to which all experimental plants were made accessory. Having combined all these organizations, a new office was formed under the name of the Sugar Experimental Institute which attended to the supervision and control of all the experimental affairs connected with the sugar industry. Let us now give the method of encouragement and an outline of results thereof.

The sugar-cane as found in the island was far inferior to the improved species, so that the Sugar Affairs Bureau proposed to disseminate the use of an improved species as a result of which, at present, the area of plantation with new sugar-cane has reached over 80 per cent. of the total area under sugar-cane. Together with the improvement of the sugar-cane species manures were distributed to cultivators while provisions for irrigation and drainage and the cultivation of wild fields were made.

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The sugar refining process such as found in the island was carried out on a small scale while the pressing method was extremely crude, so that the government made a purchase of compressors which they supplied to the people at large, but since the improvement of sugar manufacturing is impossible without the betterment of the refining process, it was thought advisable to found a sugar refinery thoroughly equipped with up-to-date machinery but in districts where such is impossible, use was made of oil engines so as to introduce typical improvements and the installation of powerful pressing machinery, the results of which have proved satisfactory.

The sugar refinery thoroughly equipped with up-to-date machinery is found in connection with the Taiwan Sugar Refinery Co. Ltd. established in 1900, and in other similar companies on larger scales which rapidly followed. The extension of the work, the change of the organization and the smaller sugar refineries all gave a strong stimulus to the up-rising tendency of this industry.

When all these sugar refineries in the island are put in full working order it will not be a matter of difficulty to turn out 396,830,000 lbs. of sugar to which may be added the output of smaller sugar refineries making a total of 462,970,000 lbs to 529,100,000 lbs. The area of sugar-cane plantations has reached over 103,000 acres. With further improvements and encouragement of the industry it will not be found a matter of great difficulty to increase the rate of output per acre within a few years so as to bring about a striking increase, in the output of refined sugar.

The manufacture of tea forms one of the principal industries in northern Formosa, and since Mr. John Dodd, an Englishman, started the export of tea in 1861, the volume of such exports increased by leaps and bounds, but the method of refining is crude, no factories or mechanical appliances being in existence. The whole scheme is carried out on a small scale, the work of refinery being performed by hand. Therefore the crude tea made by the farmers needs further refining at Daitotei, the only tea market found in Formosa. The number of crude tea manufacturers at present is over 2,000, while those engaged in second refinery number about 130. The Oolung and Hoshun tea refined in these shops and exported abroad amounts to about 22,470,000 lbs. valued at $2,850,000; the former finds great demand in America, and the latter secures customers in Hawaii and its neighbouring islands. But as manufacturing was done by hand, the Formosan authorities projected to convert the process to a mechanical one so that the Tea Manufacturing Experimental Factory was established in Anpei-chin, in Toen Prefecture where the method of the mechanical manufacture of tea was experimented upon with favorable results. Since Oolung tea possesses a peculiar flavor, and its quality is excellent, it has succeeded in driving out the Chinese tea from the American market in the Eastern States. Oolung tea is fully appreciated, but as it is not known in European countries, the Formosan Government is bent upon the extension of the market in that part of the world.

All paper manufacturing is carried out on a small scale, the output per year being about 5,300,000 lbs. valued at about $100,000. The paper was inferior in quality and employed for the purpose of packing. The Formoson Government, under the circumstances, established a model paper mill with a view to the improvement of paper and for the sake of experiment. At present, the attention of industrial organizers in Japan has been drawn to this branch of industry so that manufacturing pulp by utilizing the bamboo forests is projected and in fact a factory is under construction, all indicating the opening up of a new epoch in the future.

The natives consume a vast amount of oil as a part of their daily staple food, and oil refining is carried on everywhere throughout the island, the materials used being peanuts, sesame and sometimes rape seed. The method of refining is altogether too crude and owing to the lack of proper attention its quality is greatly impaired. The output of oil per

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year is about 4,600,000 lbs. and that of the oil cake amounts to 14,470,000 lbs. It may be observed that a new oil pressing factory was established with a capital of therty or forty thousand *yen* which fact ensures a prosperous future for this branch of industry.

It is needless to dwell at any length, upon the abundance of fibrous plants, which have been hitherto exported abroad as crude materials, but with the formation of the Flax Refinery, gunny bags are now chiefly made so that the output per year is 1,000,000 pieces valued at 220,000 *yen* ($110,000).

The manufacture of hat braids out of Taiko-rush and screw-pines has made striking progress within the last few years so that articles of most refined and elaborate work are produced. The output per year reaches about $175,000 while the evils connected with crude and wasteful methods of manufacturing are at present rectified so that the market for these articles is gradually extending.

The profitableness of canning pine-apples was early recognized by the authorities and as a result of various protections and encouragements, canned pine-apples became very popular in the home market while a demand was created in Russian as well as in Manchuria and Korea. The number of those newly starting in the business is increasing which makes the future of the industry quite promising. The annual output has reached over 400,000 cans.

With the great propensity of the the islanders for vermicelli, the manufacture of this food is carried on everywhere in the island. Formerly, it was chiefly imported from abroad, but with the increase of custom duties, and the consequent decrease of import, the industry in the island has made steady progress. However the method adopted for its manufacture is not up-to-date, and it is not developed on an extensive scale, but nevertheless, it has a promising future.

Since the process of fermentation is very rapid in the island, and owing to the abundance of materials, liquors of various kinds are produced. There are two methods of brewing; one characteristic of the island, and the other the same as that adopted by the people in Japan. The former is made in a still of simple device, while the latter by a method adopted by the Japanese residents in Taiwan. The present number of breweries is about 500. The output is consumed in the island, but it actually reaches about 80,000 *koku* (3,176,000 gallons) per year. In addition to the preceding observations, we may mention such branches of industry as cake bakeries, shoe-making, indigo manufacturing, dyeing stuffs, porcelain making, bamboo and iron works. It may be briefly stated that the industry of the island has arrived at a stage of expansion and progress, but its great activity must be looked for in the coming future.

The monopoly system of Taiwan covers four kinds of industry namely, camphor, opium, salt and tobacco. The monopoly of these was started at different periods, each being managed under an independent organ. In June 1901, with the organization of the Monopoly Bureau, the first three of these branches of industry were unified while the tobacco monopoly was added in 1905.

As long as camphor was known to the public only for its medical and antiseptic purposes, the demand was not so large as at present, but with the recent growth of the celluloid industry, its demand has rapidly increased. Camphor is chiefly produced in eastern countries while the output in Taiwan is the largest, so that those who use camphor (in every country) must seek its supply from Taiwan. The Chinese Government adopted various means in dealing with camphor, sometimes the industry was converted into a government undertaking while at other times the system of imposing taxes was adopted. In 1895, the Governor-General, taking into consideration existing practises, issued regulations regarding camphor manufacturing, which was followed by an issue in the next year of the camphor laws whereby a fixed amount of tax was imposed upon camphor. The camphor manufacturers of those days only aimed

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at increase of the output with a view to the realization of immediate profits. They did not mind turning out crude camphor, and resorted to the reckless felling of camphor trees so that the improvement of the quality and the preservation of the raw materials had come to be a matter of supreme importance and in August 1899, the camphor monopoly system was adopted in the island, and in October 1903, acting upon the principle of unifying interests common to Japan and Taiwan, the monopoly law was enacted in the mother country, thus perfecting the system both in name and substance.

In reference to the manufacture of crude camphor and camphor oil, it may be stated that the Government gives permission to applications made by those with proper amount of experience and property, after defining the district, the output and number of camphor trees while at the same time the Government disposes of the materials for camphor making (camphor trees), fuel and other accessory timbers. The camphor thus manufactured is stored in the camphor house in the vicinity and after the separation of oil and water, proper measures are taken to improve the quality before the results are delivered to the Monopoly Bureau.

The amount of compensation to be paid by the Government against camphor delivered by the camphor manufacturers shall be such as to defray the cost of production, and in addition to which it must be such as to enable them to realize a certain amount of profits, but at the beginning the amount of compensation was the same throughout all the districts. However, owing to the increase in the cost of production and to the difference in expenses due to the amount of the output and the distance, the compensation since January 1906, came to be varied, so as to be fair in each case.

Since the creation of the Monopoly Bureau, camphor oil collected from the manufacturers has been received in Taihoku excepting that transportable by sea which was received in Keelung. The crude camphor thus received would be properly arranged in the factory provided in the yard of the Monopoly Bureau and classified into A, B, and BB kinds and small tablets. The camphor oil which forms a by-product to the crude camphor manufacturing used to be sold to the people at large, but since 1900 the Government undertakes the refining of camphor oil, the work being entrusted to private parties experienced in this business in the form of contract. Camphor thus refined is delivered directly to the Kobe branch of the Monopoly Bureau where camphor of the same quality like that produced in Japan is arranged as A and BB kinds.

Various camphor articles thus prepared both by the Monopoly Bureau and the Kobe Branch were sold abroad through the hands of Messrs. Samuels but with the expiration of the contract entered into with the firm, a new arrangement was made by which beginning with April, 1908, the sale of camphor was brought under the direct control of the Formosan Government and, together with the product of Japan disposed of through the Mitsui Bussan Kaisha. Officials are despatched to London and New York to keep control of the business done by the Mitsui's regarding camphor and thus the market is systematically extended.

At the time of the occupation of the island the attention of the people both at home and abroad was drawn to the question of opium prohibition. The Government adopted the policy of gradual prohibition lest any sudden prohibitory measure against the habitual opium smokers might lead to an outbreak of trouble. Therefore while forbidding the use of opium at large for smoking purposes, the habitual smokers were allowed the use of opium prepared by the Government.

As an organ of the opium preparation in April, 1896, a pharmacy was established which was amalgamated with the Monopoly Bureau newly established in June, 1901. The present factory is in the yard of the Monopoly Bureau provided with up-to-date mechanical equipments. The material for opium

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is brought principally from India and Persia, while that imported from Turkey and China is also used to a certain extent.

At the time when the island was ceded to Japan, salt manufacture was left to the discretion of individual manufacturers, but as a result of abuses both in manufacturing and selling, salt fields were brought to ruin producing a disparity in the prices of salt. In order to bring about a better management of the salt business, a salt monopoly system was adopted provided with an organization for the receipt and disposal of salt, and as the result of a fixed compensation and standard quotations the number of those desirous of repairing and establishing saltfields were gradually increased, which was naturally followed by an increased output of salt. By taking into consideration all past experiences and the results of investigation, subsidies were granted to those who opened new fields, while the change of the quotation, and of the necessary organs all contributed to introduce a new feature into the salt industry. Receipts of salt are chiefly conducted by the Monopoly Bureau and its agencies, while as to the means for making sales, a general office for the disposition of the Government salt was established in Taihoku under which branch offices for salt affairs were established in all the principal districts. With a view to the discrimination of the supply of salt the contractors and venders for salt were appointed while the standard price was regulated according to the nature of the distance aud communicatlon facilities, but with the striking growth of the communication system and the extension of the means of conveyance, the price of salt was made uniform in 1905.

When the Monopoly System was first adopted the area of salt-fields did not exceed 480 acres and the output per year was something like 25,100,000 lbs. The quality of salt produced was far from being satisfactory but as a result of assiduous efforts towards improvement a new feature was introduced. The area and output at present have been increased to five times what they were at first. There is every possibility of the further extension of the business. Under the circumstances the import produced from abroad has ceased, and on the contrary a surplus of millions of pounds has been exported to Japan, where Formosan salt has won high praise. It is aiso exported to Korea with considerable success. There was no occasion for apprehension regarding the extension of the market for increased output.

As a consequence of the enforcement of the Tobacco monopoly laws in Japan, the necessity for the adoption of the same system in the island was felt, so that beginning with 1905 the monopoly system was adopted.

Tobacco consumed in Taiwan consists of three kinds, i. e. tobacco brought from Japan, that imported from abroad, and cut-tobacco of Taiwan. The tobacco from Japan is supplied from the Monopoly Bureau of the Financial Department while foreign tobacoo is imported from abroad, aud Formosan cut-tobacco is manufactured by private manufacturers under contract and supplied to the public at large. The greater part of leaf-tobacco which forms raw materials for this cut-tobacco is imported from China. The organ for the sale of tobacco is divided into the three classes, the original wholesaler, the middle wholesaler and retailers. The Monopoly Bureau sells to the original wholesaler who in tum sells to the middle wholesaler by whom tobacco is distributed among retail merchants who supply general consumers.

The present area of tobacco plantations of the island is 1,360 acres, the annual output from which is roughly estimated to be 790,030 lbs. but this amount is one seventh of 5,290,000 lbs. of leaf-tobacco annually needed for the manufacture of cut-tobacco in Formosa so that the Government is making efforts towards the encouragement of cultivation, the improvement of the quality and the increase of the output.

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SUMMER RESORTS IN JAPAN

MOUNTAINS and seashores abound in Dai Nippon and none more beautiful, more redolent with charm than in this land of soft atmosphere that spreads over everything its filmy veil transforming even the commonplace into scenes of loveliness.

"Japan is more especially the happy hunting-ground of the lover of the picturesque. With the symmetrical outlines of its volcanoes, with its fantastic rocks, it magnificent timber which somehow, even when growing naturally, produces the impression of having been planted for artistic effect, with its tiny shrines and quaint hostelries constantly placed so as to command vistas that delight the eye, this beautiful land is a fitting abode for the most esthetic of modern peoples. Every variety of scenery, from the gracefully lovely to the ruggedly grand is here to be found."

During the season of summer, from June to September, there are dozens of mountain and seaside resorts whose beauty and cool breezes attract fugitives from the heat of the cities. Among the most popular of these are Miyanoshita, Hakone, Karuizawa, Nikko, Chuzenji, Kamakura and Enoshima, within easy reach of the Capital and its port; Arima, frequented by Kobe, Kyoto and Osaka residents, and Unzen, a summer haven from Nagasaki. Besides these, there are many others where are the *besso* or summer villas of noblemen or millionaires, and places visited by the populace for a week-end outing.

Hakone is the name of the district, the mountains, the lake and two villages, lying between the Odawara and Suruga Bays, with the peerless mountain rising just behind them.

Miyanoshita in this district, is four miles, from the nearest tram station, Yumoto, up hill all the way, requiring two coolies to take one by jinrikisha and an hour's ride over a fine mountain road, presenting many splendid views; and about half way, the only stop the runners make, are teahouse with lovely hill-side gardens, to which the attendant is sure to introduce the traveler, gathering a bouquet of bright blossoms for him.

A row of neat little shops with souvenirs to attract the tourist announce the village, and just beyond, nestling on the side of the mountain are two hotels equipped with every comfort and convenience in European style.

Miyanoshita is more than a thousand feet above sea-level, is surrounded by hot mineral springs which afford delightful baths, and is in easy walking distance of a number of interesting places, such as the Little Hell and the Big Hell, both boiling springs; stream of the Serpent's Bones, and various spots from which superb views of Fuji-no-yama may be enjoyed. Other points are reached by *kago* or sedan chairs.

The upper part of the village is known as Sokokura, and is famous for a bath called *Taiko-buro*, said to have been used by Toyotomi Hideyoshi in the

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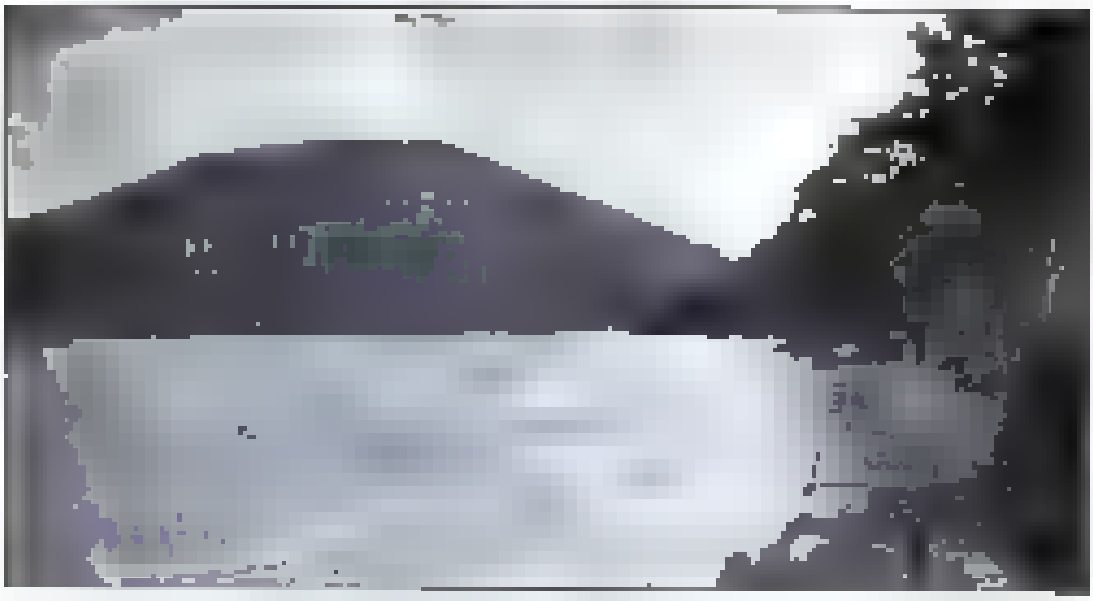

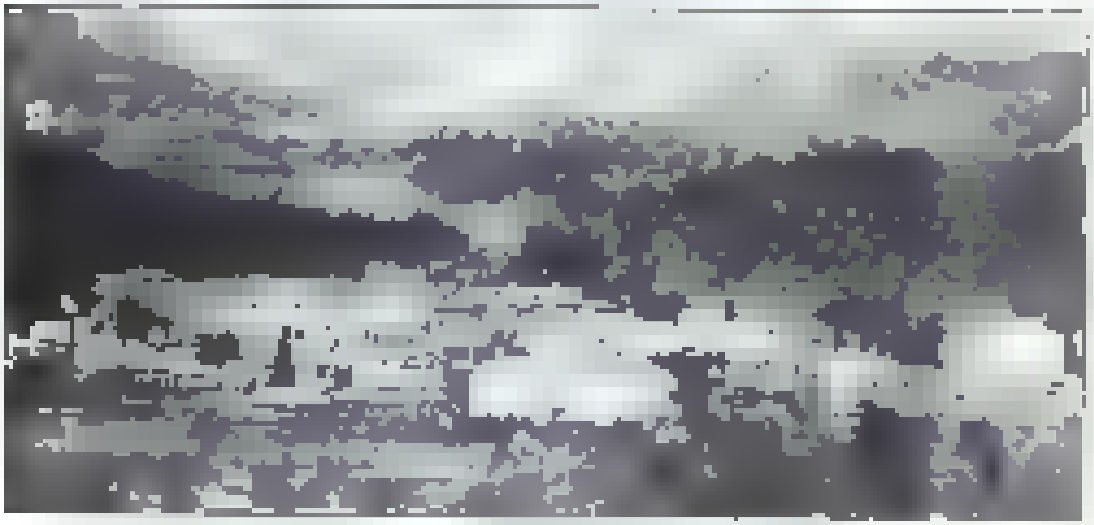

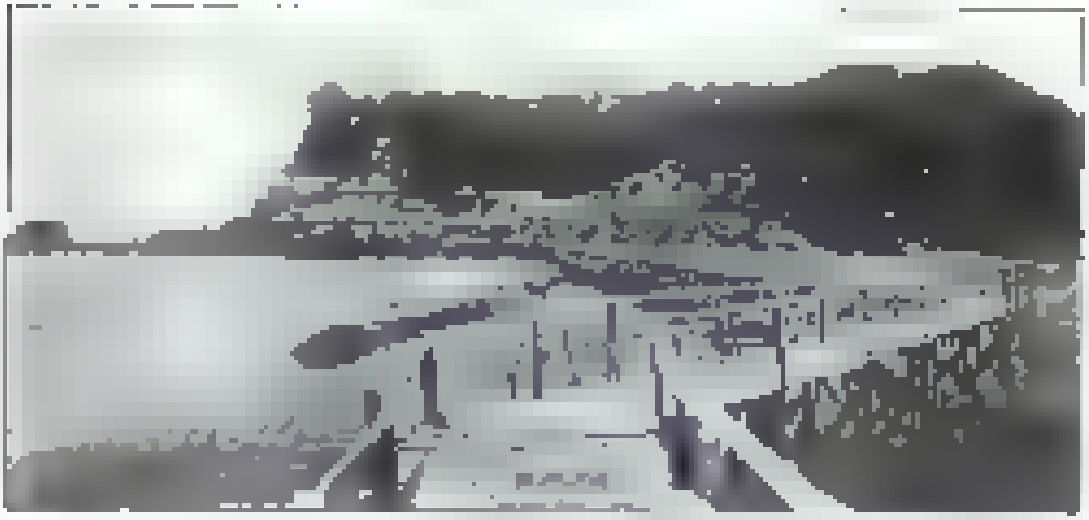

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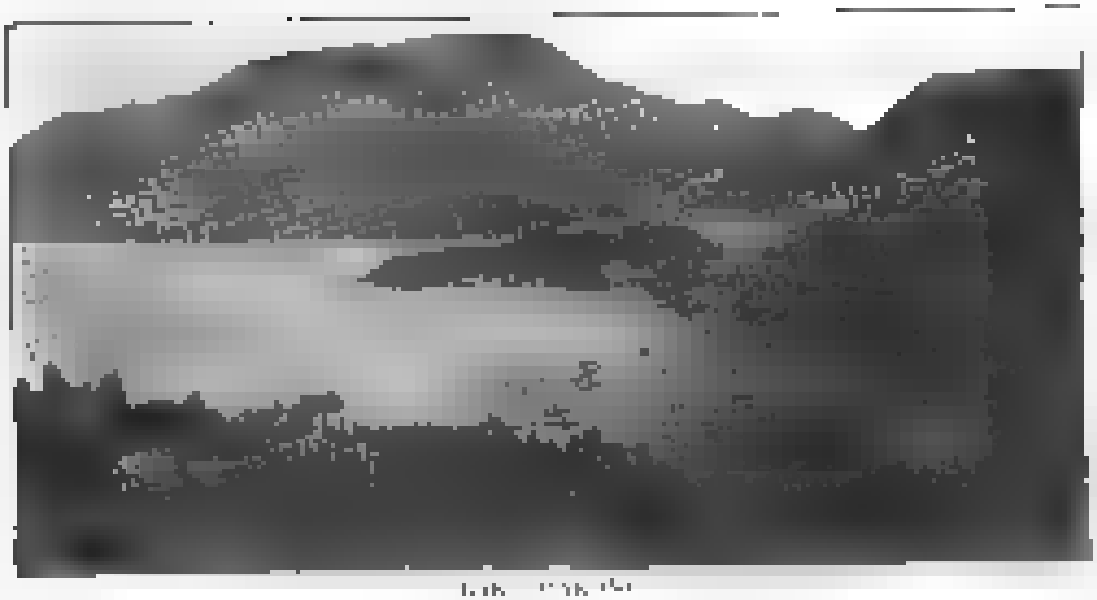

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sixteenth century.

Ashinoyu's sulphur springs near by attract scores of Japauese suffering with skin diseases or rheumatism.

Moto-Hakone, a tiny hamlet on the edge of Lake Hakone, is frequented by students who seek a cool and quiet retreat for study. In the days of the Tokugawa Shogunate this was the seat of a *sekisho*, on place where guards were stationed to examine the passports of travelers, and those having none, or otherwise suspicious individuals were detained. The larger village of Hakone is at the south-end of the lake, its houses built on either side of the Tokaido, which forms its one street. The altitude of the lake is nearly twenty-five hundred feet, and being slightly cooler here in summer than at Miyanoshita, it is somewhat more popular. There are hotel accommodations, and cottages are plentiful and are usually occupied. The boatiug and bathing are attractions, and the view of Fuji in the lake takes many visitors to this place.

A seaside village through which one passes when going to the above resorts via Kozu, is Odawara, where surf bathing may be indulged in. In feudal times, it was the seat of many famous *daimyo*, and many a fierce battle took place there, the castle being once captured by Hideyoshi. Within the old castle walls now stands a palace built in 1900 for His Imperial Highness, the Crown Prince.

Northwest from Tokyo, half a day's journey by rail, is the mountain resort Karuizawa, from which the ascent of the active volcano, Asama-yama, is usually made. Karuizawa has grown rapidly in the last few years, and many foreign residents of Tokyo, especially missionaries, have their summer homes there, and it is perhaps the gayest of the summering places, as receptions, dances and musicals are given frequently, and tennis and base ball furnish daily sports.

Its chief attractions consist in the volcano, the lava beds, beautiful scenery, and cool weather. There are pleasant walks to special points where excellent views of the surrounding country may be had. Asama-yama often furnishes a brilliant display at night, and is always interesting.

Like most Japanese villages, Karuizawa was built along one road; foreign residents, however, have scattered their cottages in all directions, but the shops hold to the one street, a narrow one, ascending a hill and the shop-keepers go there from various cities, to take advantage of the opportunity for summer trade. Embroidery, drawn work and hand-made laces are specialties, and the inevitable curio shop with treasures gathered from all parts of Japan, claims its share of attention in Karuizawa.

The destructive floods which wrought such damage in the country last year, played sad havoc in this place, but the houses have mostly been rebuilt. Prince Katsura, the Prime Minister, has a villa in Karuizawa, and usually spends some time there in summer.

Ikao, honored, in 1879, by a visit from Her Majesty, the Empress Dowager, became a favorite resort thereafter, for its other claims make a strong appeal. It hugs the slope of Mt. Haruna at an elevation of nearly three thousand feet, with its main street an avenue of steps lined with shops and inns, in groups of two or three upon the same level. This picturesque stair-way forms the central division of a village of about

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six hundred houses, all commanding unobstructed and surpassing views of the Nikko Mountains, and the beautiful valleys of the Tone and Agatsuma Rivers.

Ikao is also known for its abundance of wild flowers; lilies and iris of every hue, hydrangea and clematis deck the mountain side in a profusion of colors during the summer.

The hot mineral springs are another striking feature of this resort, clouds of vapor announcing the bath houses at frequent intervals.

Many delightful excursions to lake, cascade and peaks, to Buddhist temples and Shinto shrines offer interesting diversion to sojourners in Ikao, who generally vote it one of the best summering places in Japan.

Nikko* is another mountain village attractive, indeed, the whole year on account of its superb temples, it being the seat of the mausolea of the famous Ieyasu, founder of the Tokugawa Shogunate and his illustrious grandson, Iemitsu, but especially so in summer on account of its delightful weather and quiet retreats, and is popular with many Tokyo and Yokohama residents. Beautiful Lake Chuzenji, four thousand three hundred feet above the sea, at the foot of Nantai-zan, usually visited from Nikko, affords excellent trout and salmon fishing. The celebrated Kegon waterfall is not far distant, and numerous other places of interest are close at hand. A number of villas are situated in this neighborhood.

Kamakura, by the sea, and the near by high-tide island of Enoshima are visited in summer for surf-bathing. Kamakura is a historical old town, with ancient temples, a *Daibutsu*, or great Buddha, tombs and shrines of the departed great, and legends galore. Its climate is delightful summer and winter, and its pine-clad shore ever beautiful.

Lafcadio Hearn wrote of Enoshima: "A beautiful high green mass, an island foliage covered, rising out of the water about a quarter of a mile from the mainland,—Enoshima, the holy island, sacred to the goddess of the sea, the goddess of beauty. I can already distinguish a tiny town, grey-sprinkling its steep slope. Evidently it can be reached to-day on foot, for the tide is out, and has left bare a long, broad reach of sand, extending to it, from the opposite village which we are approaching, like a causeway . . . . .

"High before us slopes the single street, a street of broad steps, a street shadowy, full of multicolored flags and dark blue drapery dashed with white fantasticalities, which are words, fluttered by the sea-wind. It is lined with taverns and miniature shops. . . . . In every shop, behind the lettered draperies there are miracles of shell-work for sale at absurdly small prices. The glazed cases laid flat upon the matted platforms, the shelved cabinets set against the walls, are all opalescent with nacreous things,—extraordinary surprises, incredible ingenuities; strings of mother-of-pearl fish, strings of mother-of-pearl birds, all shimmering with rainbow colors."

Enoshima is an ideal retreat for the week-end, or a few days visit.

Not far from Kobe, but fifteen hundred feet above the sea, is the village of Arima, noted for its hot-springs, cool summers and beautiful baskets. Miss Scidmore has written charmingly: "Ari-

* Described in detail in *The Japan Magazine*, December, 1910.

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ma, which lines the sides of a steep gorge through which a wild mountain-stream dashes, is as picturesque as a mountain village in Switzerland. The houses are built almost one on top of another, with narrow, winding streets, where the projecting roofs almost meet. Stone steps cross the steep slopes for the villagers, and the clatter of clogs and the sight of the peasants going up and down the stair-ways, half hidden by the loads of grass or straw on their backs, recall similar pictures in the crooked little mountain hamlets of Northern Italy.

"The hill-side is musical with the boom of Buddhist bells and echoing clang of Shinto gongs; but more strangers soon appeared for a drink from the sparkling ice-cold soda spring beside one temple, then to pray at the door-way. For centuries Arima's hot springs have wrought their cures, and sufferers from rheumatism and skin diseases have flocked to its pools. The Government has charge of the springs, and the waters are conducted to a large bath-house in the heart of the village, where baths in the common pool are open to every one, and where private baths may be obtained at a trifling charge."

Two thousand five-hundred feet above the sea upon the flank of an extinct volcano in Shimabara peninsula, is a group of three tiny villages constituting Unzen, the resort in summer for many residents of Nagasaki, also China. Its sulphur springs are famous, and it is not far from the Gigoku solfatara. Mountain climbers find many pleasant jaunts, and the scenery and bracing mountain air are enjoyable to all.

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O-OKA STORIES

THE CONVERT

THERE was a religious society of a sect of Buddhism popularly called *Hokke-Shū*, originated by the priest Nichiren, in Tenma-chō, Akasaka. This society held a meetiug in every member's house in turn, and recited *Daimoku* (the prayer of the Nichiren denomination—*Namu myō hō ren ge kyō*), while beating drums. One night the society met in the house of a *kiguya* (dealer of wooden wares), Goroyemon by name, and were beating drums and reciting *Daimoku* repeatedly, in loud voices, as usual.

The *kiguya's* neighbor, a carpenter, Chōgorō, was a believer in the Jōdo sect (a Buddhist sect that has grown out of the Tendai denomination), and as he was striking a bell and chanting *Nembutsu* (*Namu-Amida-butsu*), a prayer to Buddha, it was a great nuisance to the society; so that they were feeling unpleasant about it. One of them said, "As Chōgorō is a devotee of the Nembutsu sect, he does not know the worth of *Daimoku*; but his chanting Nembutsu interferes with our worship. He is a very detestable fellow!"

Hearing his words, everybody present agreed, and someone said: "It would suit the mind of our *Soshi* (the first teacher, or the founder of a religious sect), if we convert such a man as this to our religion; and since the master of this house is his neighbor, he should try to persuade him."

So the master, together with some eloquent men, went to Chōgorō's house, and after the usual greeting, he said, "It is not at all agreeable to the mind of Sakya that you chant Nembutsu. Amitabha is nothing but an expedient used to convert people to Buddhism, or to lead a virtuous life, and there is nothing to it; so you should enter into the Hokke sect."

Chōgorō replied, "There are many different sects in the world, but after all they belong to one and the same religion which Sakya propagated in the world."

"If that is your opinion," said the to visitor, "you are indeed an admirable man!" And they tried to persuade him recite *Daimoku*, explaining various religious doctrines of the Hokke sect.

Yet Chōgorō said, "I am very much obliged to you; but I am not at all concerned about such complicated doctrines, but I wish to adopt a religion by virtue of which I shall become rich quickly, and have no further worry about money."

Still every visitor persuaded him and said, "Since the words *fuku ju kai mu ryō*, signifying that fortune and long life are infinite, are contained in the Fumonbon (a section of the scripture of the *Hokke-Shū*), we, the believers, can freely get both money and longevity; so you should believe in our religion, and since Goroyemon is fortunately your neighbor, he should give you an image of Soshi."

"If so," said Chōgorō, "it is in fact a good religion; but I can not be converted to your religion, until I receive ten *ryō* cash."

Having heard his reply, they returned to Goroyemon's and consulted with their

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company, in all three hundred men, saying that if each would contribute two hundred *mon*, they could make up the sum of ten *ryō*, and that they should give the money to him in order to convert him to their sect; if they convert him, they are rendering service to *Soshi*. Therefore they collected together ten *ryō* and gave the money to Chōgorō. He was greatly rejoiced, saying, "How good a religion it is!" And he promptly became a member of the society of the Hokke sect and quickly began to recite the *Daimoku* and chanted it repeatedly every day.

But when about a half a year had passed, he ceased to recite the *Daimoku*, and began to chant the Nembutsu again. Hearing this, the society of the Hokke sect were greatly incensed and uttered their displeasure; but Chōgorō did not mind it in the least, and said, "If the money you gave me on a former day had gradually multiplied and grown to some fifteen or twenty *ryō*, it might have been said to be the merit of *Daimoku*; but, since I spent all the money after no great time, I am not pleased to recite *Daimoku*; and it is still agreeable to me to chant the *Nembutsu* which I used to say; but if you will give me ten *ryō* again, I should still follow after your sect."

Hearing this, the society members were still more exasperated and said, "Each time you stop, if we give you ten *ryō*, we would at length spend all our money. Now you must repay us the money we gave you on a former day." But Chōgorō, being poor, could not return the money to them. So the society of the Hokke sect appointed a committee and made appeal to the Civil Court.

Thereupon Yechizen-no-Kami O-oka, the mayor, summoned the committee of the Hokke sect, Chōgorō, and the ward officer, to the court; to the committee he said: "In your petition, it is stated that you gave ten *ryō* to Chōgorō, wishing to make him a convert to the *Hokke-Shū*. Is this true?

"Yes," replied the committee, "as Chōgorō said that if he could get ten *ryō* ready money he would join the Hokke sect, our society gave the money to him.

O-oka then said to Chōgorō: "It is unjust that notwithstanding you had received ten *ryō*, you ceased from reciting *Daimoku*. Should you continue in the Hokke sect, you are to be pardoned; but if you return to the Jōdo sect, you must repay ten *ryō* to the society of the Hokke sect."

Said Chōgorō, "Though I was converted at once by the influence of ten *ryō*, the money gradually decreased, and I became poorer than when I formerly recited *Nembutsu*; therefore I thought that it was because I gave up my original religion and joined the *Hokke-Shū*, so I returned to the Nem-butsu sect again."

"It is all right," said O-oka, "but since they gave you the money to make you a convert and you received it, you must pay back the money to them, if you wish to recite Nembutsu as before."

Chōgorō was filled with fear, but said, "I can not raise the sum of ten *ryō* for the present; so I will repay by little every day."

O-oka scolded him in a loud voice, and said, "Chōgorō, you must raise the money to-morrow; otherwise the ward officer must positively make it up." And then the judge inquired him, "How many times have you recited Daimoku?"

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"During six months," replied Chōgorō, "so counting about one hundred times every day it amounts to twenty thousand times."

"That is so," said the mayor. "Listen attentively! committee of the Hokke sect. Whilst the religious denomination of Chōgorō's family is according to Jōdo, you gave him money to make him a convert; and consequently brought the trouble to the Court of Justice. It is all quite wrong; but I will collect the money and give it to you. Hereafter, you must not offer such an inducement as this. Again, as you made him abandon Nembutsu and recite *Daimoku* as long as half a year, and as much as twenty thousand times, your society must chant Nembutsu twenty thousand times for Chōgorō, and then you may recieve the money."

Then O-oka dismissed every person eoncerned. But devotees of the Hokke sect would never recite Nembutsu, even under penalty of death, so that the matter ended at once.

JUDGMENT ABOUT A DREAM

A Shingon-sect Buddhist temple called Fudo-in, in Shimosa Province, was not far from another temple where the same god, Fudo, was worshiped. The second temple was in Narita, and enjoyed wide popularity, while the first was frequented by few followers and in consequence was very poor. Its rector was constantly thinking of how he could make his Fudo *san* popular, and hit upon this plan of petitioning O-oka to aid him, entreating him as follows: "I am the rector of Fudo-in, Shimosa Province; the Fudo *san* in my temple recently appeared on my pillow for seven successive nights and communicated with me in dreams, saying, 'Please send for Ebizo Ichikawa, who is a play-actor, in Sakae-cho, Yedo, to come and take me to his house.' I inform you because I think it wonderful, and pray you will order Ichikawa to my temple to take Fudo-*san* to his house."

O-oka laughed heartily and said, "Ebizo Ichikawa is a celebrated actor. I will summon him and ask his opinion."

The actor soon appeared in response to the summons, and O-oka said to him, "The rector of Fudo-in, in Shimosa, prays that you visit his temple and carry Fudo-*san* home with you; he says he was so requested by the god in a dream. Will you go?

The actor replied, "As Narita is my birth-place, I have been devoted to Fudo *san* for many years. But if the idol of Fudo-in wished to come to my house, he ought to have spoken directly to me if in a dream; that he has not done so seems so thoughtless, that I must refuse to go for him. But, tell the rector I will go to his temple at any time if his Fudo *san* will communicate with me.

O-oka was pleased, and advised the priest to inform Fudo-*san* what to do.

O-OKA'S WIT

Honmonji (commonly called Ikegami Honmonji), a Buddhist monastery of the Hokke, or Nichiren sect, in Ikegami village, was the *bodai-sho* (family temple and cemetery) of the lord of Ki-shū (Kii Province). The dead wife of Yoshimune, the eighth *Shogun*, was buried in this place, and the posthumous title, Shintokuin, was given to the dead. Yoshishige, the ninth *Shogun*, was to pay a visit to the cemetery on a certain day, on which account a grand Onari-mon (gate which the *Shogun* passes

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through) was erected there.

Believers of the Jōdo sect looked at the gate and envied the honor of the Hokke sect. One night some of them wrote in large characters *Na mu A mi da butsu*, in the *yūten* style, upon a pillar of the gate.

It was a very detestable deed; but it was not known who were the guilty ones. But the priests of Honmonji appealed to the Civil Court, as follows:—

"Last night somebody wrote the six large characters—南無阿彌陀佛 upon the pillar of the *Onari-mon*. We surmise this mischief was done by the followers of the Jōdo sect, for they were envious of the honor of our Hokke-sect. If the same misdeed is repeated what shall we do? We pray you beforehand to ward off any mischievous persons by the authority of the Court of Justice."

O-oka heard the priests' complaint and said: "Your request is reasonable. It is inexcusable that any one should do such a thing. I deem that it was performed in the night, and you could not discover the culprit. Well, I shall warn mischievous fellows." So saying he took a brush filled with Indian-ink and noted down a comic poem as follows:—

Saihō no aruji to kiki shi Amida-butsu,
Ima wa Hokke no mon-ban to naru.

Amitaba is the lord of the Western quarter, we have always heard;
He becomes now the gate-keeper of the Hokke sect!

O-oka gave the writing to the priests and ordered them to paste it to the other pillar of the *Onari-mon*. They did so, and had no further complaint to offer.

FROM THE JAPANESE PRESS

THE PACIFIC ASSOCIATION

IN Japan the notion prevails that nothing can be done effectually unless it be undertaken by an association or society, with numbers of officers and any amount of *tetsuzuki*. Certain Japanese politicians seem to be greatly alarmed over the near approach of the day when the Panama Canal will be opened, which can not be much more than three or three and a half years distant. They appear to imagine that when the Atlantic and the Pacific are joined, Japan's troubles will commence. So they advocate a large naval increment on Japan's part. The May *Taiyō* prints a number of articles on this subject. Among the writers are Doctors Tomizu and Terao (of Chauvinistic fame) and Messrs. Ōishi and Inukai. A new association has been formed called the Pacific Association, which undertakes to study all questions connected with the Pacific Ocean and to report thereon. It seems to us that the policy recommended by these writers is not one that any responsible Japanese statesman is ever likely to adopt, as it is founded on the fear that America is at heart unfriendly to Japan and that she would gladly assist European naval Powers that wish to crush her, if such Powers exist to-day or should make their appearance later on. Mr. Ōishi says, "America means to be supreme in the Pacific, and as we are the only Power that can dispute her supremacy there, she is bent on crushing us. So it follows that our very existence as an independent State depends on our possessing a bigger navy than America has." But it must be plain to everybody that if once America seriously takes to shipbuilding, Japan will not stand the shadow of a chance of outbuilding her, with her extremely limited financial resources. Among the series of articles before us one gives the opinion of a Japanese naval officer. He holds, and many will agree with him, that the path of safety for Japan lies in the maintenance of

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friendly relations with the United States to all time. (*Nichi-Bei ryōkoku wa zettai ni shinzen naru wo yō su*). This writer says that one charge brought against the Japanese is that they do not lend themselves to American ways; but this he thinks to be untrue, and he dwells on the fact that though Americans here do not eat Japanese food, live in Japanese houses nor wear Japanese clothes, Japanese in America do all three things. He thinks that there are no people in the world that more readily conform to the ways of the community of which they form a part than the Japanese, as their own proverb *gō ni haitte gō ni shitagae* (When you are in Rome, do as Rome does) indicates. He adds that though the Japanese laborers in America are inferior to many of their fellow-countrymen here, yet they are quite as good, if not better, than the American workmen, among whom there are more cases of law-breaking than there are among the Japanese. The naval officer whose opinions are quoted by the *Taiyō* adocates a big naval expansion. The necessary funds for that can be found at once, he thinks, if other non-urgent enterprises are abandoned. One of these is the widening of the railway gauge. Instead of doing this, he thinks that more use should be made of marine transport. All ports need to be supplied with a number of short railway lines for the conveyance of goods from the interior to the coast. These would prove comparatively inexpensive, and by means of these and ships, goods would reach their destination at a cheaper rate than is charged for carriage by rail over very long distances. The naval officer we are quoting is in favor of pushing on education of a liberal kind in order to insure a better development of the Japanese mind. He plainly sees the necessity of Japan's being educated up to the new rôle she has to play.

Mr. Inukai's article on the Pacific Ocean questions is characterized by calmness of tone. He speaks with regret of the silly chauvinistic utterances of certain Japanese writers and speakers on this subject (*Yaya mo sureba jōshiki wo hazureta yō na kien ya giron nado ga kōkwan sarete* [interchanged], *iu mono mo, kiku mono mo heiki de aru*) and points out what a bad impression this tall talk has on certain foreigners. Mr. Inukai is of opinion that Japan should go in heart and soul for the English way of letting trade precede the flag. Hitherto the Japanese have followed the French method of expecting the Government to take the lead in opening up new spheres of industry and commerce by establishing political relations with various countries. This is a slow and too often a very unsuccessful method to adopt, and it is for many reasons an objectionable method for Japan to follow just at present, when she has the name of being aggressive on account of the territory which she appropriated as the result of two wars.

There are two Japanese Associations whose object it is to study Pacific Ocean questions, one called Taiheiyō-kai and the other Taiheiyō-kyōkai. Their object is one and the same, but one of them is supported by officials and the other by nonofficial scholars and politicians. Mr. Inukai suggests amalgamation. The objects of both societies are somewhat indefinite, and there are people who fail to see any cause for their organization.

Japan Mail.

MILDEW SEASON

The mildew season made its advent on Monday, not with plenty of moisture, however, but in rather a bright sunny style with something of a moist heat which reminds one of a low temperature Turkish bath.

Tradition says that the first day of the rainy season generally serves as an indication of the character of the season in that year. No rain on that day means empty rainy season, that is to say, not much moisture. According to this tradition we are not going to be tormented this year with excessive moisture all around. An empty rainy season, however, augurs short crops, and the people would rather suffer physical discomfort for thirty days than be confronted with poor crops and the rise of prices.

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We have reason to believe however that this year is going to form an exception to the rule as established by the tradition just referred to. A horticulturist who keeps a diary of climatic conditions and whose diaries now cover twenty-five years without a break, tells us that his pomegranate trees are showing every sign of normal growth this year. According to his experience, the pomegranates which begin to bud a little before the advent of the mildew season always serve as indicators of the kind of year as considered from agricultural standpoint. A healthy growth of the pomegranate ensures good crops provided they escape flood damages in September or October.

The mildew season is a sort of nature's greenhouse for the vegetation of this country, and the moisture, with occasional rains, forms the special nursery for the growth of the annuals. Too much rain means the lowering of temperature and the pomegranates in such years do not bear much fruit, and the same is true of the annuals. We are promised this year quite a normal season with plenty of the Turkish bath days and not too much of the pouring rain. A normal rainy season always ensures good crops, and we may be allowed to hope that heavy flood damages like those we had last year will not be repeated again this year.

The Tokyo Nichi-Nichi.

COUNT OKUMA AT MAEBASHI

Before the lecture meeting given by the Educational authorities in Gumma Prefecture, Count Okuma delivered a speech on the thoughts of the nation. He said that Constitutional Administration was an important factor in the existence of the State. The fact that the Japanese nation enjoyed this advanced administration was due to the august will of His Majesty the Emperor, but we must not also forget that the conditions of the nation had reached the state which was adapted to constitutional administration. The method of living has become complex, and the rights and duties of the nation have undergone a signal change. Under the feudal system people thought that the *shogun* was the highest ruler, and did not know even the existence of the Imperial Household. Farmers only knew their respective feudal lords, and were ignorant about the Emperor and even the *shogun*. Under such miserable conditions there was no unification in administrative affairs, and sovereignty was not recognized in every nook and corner of the country. Even in such ages the unification of thoughts was carried out to a certain extent. Confuciasm, Buddhism and Shintoism were regarded as the standard of ethics. After the Restoration at the beginning of Meiji, however, these moral doctrinals lost their dignity through the introduction of the Western civilization, and spiritual circles of Japan were in the state of confusion. At this jnncture dangerous thoughts and doctrines would enter the heads of the nation. The unification of thoughts was therefore an urgent necessity. This was a very hard task, but it would not be impossibile in Japan which had a peculiar national character. Japan had no Socrates, no Buddha, but the nation had the qualities for assimilation and imitation. This would facilitate the unification of thought. This great object can only be accomplished by the help of proper education. There should be no uneducated people in Japan.

The Yomiuri Shimbun.

REPAIR OF THE NIKKO MAUSOLEUM

There is a plan under consideration among the authorities concerned to repair the Shogunate mausoleum at Nikko at an estimated cost of about 320,000 *yen* by the time of the opening of the Grand Exhibition in 1917. The matter has been under negotiation between the Home Office and the Tochigi Prefectural Office, and it was recently decided that the Treasury will grant a subsidy of 156,000 *yen* for that purpose. The work of repair will be commenced shortly.

The Yorodzu Choko.

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JAPAN'S INFLUENCE IN EUROPE

In the mid-March number of *La Revue* M. Henri Labroue, in an article on Japanese Expansion in Europe, explains the remarkable influence exercised by Japan to-day in European affairs. Japan's expansion in Europe, he writes, is the crown of the arch in the history of modern Japan, for it was the introduction of Western civilization which determined the political, social, and moral revolutions of that country, and gave it its place to-day among the great Powers of the world. In reference to the commercial relations of Japan and Europe, Japanese exports to Europe increased from 4 millions sterling, in 1895, to over 8 millions, in 1908, while Japanese imports from Europe rose from about 7 millions to over 18 millions in the same period. Japan has no fewer than thirty-five Consular Agents in Europe. Some of the traffic is carried on by means of the European navigation lines, but it is chiefly by a powerful Japanese company that Japanese passengers and merchandise are carried.

Still more evident is the influence of Japan on the relations of the great Powers to one another. Especially is this the case with France, Russia, and England. The Franco-Japanese, the Russo-Japanese, and the Anglo-Russian *ententes* are a sort of Triple Alliance in Europe between the three European countries, with Japan as the uniting Power. From the political point of view, however, it is the Anglo-Japanese Alliance which to-day dominates international politics. As to France, her capital exercises on Japanese finance and certain great industries a preponderating influence, Japan's relations with Russia are in Russia-in-Asia and their friendship has been greatly consolidated since the Portsmouth Treaty. The writer concludes this somewhat flattering article with the remark that the great strides Japan has made in the past fifteen years are merely the prelude and the first act of a world-drama in which the Japanese will reserve for themselves the leading parts.

The Yorodzu Chōhō.

CAPTAIN OF THE KAINAN MARU

Mr. Nomura, Captain of the Kainan Maru, arrived in Nagasaki on Sunday evening. In an interview with the press representatives the Captain observed that the chief cause for the party's failure to effect landing was the late start. The death of almost all the dogs was due to the wrong treatment by Ainus, who gave them too much rice. The navigation, he continued, was a very hard and dangerous one. The waves sometimes were as high as forty feet. After the vessel entered the Antarctic zone, they had bitter experiences with huge icebergs avoiding which was a very hard task. When the vessel went as far as latitude south 74 degrees it was quite frozen in and could not move a bit. All hope was gone. On "April 14th the Kainan Maru turned her bow towards Sydney" where she arrived May 1st.

The Yomiuri Shimbun.

IMPERIAL FUNERAL OFFERING

The funeral of the late Hon. Mr. Hagiwara was conducted in the Temple Gokokuji in accordance with the superior order of the Buddhist rites. The Ceremony was very imposing and at the same time highly impressive. Over one thousand mourners were present. During the morning the Emperor graciously honored the memory of the dead by sending to the house one of the Chamberlains, Viscount Hojo, to make an offering to the spirit of two pieces of silk, red and white.

The Tokyo Nichi Nichi.

AVIATION AT TOKOROZAWA

Another very successful fight was made at Tokorozawa by Captain Tokugawa in his Bleriot monoplane with Lieutenant Ito as a passenger. In this flight, the military aviator attained an altitude of 50 metres and covered a distance of over 13 miles in 17 minutes and 55 seconds, the speed developed being 20 metres per second. The record in Japanese aviation has been broken by this flight.

The Yorodzu Choho.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

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DEVELOPMENT IN JAPANESE DRAMA

By J. INGRAM BRYAN, M. A., Ph. D.

THE ancient crust of Japanese drama so long impervious to all exotic influence, has at last shown signs of breaking, and there is every indication that the chrysalis may yield something better than a butterfly. Hitherto the most salient feature of native drama has been its absorbing devotion to the past; in true accord with the Japanese spirit, it seemed hopelessly abandoned to the worship of an ancestry that has little place in the life of to-day. All other aspects of Japanese life, especially in the more practical domain of commerce and industry, and to some extent in the more useful arts, had given way in a marked degree before the pressure of Western thought, but drama maintained a stubborn preference for its antiquated ways.

And this conservative adherence to the past was inspired by something more practical than mere love of the old, or than any motive of patriotism. It was because plays based on the past and strictly illustrative of it, were the only ones intelligible to the common people. In Japan the theatre has always been a truly democratic institution, regarded with more or less aversion by an exclusive aristocracy of mind as well as of class. The drama naturally catered to the capacities and tastes of its most devoted patrons. And historical subjects, with all their wealth of opportunity for old costumes, draperies, ideas, and legends, monopolized the affections of the theatre-going public for the good reason that an audience to which the language of the stage was for the most part obsolete and unintelligible, could appreciate only those subjects with which it was more or less familiar; for the only organ of interpretation was the eye.

But after the overthrow of feudalism and the restoration of the Imperial house to its ancient prominency, the Japanese mind began to revolt from the long contemplation of the past to an intense concentration on the present; it no longer drew its inspiration from gloating on ancient glory, but from the anticipation of a future that was to eclipse

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the past. With the increase of a desire to emulate Occidental progress, set in a remarkable change that affected noticeably every department of national thought more than drama. Japanese literature in a general way was able to resist the intrusion of a modern spirit only for a brief space ; poetry and fiction ultimately bowed to the inevitable ; but draam held out until now, when there is some indication of a desire to fall into line.

One of the many all but insuperable difficulties the Japanese dramatist had to overcome before being able to avail himself of modernity, was to bridge the gulf between the written and the spoken languages of the nation. The Japanese practically use two languages: the written for the eye and the spoken for the ear; the former is not commonly intelligible to the ear; nor the latter to any artistic sense in literature. The problem was how to present the language of written speech on the stage in a manner that could be understood by the common ear. Hitherto, as we have seen, all interpretation was by eye alone. Hence no subject could be treated on the stage, that was not one which easily lent itself to action and scenic effect. The written language of the Japanese is in Chinese ideographs that only the eye can decipher. From time immemoral it had been the custom of Japanese actors to use an obsolete form of this antiquated verbiage on the stage, without any concern as to the fact that the audience did not understand what was being said. But the dramatist would not write his plays in any other language, because, in his estimation, the vernacular speech did not lend itself to literary art. If compositions in the literary language were to be used before a public audience with any edifying result, so many changes had to be effected that all its artistic flavor had disappeared and it became a discord and a jumble to the native mind. The native playwright, keenly sensative to the ancient principles of his nation's literary art, would make no concession to the vulgar ear. Consequently no play constructed according to the accepted canons of literary procedure could be presented in a language understood by the people who for centuries went on submitting to this intolerable anachronism, enjoying only what they would see, and only here and there catching a word, in case a member of the audience had been sufficiently educated to have previously read the drama in the ancient character. Apart from its historic associations and its more obvious historic qualities, the play had no interest to the audience. Naturally when the people paid no attention to long harangues in the strident tones and stilted locution of an obsolete era, compensation had to be afforded them by placing undue emphasis on the action, and the scenic effects ; hence the extravagance of both on the Japanese stage, especially in the spilling of blood, a spurt of which could at any time be depended upon if interest should flag.

How to break away from these unnatural aspects of the native drama without striking at the most treasured traditions of the stage, and seriously disturbing the very foundations of literary style, has been almost a hopeless ambition. The dramatists clung jealously to the unpronouncable ideographs of the ancient plays; while the people demanded on the stage the vernacular of conversation. To produce drama that would be alike intelligible to the ear and eye has hitherto been imagined an impossible achievement from a literary point of view.

But now it appears that fiction is

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coming to the rescue. Formerly Japanese fiction was written in the same literary style as the plays; but the increasing popularity of stories in the vernacular, led some of the more reckless writers to break away violently from all the old traditions, and to satisfy the public appetite for easy reading. Now it is being argued that there should be no reason why the same thing might not be tried in drama. The suggestion as yet cannot be said to have met with any very favorable reception by the more important playwrights, though there are evident essays in the direction of simpler language. The abandonment of the old literary language by the most popular novelists is regarded as a detrimental tendency by many important critics, but it is hailed with unblushing delight by the masses who now profess little turn for pondering over the abstruse sayings of their magnificent ancestors.

It is, however, the persistent hope of Japanese literati that some compromise may be effected whereby the literary quality of the old Japanese drama may be conserved and imparted to the new drama demanded by the public. All appear to be agreed that it would be unnatural and unwise to go forcing upon the public the intolerable methods and customs that are admittedly out of date; for why should people want to hear a language that they could not understand elsewhere?

The most recent attempt at a solution of the difficuty has been in the endeavor to have all plays first written as works of fiction, before being dramatized. The promoters of this suggestion insist that the fitness of a drama for stage production ought to be based on its success as a novel. It is contended that the adoption of this method would ensure the literary quality of the drama, restore to fiction the artistic quality it has lost in later democratic days, and then if the public demands a production of the plot upon the stage, it can be fully dramatized and adapted to the public ear. This would secure for all plays a dramatic conception that many of them now obviously lack, and for which no historic art or scenic effect are an adequate compensation. If this principle finds increasing favor, Japanese drama will be able to make a more general appeal to all classes, for it will be enabled to retain some literary quality and at the same time through having been read previously as fiction, find the people already familiar with its meaning before it comes on the stage.

And herein is noticeable not only the powerful effect of popular influence on the form and presentation of Japanese drama itself. It is obvious that the Japanese audience has changed considerably since the days when all that it wanted on the stage was a mere spectacle, devoid of problem or importance. It is still in the memory of some of us when the limit of appreciation for even a Tokyo audience was simply to see Danjuro dance or fight, without caring a copper whether the acting was false or true, or the presentation significant of any historical achievement. The excessive cultivation of historical drama had undoubtedly the effect of developing a craze for hero-worship, characteristic of the Japanese in pleasure as in work, and as long as they could see the hero perform in however simple a capacity consistent with his claims, they were content. But it is no longer so; the Japanese of to-day want the problem play; they want it presented in the language in which they are accustomed to hear men address each other; and they want the whole to be as fruitful of artistic excellence as the American, or the European stage. This reversion to modern comedy will involve a closer depiction of human nature as it is in modern life, and will not only promote a more natural mode of acting, but give to the Japanese theatre a humanizing influence for which it has not always been conspicuous. A people that have always taken drama so seriously, never thinking even a whole day too much time to spend on the enjoyment of a good play, will lack no requisite appreciation for the moral and artistic improvements now appearing in their native drama and on the stage; and these welcome developments will doubtless have a corresponding influence on the people at large.

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OSAKA

OSAKA, the commercial and industrial metropolis of the Japanese Empire, has had an extended and interesting history; its development in later years has been nothing short of marvelous. The space now occupied by crowded thoroughfares and stately buildings given to manufacture and trade, was in ancient times the foreshore which has long since been rescued from the sea. At first the localities at present known as Momoyama and Tennoji went under the general name of Naniwa, it having been so denominated by the Emperor Nintoku, when he set up his capital there in the fourth century. From that time the place began to assume a position of national importance until the climax was reached when the great Hideyoshi made his capital there in 1583, raising the lofty walls of the famous castle which is said to have occupied more than a million hands in completing. Upon the overthrow of the Toyotomi family and the assumption of supreme power by the Tokugawa Shogunate a representative of the central government was stationed at Osaka castle, when many canals were made through the city and it began to show some signs of commercial progress.

The city is situated on a broad plain midway between Kyoto and Kobe and within an hour's railway ride of each, the Gulf of Osaka washing its western side. Behind the city can be seen the peaks of Mount Ikoma and Mount Katsuragi in the East, and on the North the distant ranges of Izumi. A cobweb of railway lines connects the city with every part of the Empire and excellent facilities for shipping afford every means of water transportation. Osaka is now the second largest city of the Empire, with a population of well over a million.

It was not until after the inauguration of the Meiji era that Osaka began to show development as an industrial center. The superior advantages it affords in the way of communication and transportation, as well as its centrality of location, naturally lend impetus to its industrial progress, and the convenient factory sites offered by the extensive plains around the city have been eagerly bought up and utilized by the masters of industry, both native and foreign. As a manufacturing and industrial center Osaka has so far outdistanced all its rivals on this side of the Pacific, that it has been with some truth called "the Manchester of the Far East."

Like Manchester, too, Osaka's great manufacturing staple is cotton. Enormous cotton mills raise their towering chimneys everywhere both within and without the city. In addition there are factories of vast extent and capacity turning out textiles in wool, cotton, silk and yarns, while numerous other factories are devoted to turning out chemicals, fertilizers, brushes, cement, matches etc. etc.

The most imposing modern structure in the city is, perhaps, the Imperial Mint where all the coin of the Empire is made, the paper money being printed at the Tokyo Mint. The mint is located

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at the northeastern extremity of the city on the river Yodo. To foreigners, however, by far the most interesting building is the castle, for which the city is even more renowned abroad, than for its industrial activities. Although in its present condition the castle reveals but little of its ancient vastness of proportion and splendor of conception, it is nevertheless sufficiently imposing to gratify all who pay it a visit. As it is, it represents what was formerly the inner castle, the noble outer portions having been demolished in the historic seiges resulting in the overthrow of the Toyotomi family. In magnitude and general outline the castle is without a rival in the Empire as a specimen of feudal architecture and military fortress.

Another place of absorbing interest is the Museum near Honmachi bridge. Though it has existed only since 1875, it has a great many interesting examples of what Japan has done in the past and of what she can do in the present. The Zoological garden should also be visited; it is in the same compound, the whole ground being tastefully ornamented with flowering plants that bloom through the greater part of the year. Other buildings of more than passing interest are the Chamber of Commerce, the Prefectural Office and the Office of the Bankers' Association, at Nakanoshima Park.

With regard to educational institutions, Osaka is excellently provided; but owing to the city's commercial and industrial interests the schools do not represent the highest branches of learning. The Osaka Medical College, situated in Nakanoshima Park, is well housed, with a fine hospital attached. The college is under the management of Osaka Prefecture, and holds a high place as one of the best institutions in the Empire for the training of specialists. In the same neighborhood stands the Higher Industrial School, also under the auspices of the Prefecture of Osaka. Under the same control is the Higher Commercial School, an institution greatly appreciated owing to the fact that it allows students who are not graduates of middle schools, to matriculate, all the higher commercial schools under the National Board of Education denying students this privilege. The municipality has also two common middle schools and two girls' high schools, and there are several schools of the same kind under private auspices. One of the best of these is the Momoyama Middle School for boys, managed and owned by the Church Missionary Society. It will be noticed that the educational institutions of Osaka have practically nothing to do with the *Mombusho*, or National Board of Education, for the Imperial Government has always looked upon Osaka as so wholly given over to the pursuit of commerce and industry that colleges of university grade would not appeal to the citizens. There was a proposal at one time to establish a commercial university at Osaka, but it seems to have fallen through. There is little doubt, however, that the people of Japan's commercial and industrial metropolis are as deeply interested in higher education as the citizens of any other portion of the Empire.

An old city like Osaka has many landmarks in which the traveler will not fail to be interested. There are several streets whose origins date from the remote past. *Sennichi-mae* a T-shaped thoroughfare adjoining the district

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known as Dotonbori, and now daily thronged with crowds of pleasure seekers, was once the public execution ground of Osaka, and in feudal days was lined with solemn tombstones of the unfortunates who had there met their fate. The place is now as famous for variety and side shows as Kiogoku of Kyoto, or Asakusa of Tokyo. *Setomono*, or Porcelain, street also presents a curious scene of dealers in the infinite variety of china ware for which Japan is famous, among which even foreign makes are to be found. In the western suburb of the city just opposite the Imperial Mint is a beautiful spot known as *Sakura-no-miya*, where a fine display of cherry trees lines the bank of the river Yodo. This is a famous resort of pleasure seekers in season. In Nakanoshima Park, where the Osaka Hotel is situated, is a shrine dedicated to the great Hideyoshi, and a statue of that hero near by.

For a people given to material pursuits, the citizens of Osaka are remarkably well provided with temples and other objects suggestive of spiritual things. One of these, the *Hongwanji*, was built soon after the time of the city's foundation. The *Kozu-Jinsha* is a shrine dedicated to the memory of the founder of the city, the Emperor Nintoku, but the names of the Emperors, Chuai and Ojin, are also included in the homage rendered at this place. The Imperial palace of the first named of these personages is said to have stood in the vicinity of this shrine. The shrine stands upon an elevation from which may be had one of the finest views of Osaka and environs. In the early spring the plum blossoms here are delightful.

Still more imposing is the *Ikukama-Jinsha*, where is enshrined the god Omonorushi-no-mikoto, on ground covered with cherry trees attracting great crowds in the spring-time, when the place is illuminated at night by myriads of tiny lanterns that lend an air of mystery pleasant to experience. The lotus pond in the same precincts has an unusual attraction for those fond of these beautiful blossoms.

Greatest and grandest among the Buddhist temples of Osaka is the big *Tennoji* situated in the south ward of the city. This fine specimen of Japanese architecture was erected by Prince Shotoku, who had it designed on a magnificient scale that was fairly well carried out. The tablet, on the giant *torii*, or gateway, leading to the temple, bears the autograph of Ono-no-Kasamura, the most noted of the scholars of the fair Heian period, the golden age of Japanese literature. On the vast grounds of this temple, which are almost half a mile square, stands a fine pagoda from the top of which can be obtained an extensive survey of the surrounding plains. Another shrine of some interest is the *Tenmangu* in the northern ward, where every 25th of July the *Mikoshi*, or sacred god-car, is transferred to a boat on the river Yodo and brought to Matsushima in the west ward, the occasion being one of the most interesting festivals in Osaka. Boats of every description, bearing lighted torches, throng the river at night, each craft being packed with human beings. At *Daichōji*, a temple in the north ward is the *Koi-zuka*, or tomb of the carp. According to tradition, a fisherman, in the year 1668, caught a carp in the river Yodo; the fish, which was of gigantic size, bore on its sides unusual stripes of

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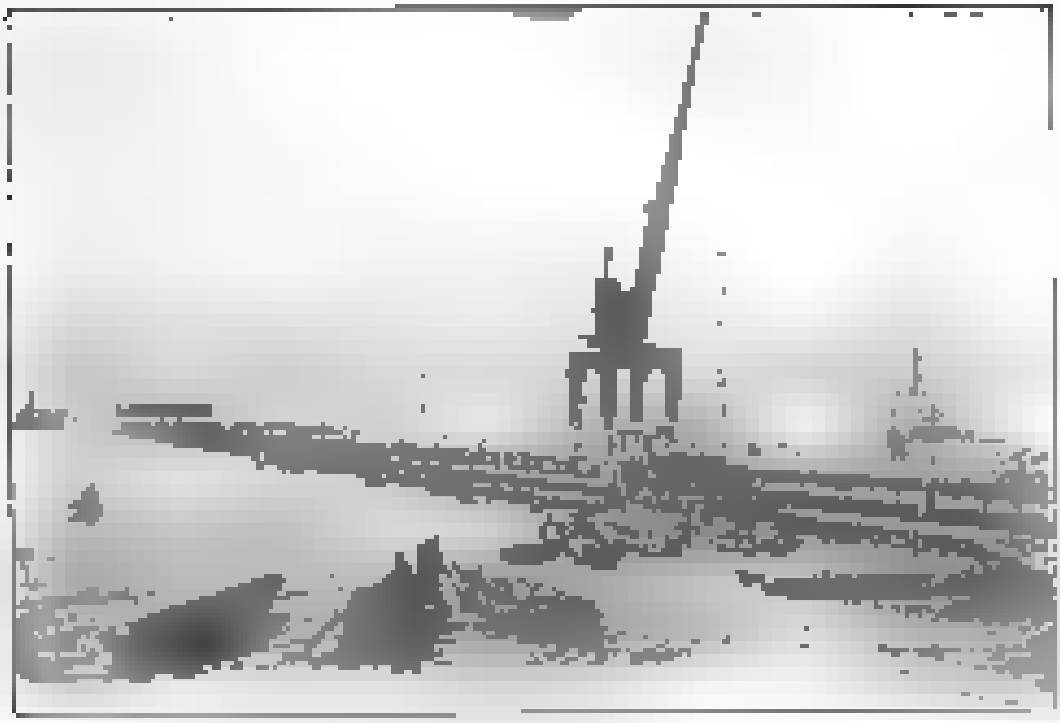

THE PIER

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a golden color. The priest of this temple, being convinced that the fish was a reincarnation of the spirits of those who fell in the bloody struggle between the Toyotomi and the Tokugawa houses, brought it to the temple and had it buried with due ceremony, and the tomb has become a famous resort of those who believe in such things. Within the same compound is the tomb of Kamiya Jihei and his *geisha* sweetheart, Koharu, who committed suicide together in order to consummate a union apparently impossible in this world. This couple, it will be remembered, form the hero and heroin of the famous drama by Chikamatsu, the Shakespeare of Japan. Within the temple may be seen the last will and statement of the unfortunate lovers, as well as one of the golden scales from the carp immortalized in the precincts without, to see which proves as interesting and edifying to many as the sight of saints' bones to be witnessed in Italy.

The *Naniwa Betsuin* is another temple on a magnificient scale; when the Emperor visited Osaka, in 1868, this was the only building in the city considered large enough to become a temporary palace. Rivaling the above is the *Tsumura Betsuin*, a branch of the Kyoto *Hongwanji*, a structure so extensive as to have been used for accommodating prisoners of war after the close of the conflict with China. The *Goro-Jinsha* is a shrine devoted to Amaterasu, the paternal goddess of Nippon, in the compound of which is the *Bunrakusa*, a theatre where marionettes are performed.

A further remarkable feature of Osaka is the numerous bridges spanning the many canals that traverse the city. Osaka is so netted with these waterways that, in some degree it resembles Venice. The most noted of the bridges is the *Tenjin*, over the Yodogawa, an iron structure some 780 feet long, while the *Tenma* bridge, at another section of the Yodo, is about 720 feet. The *Yotsubashi* (four bridges) is a unique structure at the confluence of the *Nishiyokobori* and *Nagabori*.

The city has but one foreign hotel, "The Osaka," the other important hostelries, the *Denpaya*, the *Sonezaki*, the *Ginsuiro*, the *Hanaya*, the *Seikwanro* and the *Shuinro* being all in Japanese style. Such a large commercial and industrial center naturally has its proportion of millionaires, among the more important of whom may be mentioned the Sumitomo and the Konoike families, the latter having been in business in Osaka for more than 300 years. The Sumitomo house is engaged in banking and mining, while the Konoike is devoted to banking and warehousing. Others of the more prominent business men of the city are Mr. Fujita Denzaburo, Mr. Nakahashi, President of the Osaka Shosen Steamship Company and Mr. Iwashita, President of the Kitahama Bank.

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The Awaiya Yashiki is another temple on a magnificent scale; when the Emperor visited Osaka, in 1868, this was the only building in the city considered large enough to become a temporary palace. Kinshiro the above is the Zenmyo Yashiki, a branch of the Kyoto Hongwanji, a sanctuary so celebrated as to have been used for accommodation, prisoners of war after the close of the conflict with China. The Gyo-Jinsha is a shrine devoted to Amaterasu, the paternal goddess of Nippon, in the compound of which is the Jiyuzaiwa, a theatre where mimetic tableaux are performed.

A Buddhist temple of Osaka is the monument which is spanning the many canals that traverse the city. Osaka is so united with these waterways that, in some degree it resembles Venice. The most noted of the bridges is the Zenmin, over the Yodogawa, an iron structure some 780 feet long, with the Awaza bridge, a modern section of the Yodo, is about 720 feet. The Dayemachi (four bridges) is a unique structure at the continuance of the Yashikidori and Nagahori.

The city has but one hotel, "The Osaka." The other prominent buildings, the Kawaya, the Sawaya, the Gasuyo, the Kawaya, the Sakaiwaya and the Nawaya being all in Japanese style. Osaka is a large commercial and industrial center, certainly has a proportion of millionaires, among the more important of whom may be mentioned the Sumitomo and the Iwasaki families, the latter having been a prisoner in Osaka for more than 300 years. The Sumitomo house is engaged in business and mining, while the Iwasaki is devoted to banking and warehousing. Others of the more prominent business men of the city are Mr. Inoue Bonbei, Mr. Nakashima, President of the Osaka Shosen Steamship Company and Mr. Iwashita, President of the Hakubaku Bank.

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THE ABANDONMENT OF CONSULAR JURISDICTION IN JAPAN

By YEJIRO NAKATSUKA, M. DIP. D.C.L.

PART II

THE INITIAL ACTS OF THE ABOLITIONIST MOVEMENT: THE SUPPORT OF THE INDIAN.

THE exclusive and inclusive policy of the Shogunate kept the Japanese nearly ignorant of the conditions beyond the sea. When Perry entered the bay of Yedo, the Japanese instinctively understood the nature and object of diplomacy or foreign intercourse. What they knew, and the only common memory left to them, was that they encountered Korea, and that once a compelled a hundred thousand Chinese in the fifteenth century. The term foreign intercourse, therefore, signified foreign war or aggression, just as, in one of the ancient stories, China country were compelled to [illegible] by force. Of course, we all now know that Commodore Perry was not only first in war but also first in peace. He did not know that his commander-in-chief simply commence but was not going to war with us. "To most of the natives," Griffis says, "the American demands for commercial privileges were interpreted to mean territorial invasion and ultimate occupation, coming so soon after Great Britain's conquest of India, and the American annexation of Mexico."(1)

This being the case, how American [illegible]

[illegible]

[illegible] with five hundred soldiers, [illegible] as exaggerated as though they were a hundred battleships with thousands of marines. It is natural that the Japanese people rose to defend their country. As Perry sailed off "the bay was cleared of the obnoxious presence,"(2) but what could not be cleared up was the anti-foreign spirit, and the Shogunate was thrown into a political whirlpool. Copies of the President's letter were sent to all daimyo throughout the land, and their opinions were requested. So great was the anti-foreign spirit that they almost unanimously declared against the opening of the country. But the urgent persuasion of Commodore Perry insisted in opening up the country.

"Diplomacy can do little in the face of military reverses." At that time Japan was divided into progressionists and conservatists. All the people united themselves against the Shogunate. Without unity of will and unity of purpose could the Shogunate be expected to have diplomatic success? The only diplomacy of the Shogunate was to submit to dictations of the treaty powers which resulted in reducing the tariff as follows:—

The tariff amounts to the treaty was originally: first class of imported goods

(1) Griffis, [illegible]

(2) Griffis, [illegible]

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THE ABANDONMENT OF CONSULAR JURISDICTION IN JAPAN

By YEIJIRO NAKATSUKA, M. DIP. D.C.L.

Part II

THE DIPLOMACY OF THE SHOGUNATE WITHOUT THE SUPPORT OF THE PEOPLE

THE exclusive and inclusive policy of the Shogunate kept the Japanese utterly ignorant of the conditions beyond the sea. When Perry entered the Bay of Yedo, the Japanese hardly understood the nature and object of diplomacy or foreign intercourse. What they knew, and the only common memory left to them, was that they conquered Korea, and that they vanquished a hundred thousand Chinese in the thirteenth century. The term foreign intercouse, therefore, signified foreign war or destruction, just as among the ancients, stranger and enemy were regarded as synonymous. Of course, we did not know that George Washington was not only first in war but also first in peace. We did not know that his descendants desired simply commerce but were not going to war with us. "To most of the natives," Griffis says, "the American demands for commercial privileges were interpreted to mean territorial invasion and ultimate occupation, coming so soon after Great Britain's conquest of India, and the American humilation of Mexico."(1)

This being the case, four American vessels with five hundred sailors sounded as exaggerated as though they were a hundred battleships with thousands of warriors. It is natural that the Japanese people rose to defend their country. As Perry sailed off "the bay was cleared of the obnoxious presence,"(2) but what could not be cleared up was the anti-foreign spirit, and the Shogunate was thrown into a political whirlpool. Copies of the President's letter were sent to all *daimyo* throughout the land, and their open replies were requested. So great was the anti-foreign spirit that they almost unanimously declared against the opening of the country. But the urgent persuasion of Commodere Perry resulted in opening up the country.

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The tariff annexed to the treaty was originally : first class of imported goods,

(1) Griffs' *Townsend Harris* p. 312.

(2) Nitobe's *Intercourse Between the U. S. and Japan.*

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duty free: second class, five per cent., fourth class, twenty per cent. By the Convention of Yedo, June 1866, between Japan and the United States, France, Great Britain and Holland, the highest rate of duty was lowered to five per cent ad valorem.

The diplomatic officers of the Shogunate were the ablest men that then could be obtained, but they lacked the qualifications of diplomats. "Really the Japanese officers," Towsend Harris says, "frankly said that they had no knowledge in such matters, and consequently they relied upon my decision putting their full trust in me." By the friendly act of Towsend Harris and the open spoken diplomacy of the United States, Japan was protected from injustice and the rapacity of the treaty powers.

IT GAVE A PRETEXT TO THE RESTORATION

The *shogun* was regarded by the outside world as the sovereign of Japan, and treaties were negotiated and signed by him. This signing of the treaty without the Mikado's consent, and an ever smouldering hatred of foreigners, stirred the people into flame. 'Down with the *shogun*,' 'reverence to the Mikado,' and 'expel foreign barbarians,' have been the cries of Japanese patriots, coming from the heart as well as from the head. Even progressionists who believed in the necessity of opening the country joined in accusing the Feudal Government. Everywhere confusion reigned supreme. In the midst of the disturbance, Ii, Premier of the Shogunate and the only able man, was assassinated by a mob on March 25, 1860. The *shogun* was steering the ship of State between Scylla and Charybdis, having a desire not to offend foreigners on the one hand, nor on the other, to put himself in hostility to the strong anti-foreign spirit of the country. Finally, the ship of State was wrecked and the *shogun's* Government came to an end in 1868.

The Mikado became the restored and undisputed sovereign of Japan, whose first interview with foreign envoys was held on the 23rd of January, "when they congratulated His Majesty on the magnificence of the Imperial rule, and gave renewed promise of friendly relations." The charter oath of five articles taken by His Majesty on the 17th of April, 1867, became the basis of New Japan and the opening of the country became the settled policy of Japan.

The restoration of Imperial authority, and the revolutionary war, like the effect of the Thirty Years War in Europe, was a crucible in which Japan was transformed. Politically, it was the reconstruction of Japan: the feudal system was abolished; a constitution was promised and promulgated in 1889; the first Diet met for organization in 1890; the coinage took a new form; the army and navy were reorganized; educational institutions were established; means of communication were provided; and foreign trade was encouraged.

The work of legal reform was seriously taken in hand with the aid of thoroughly competent foreign advisors. In law schools, the opinions of Mansfield and John Marshall were heard; standard works of American and European scholars were read, discussed, and translated. New codes were promulgated.

Religious superstition has been stricken out, the interdiction of Christianity dis-

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appeared; and the free exercise of religion is confirmed by the constitution.

With such a rapid and complete internal improvement, the Empire of Japan sought the recognition of full autonomy and admission into the family of nations on equal footing.

DEFECTS OF CONSULAR JURISDICTION

What we at first agreed to so gladly and quickly, we repented of long and bitterly afterward, because experiments have proven that the extra-territorial clause is a most heavy obstruction under which the old and new Japan suffered. It should excite no surprise that the judicature, which originated a thousand years ago when law was personal, should be annulled when the necessity of circumstances substituted the system of territorial law for personal law.

It would be hard to exaggerate the amount of injustice and administrative confusion arising from consular jurisdiction.

To give some important instances which prove the evils derived from discrimination:

In 1885, a foreign young lady was accused of stealing a trinket in a Japanese store in Yokohama. In this case, the learned judge, perhaps better trained in psychology than in legal study, declared the culprit "not guilty," and that the so-called theft was but a form of kleptomania for which she was not, of course, responsible.*

In 1886, the English steamer "Norman" was wrecked in the Sea of Japan. Among the passengers, twenty-five Japanese were drowned. The captain and all the English passengers were saved, but the Japanese were denied a boat or any means of escape. There was complete evidence to prove the facts, and there was no reason why the captain should not have been punished. The Governor of Hiogo brought suit against Captain Drake; but, as usual, we did not get full justice.

Alfred Milner, author of "England in Egypt," in speaking of the evils resulting from the abuse of the capitulations, says that no doubt the government is free to make the necessary laws, but as long as the penalties in them are not applicable to foreigners, what is the use? It would simply be giving a profitable monopoly of lawlessness to the foreigner at the expense of the Egyptain."

The same state of things existed in Japan. Foreigners interpreted improperly this provision of consular jurisdiction and often abused it. They did not observe quarantine regulations, game laws, nor the by-laws of railways. They were only conscious that they were entirely free of any local law, and even from questions of public morals.

Here is another fact: "In 1877, an Englishman called Hartley imported opium. The custom officer objected, according to the treaty stipulation. Hartley disobeyed instructions, so the Custom House officer brought suit against the Englishman. The trial was held before the English Consul. The English judge, Wilkinson, decided that there was no objection to the importation of opium into Japan if the custom duty was paid on it. About this matter, of course, the Japanese Government was right; but by the decision of the English judge, she lost her suit. All the Japanese newspapers, including the

* Nitobe's *Intercourse Between U. S. and Japan*, p. 103.

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Tokyo Times, published by foreigners, discussed the question of injustice severely, and the people scattered the papers containing the articles everywhere among foreigners in Japan, hoping to perpetuate the memory of the outrage done to their country. The English Parliament did not close its eyes to this question, and Max Stewart, a member of the Lower House, asked if it were true that the English judge permitted the importation of opium in spite of the treaty, and also what the English Government would do to justify itself. The English Government could not give a satisfactory answer, and evaded the question, saying that no official information had yet been received."*

Foreign roughs often entered bathhouses on the pretence of bathing, and would break into the women's department and attempt to outrage their persons. Such injustice to us has gone unpunished. At least it will be seen that consular authority was impotent where most required.

NOT SATISFACTORY TO THE TREATY POWERS

As we have seen, under cover of consular jurisdiction, injustice was done to Japan, and also it was a matter unsatisfactory to the Treaty Powers. Sir Travers Twiss pointed out the inadequateness of Consular Courts in Japan to secure a satisfactory administration of justice which is as follows :—

1. "Where the parties from whom redress is sought are of more than one nationality, as a consul has no authority to compell persons of another nationality than his own to appear as defendants in his court, or to enforce judgement against them, if they should appear.

2. "Where the necessary witnesses are of various nationalities, as a consul has no authority to enforce the attendance on his court of any witnesses who are not of his own nationality and if the comity of the Consul should, as a matter of fact, secure the presence of such witnesses, the consular judge has no coercive jurisdiction over them, nor has he any authority to punish them for perjury,

3. "When a Japanese subject, or a foreigner of other than the Consul's nationality, is the plaintiff, the procedure and the law are governed by the Consul's nationality and although this result is in accordance with the well known maxim of actor *sequiture forum rei*, still it is not satisfactory, when the cause of action arises in the same country in which both parties are residents, and where a different procedure and law would be applied, if the defendant were to sue the plaintiff. In this latter case the defendant would be obliged to sue the plaintiff before the plaintiff's consul, who would apply in his court the law and the legal procedure of his own nationality and it might well happen that justice would be meted out in very different ways to the parties, according as the law of the one or the other country had to be applied to the facts of each case."(1)

A corollary to this consular jurisdiction was that the interior of Japan remained closed to foreign residents and foreign trade. They were not even permitted to travel in the country without passports. This check, of course, was not favorable to foreign residents. Therefore, Sir James Bain, an emissary of the Glasgow Chamber of Commerce, favored and insisted on the abandonment of consular jurisdiction on the condition of the opening of all ports and the interior, on the part of Japan.(2)

* Arena, Vol. VIII, No. 4, p. 464.

(1) Reports of the Association for the Reform of Law of Nations, 1881, p. 135.

(2) See *Foreign Relation of U. S.* 1882, p. 379.

(To be continued)

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GIRLS' SCHOOL OF INDUSTRIAL ARTS

THE object of this school is to give girls instruction in those arts and sciences which are very fit and useful for qualifying them to assume the function of wives and mothers, or to pursue an independent career.

The school was first established in September, 1886, at Nishiki-chō Nichōme, Kanda-ku, Tokyo. In February, 1887, it was removed to the present site of No. 22, Hitotsubashidōri-chō, Kanda-ku, Tokyo. In March, 1888, students' works were presented for inspection to Her Imperial Majesty the Empress, who was graciously pleased to grant a certain sum of money to the school. In April of the following year, Her Majesty visited the school to inspect the class work of students, and honored the school again with a gift of money. In October, 1891, by command of His Imperial Majesty the Emperor, one of the chamberlains visiting the school, made inquiries into the status of the school work, and ordered the students' work to be presented for His Majesty's inspection. An order of like nature has been given year after year since that time. In February, 1892, the site on which the present school stands, together with the buildings, was granted to the school by the Imperial Household Department. In January, 1899, the school was incorporated as a legal body.

The number of students constantly increased, keeping pace with the rapid progress of society since that time, and we felt cramped more and more for room. So, we proposed to build a number of buildings according to the resolution adopted by the Council of June, 1907, and a part of the proposed buildings — a certain number of class rooms and a dormitory — near the school were built in July of that year. But it was very difficult for us to complete the scheme; and, at last, a rumor reaching Her Majesty the Empress that we were obliged to get help from contributions, in February, 1908, Her Imperial Majesty the Empress was pleased to honor the school with a gift of money in approbation of the plan.

The school has already obtained many subscriptions from various quarters. The sum thus obtained amounting to about five thousand dollars, we are now about to build another part of the proposed buildings.

The students' work was exhibited in the International Exposition held at Paris in 1888, and a silver medal was awarded; in the Third National Exhibition held at Tokyo in 1890, and the second diploma of merit was awarded; in the World's Columbian Exposition held at Chicago, 1893, and a medal for specific merit was awarded; in the Fourth National Industrial Exhibition, at Kyoto 1895, and first diploma of merit was awarded; in the International Exposition held at Paris, 1900, and a grand prize and a silver medal were awarded; in the Fifth National Industrial Exhibition held at Osaka, 1903, and

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honorable mention of the first class was awarded; lastly it was exhibited in the Tokyo Exposition held at Tokyo, in 1907, and the grand prize of silver was awarded.

There are three courses, the Ordinary Course, the Teachers' Course, and the Special Course.

The Ordinary Course, comprises five subjects. These are sewing, knitting, embroidery, artificial flower-making, and painting and drawing.

In the Teachers' Course, there are four subjects, sewing, knitting, embroidery and artificial flower-making.

The Special Course has three subjects, namely, cookery, dyeing and laundry.

Regular students in either the Ordinary Course or the Teachers' Course are required to take up the following liberal studies in addition: ethics, the Japanese language, arithmetic, household management and sciences.

A student either in the Ordinary Course or in the Teachers' Course, who pursues two subjects, belongs to Class A, and one who pursues only one subject, belongs to Class B.

A student belonging to the Class A or B who takes the liberal studies in addition to her art subject or subjects is said to be a regular student, while one who takes only her art subject is said to be an elective student.

Hours for study per day are six, as a rule, but they may be lengthened or shortened according to the season of the year. For three weeks, however, after the summer vacation, only two hours in the forenoon are given to instruction, and none are given on the liberal studies.

A knowledge of the nature of the works carried on in the art subjects may be obtained from the following brief sketch.

Sewing includes Japanese garments, under-clothes, European garments for women and children; various sorts of articles, both for use and ornament are knit of woolen, silk and cotton yarn, besides, braiding of cords of all kinds and making of knots for ornamental ties. Embroidering on cushions, handkerchiefs, and other goods, of figures of men, birds, flowers, plants and landscapes, together with coloring and drawing.

Artificial flowers are designed as ornaments for parlors, ladies head-dresses, etc. and dyeing work, and elements of botany are taught together with Japanese painting, water-color painting, designs, portraits, painting on porcelains, and printing on cotton and silk.

The Teachers' Course is provided in order to prepare students for teachers of sewing, embroidery, knitting and artificial flower-making in a Higher Girls' School as well as in a Girls' Normal School. A student who belongs to Class A is required to take any two of these subjects, while one who belongs to Class B is restricted to only one subject. The special additional subjects to this course are pedagogy and method of teaching. Besides, it is required of the students in this course to study those liberal studies mentioned above much deeper and more thoroughly.

In the subjects of dyeing and laundry, elementary theory in dyeing and household laundry and practical skill concerning them are taught.

In the subject of cookery, cooking of ordinary articles of diet with some general theory of culinary art is taught.

The staff of the school consists of one

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director, one assistant director, three trustees, ten members of council, one dean, three matrons, fifty-four professors, eleven lecturers, and eight clerks.

In the Ordinary Course, the term for the student belonging to Class A is three years, while the term for one belonging to the Class B, is two years.

In the Teachers' Course, the term for Class A extends over four years, and one for the Class B, three years.

In the Special Course the term for the subject of cookery covers one year, while that for the subject of laundry and dyeing, only three months.

The school year begins on the first day of April and ends on the last day of March,in all the courses, (excepting the subjects of laundry and dyeing, term, lasting only three months), instruction is repeated twice in the year. The first course begins on the 16th of April and ends on the 15th of July, and the second begins on the 16th of September and ends on the 15th of December.

For admission to the Ordinary Course for Class A, applicant must be over twelve years of age, and for Class B over fourteen years of age, and for both, must be a graduate of primary school, or possess a scholarship equivalent to such.

A candidate for admission to the Teachers' Course must be over fifteen years of age, graduate of higher primary school, or possess a scholarship equivalent to such.

As to the qualifications of a candidate for admission to the Special Course there are no restrictions, excepting that she must possess an ability to understand the lectures which are given.

Candidates for admission to the Ordinary Course, who are the graduates of primary schools are examined, in reading and composition in the Japanese language as well as in arithmetic; those who are the graduates of a higher girls' school, or a girls' normal school are exempt from any sort of examination.

Candidates for the Teachers' Course are examined in reading and composition in Japanese and arithmetic, according to the last year's work of the higher primary school.

In case the candidate is not a graduate of a higher primary school, she shall be examined, in addition to the above subjects, in physics, national history, universal geography, and sewing, according to the last year's work of the higher primary school.

Candidates for admission to the Special Course are exempt from any sort of examination.

The tuition for the Ordinary and Teachers' Courses is:

Class A. . . $13.50 per year.
Class B. . . $10.50 per year.

For instruction in the practise of culinary art, forty cents; in the general theory of culinary, thirty cents; in both the practise and the theory of culinary art, fifty cents.

For course in laundry and dyeing, seventy-five cents per term.

A diploma is awarded a student who satisfactorily completes all the prescribed studies in any of these courses.

GRADUATES

The graduates belonging to the several departments are :—

The Ordinary Course	
Class A	1,412
Class B	1,252
The Teachers' Course	
(Sewing)	62
The Special Course	
Cookery	252
Laundry and Dyeing.	61
Total	3,039

The present property of the school, including the land, the buildings, the utensils, as well as the furniture, is estimated at about forty thousand dollars.

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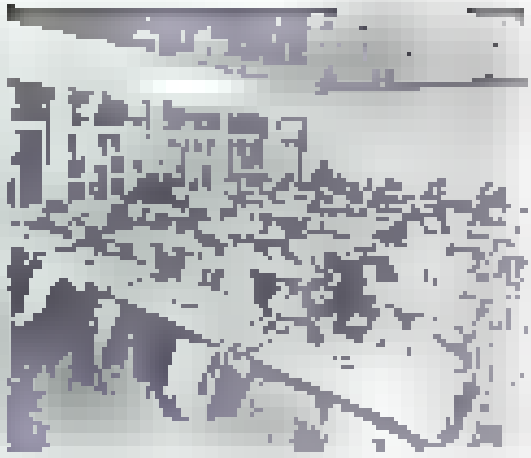

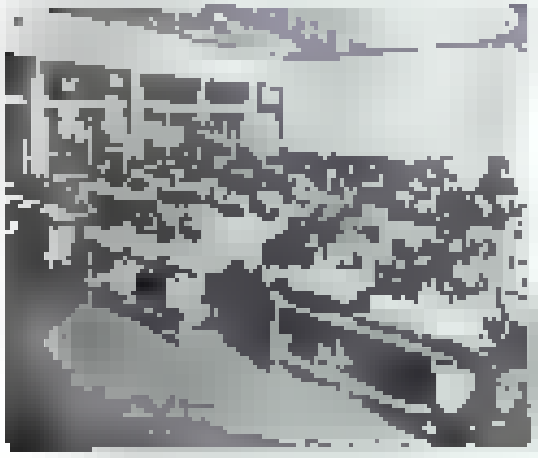

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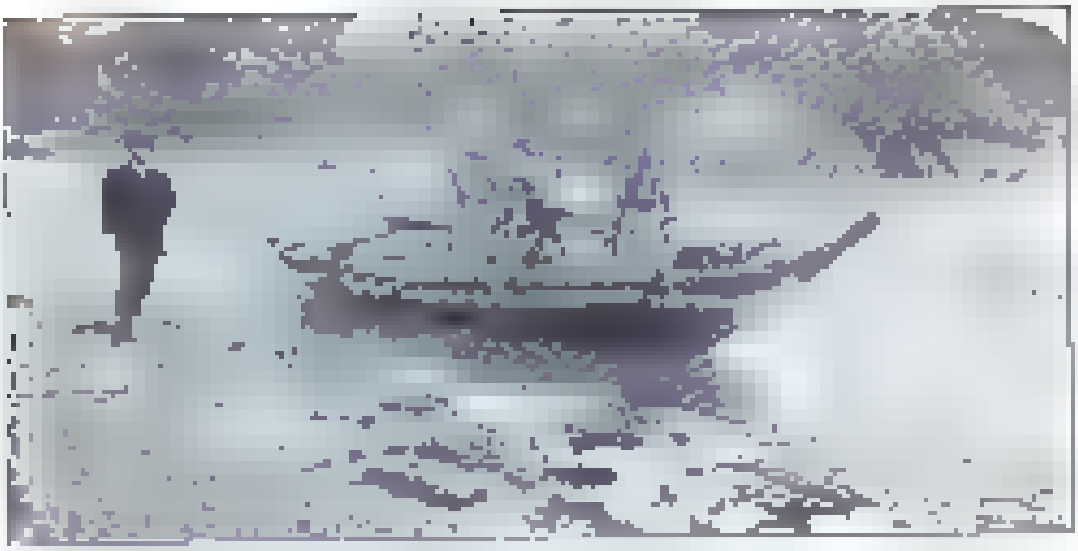

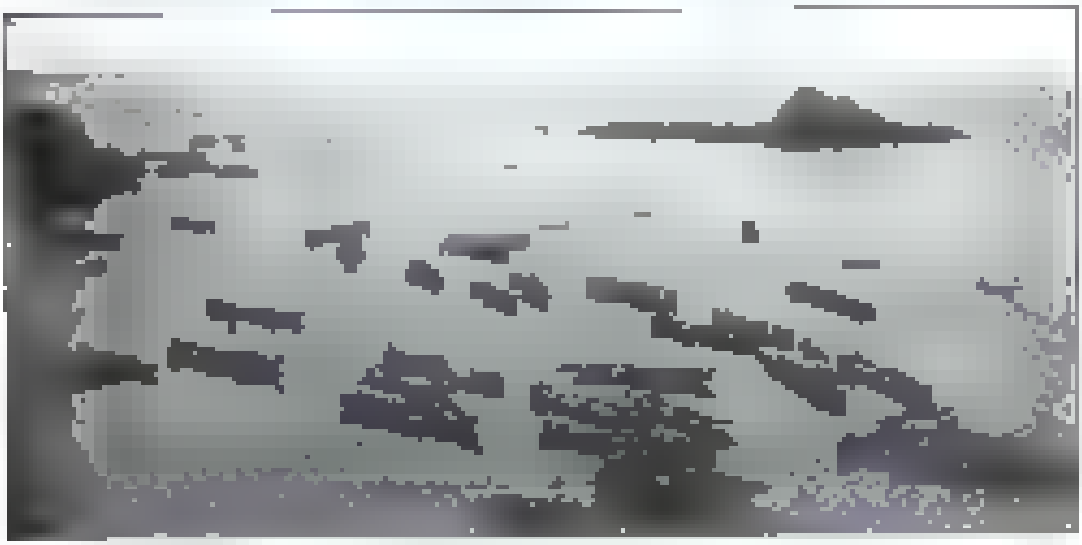

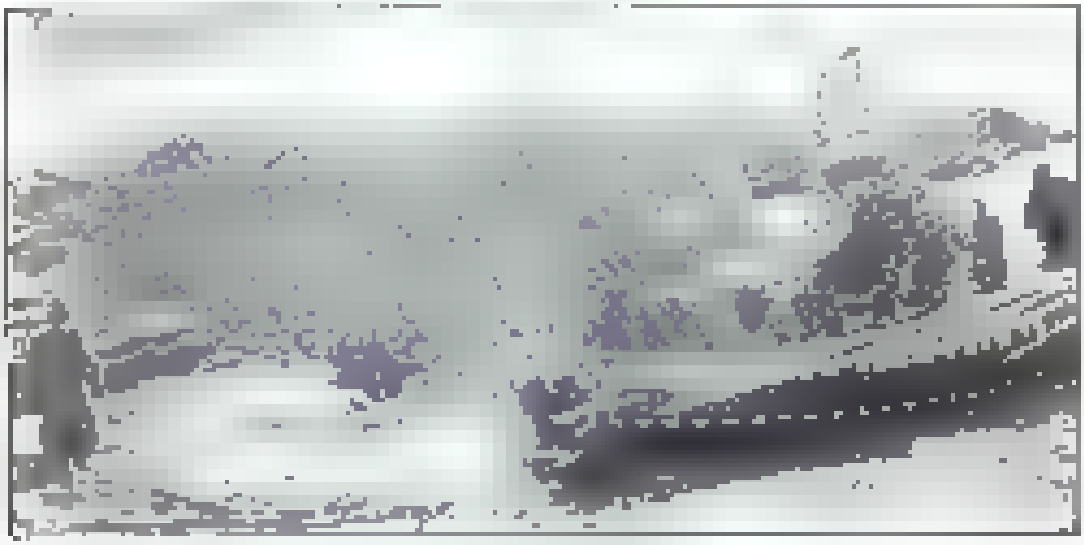

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JAPANESE FISHERY

AQUATIC animals and plants, found in Japanese waters are extraordinarily rich in varieties, so that we can hardly enumerate all the marketable species here in a short space. There are actually as many as fifty kinds whose output is large and demand for which is extensive.

They are taken either by angling (*Gymno-arda*) or with a net (*Clupea*) or both (*Thynnus*, *Pagrus*, *Scomber*) diving (*Haliotis*, *Gelidium*) and most of them are used as food, fresh, roasted, boiled, salted etc. while the major portion of *clupea* is consumed as fertilizers. They are generally taken all the year round, but some such as *clupea harengus* have a particular fishing season of very short duration.

Fishery in Japan is developed everywhere along the sea-coast and in rivers, as a consequence of which the number of fishermen is extremely large. According to the census investigation made in 1908, the number of men devoted to fishery is 810,717 and those combining farming are 930,053, consequently, the number of fishing-boats used by these fishermen had grown, according to the statistics taken in 1908, to be 431,575, of which boats with lengths of over 30 feet, numbered 28,500, those of over 18 feet to 30 feet in length 121,700 and those under 18 feet in length, 281,300; besides there are some 300 ships made after real or imitation occidental types. Statistical comparison of fishing boats during the space of 18 years from 1891–1908 shows us that small fishing boats under 18 feet gradually decreased in number while those above 18 feet are being increased, and the number of boats over 30 feet shows a sudden increase from 7,960 to 28,532; and in reference to the number of occidental type ships it may be noted that during the corresponding space of time it was increased from 4 schooners (200 tons) to 92 schooners (4,969 tons), 166 schooners with accessory engines (2,390 tons), and 41 steamers (4,971 tons) making a total of 291 (12,330 tons).

Subsequent to the Japan-China and the Japan-Russia wars, the extent of the fishing grounds has been enlarged from year to year comprehending as they do, besides the Japanese seas, Orkhtsuk, the Russian territorial coasts, and the Kwantong provincial coasts.

In 1897, the Government issued Regulations pertaining to the Encouragement of Deep Sea Fishery, whereby, upon schooners of occidental type over 30 tons engaged in fishery, subsidies were conferred, as a result of which the number of fishing boats of this type was considerably increased.

In 1904 Regulations for the Encouragement of Deep Sea Fishery were revised, as an effect of which, boats of occidental type of over 10 tons were subsidized, while ships newly built under the control of the authorities according to the plan ordained by the Government were to be protected by the Funds for the Encouragement of Building New Ships given in proportion to the total tonnage and horse power.

Of late there have appeared boats

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worked by suction gas engines, while the number of builders of small fishing boats worked by steam engines was increased, to which fact the attention of the public at large has been drawn. Effects of the Encouragement Regulations were so palpable that by following the example set by subsidized shipbuilders there appeared a considerable number of builders of fishing boats who were not subsidized. In 1907, fishing boats of a foreign type engaged in deep sea fishery both subsidized and non-subsidized totalled some 300 with a total tonnage of 13,000 tons.

Since Japan is surrounded by seas on all quarters, not only is communication among the people most conveniently carried on by means of ships, but fishing is most advantageously effected everywhere in seas, bays, rivers and lakes, and therefore the Japanese have been engaged in fishing from the remote and uncivilized period. It is evident under the circumstances, that ships for fishing purpose were required, but it was not till the later period that the construction of ships varied according to their use, such as fishing boats, lighters, merchantmen, etc. In early times rafts answered the purpose both of communication and fishing, while at times logs were dug out into canoes. Transformations of various natures have been undergone extending over several hundreds of years, until by the sheer working of the law of the survival of the fittest, ships of the present type were produced.

The progress made in fishing gear and method within recent years is something striking. To cite an instance, the old whaling method was supplanted by the steamship whaling and by the deep sea schooner whaling, while much progress has been made by the extensive use of such nets as yellow-tail pound net, square (*kaku-ami*) and purse seines.

Whales caught in Japan are such as the right hump-back, supphur dike, sperm whales, etc. Whaling has become prosperous within the last four or five years.

Some 1400 whales are caught every year valued at about 2,000,000 *yen*. The methods of whaling are of two kinds, coast whaling and deep-sea whaling.

According to the former method steamers of some hundred tons provided with whaling guns and harpoons are used. When whales are caught they are brought to the stations and dissected; while according to the latter method, a schooner of about 300 tons or the schooner with auxiliary engines, are supplied with some four or five boats. On reaching the fishing ground, middle sized guns or harpoons are provided in the boats before they begin the work. The former method makes no discrimination as to the species of whale, but the latter method is chiefly confined to the sperm whales. The fishing grounds are in the Pacific and the Sea of Japan. Whaling is carried on all the year round, but in summer, owing to the low price of whales the number of whales caught is few, the most prosperous season being from October to March.

Whales thus caught are used for obtaining oil, food stuffs, manure or articles of various kinds. The whale oil is obtained by roasting the blubber or by steaming the bones of whales. It is used for the purpose of lubricating machines and other similar purposes.

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Most of these products are exported, a well known agent being the Yokohama Fish Oil Company. The flesh, fins, and blubber are salted or bottled, but in summer they are converted into fertilizers; while the flesh and entrails are chiefly used as fertilizers, the bones are used for making products of various kinds.

The yellow-tail pound-net fishing method has been in existence from early times, but with improvements which resulted in the construction of the present type, the amount of fish caught was greatly increased and at present this method occupies the principal position. A study of the change in this method of fishing shows us that its origin has no records to depend upon, but the method must have originated somewhat in this wise.

One end of the yellow-tail net is turned in such a way that the fish are entangled and are caught in trying to clear their way.

Such practise led to the invention of *waradaiami* which is a kind of pound net. It was about one hundred years ago that improvements were introduced in these nets, by which, instead of straw, hemp was used, and other arrangements were made so as to retain the fish in the net. These nets existed side by side with the *waradaiami*, but in 1889 with the invention of the above mentioned pound-net the fishing proved so successful and profitable that fishermen in various districts to a man followed the example in adopting these nets. They are extensively used in the Sea of Japan. Japanese coast fishing is chiefly done in the autumn, winter, and spring.

According to this method a net with an entrance 80 or 90 fathoms inside and 150 or 160 fathoms in depth is used. From the entrance of the net the land leader is extended which serves to draw the fish into the net, several fishing boats with some 60 or 70 fishermen being employed in fishing. The nets are hauled up several times a day and the number of fish caught in one hauling is figured at some ten thousands.

Herring nets occupy a principal position in our aquatic products, the yearly amount reaching some six or seven million *yen*. The number of fishermen engaged in this branch of fishery has reached over 110,000.

Herring are chiefly caught in the Hokkaido, in Karafuto and the northern provinces of Honshu, such as Aomori and Akita. But the best fishing grounds are found in the western coasts of the Hokkaido and Karafuto.

Herring crowd along the coast for the purpose of laying their eggs during the three months from April to June every year and most of the fishing is effected at these times. Fishing implements for the capture of herring are the *yukinari-ami* (a kind of pound net), the square pound net, (*kakuami*) circle net, ground seine, gill net and drift net of which the last is under the experimentary stage.

Of the preceding six methods of fishing, the gill net had been in use from ancient times which was followed by the invention of *saruami* both of which were in use till 1847, when with the invention of the *yukinari-ami* (a kind of pound net) the *saruami* net was abandoned.

It was about 1885 that the square pound net (*kakuami*) came into use by which the output of fishing was greatly increased so that it now forms one of the principal fishing implements in this branch of fishery.

The method of fishing does not much vary from that by the yellow tail pound net. The net is placed at the depth of some 10 fathoms along the coast and when the fish get into the net, a fishing boat at one end starts hauling up the net, thus the fish go into a bag-net which is known as *waku-ami* (frame net) provided in the fishing boat at the other end. When in this way the net is well nigh filled with fish the same process is gone through with the other.

At the time when herring form shoals, as many as a 100,000 pounds are caught in one haul. During the fishing season 300,000 pounds of herring valued at over 10,000 *yen* are caught, and are prepared as food stuffs and fertilizers or as material for fish oil.

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Most of these products are exported, a well known agent being the Yokohama Fish Oil Company. The flesh, fins, and blubber are salted or boiled, but in summer they are converted into fertilizers; while the flesh and entrails are only used as fertilizers, the bones are used for making products of various kinds.

The yellow-tail gourd-net fishing method has been in existence from early times, but with improvements which resulted in the construction of the present type, the amount of fish caught in it was greatly increased and it became the method of capture the principal position. A study of the change in this method of fishing shows us that its origin has no records to depend upon, but the method must have originated somewhat in this wise.

One end of the yellow-tail net is turned in such a way that the fish are entangled and are caught in trying to clear their way.

Such practice led to the invention of *sawadewari* which is a kind of pound net. It was about one hundred years ago that improvements were introduced in these nets, by which, instead of straw, hemp was used, and other arrangements were made so as to retain the fish in the net. These nets existed side by side with the *sawadewari*, but in 1889 with the invention of the above mentioned pound-net the fishing proved so successful and profitable that fishermen in various districts to a man followed the example in adopting these nets. They are extensively used in the sea of Japan. Japanese coast fishing is chiefly done in the autumn, winter, and spring.

According to this method a net with an entrance 80 or 90 fathoms inside and 150 or 100 fathoms in depth is used. From the entrance of the net the land leader is extended which serves to draw the fish into the net, several fishing boats with some 60 or 70 fishermen being employed in fishing. The nets are hauled up several times a day and the number of fish caught in one hauling is figured at some ten thousands.

Herring nets occupy a principal position in our aquatic products, the yearly amount reaching some six or seven million yen. The number of fishermen engaged in this branch of fishery has reached over 110,000.

Herring are chiefly caught in the Hokkaido, in Kyushu and the northern provinces of Honshu, such as Aomori and Akita. But the best fishing grounds are found in the western coasts of the Hokkaido and Kyushu.

In the gourd-net fishing, as in the pound-net fishing the fish are driven into the net of the fishing is effected in three ways. In fishing implements the capture of herring are *ikeami* (a kind of pound net), the square pound net, (*kakiwari*) circle net, ground seine, gill net and drift net of which the last is under the experimentary stage.

Of the preceding six methods of fishing, the gill net had been in use from ancient times which was followed by the invention of *sawadewari* both of which were in use till 1892, when with the invention of the *yakiwari* (a kind of pound net) the *sawadewari* net was abandoned.

It was about 1895 that the square pound net (*kakiwari*) came into use by which the output of fishing was greatly increased so that it now forms one of the principal fishing implements in this branch of fishery.

The method of fishing does not much vary from that by the yellow tail pound net. The net is placed at the depth of some 10 fathoms along the coast and when the fish get into the net, a fishing boat at one end starts hauling up the net, thus the fish go into a bag-net which is known as *sawa-ami* (frame net) provided in the fishing boat at the other end. When in this way the net is well nigh filled with fish the same process is gone through with the other.

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

VII

YOSHIHISA, the ruling Prince of Satsuma from 1721, during which time he followed the precepts of his father, as I was much loved by the people. He paid great attention to etiquette, and was known for being guided by wise counsel.

During his rule the completion of what may be called the constitution of the Shimadzu family was effected after long years of formation and development. It was outlined upon the basis of the feudal government which had existed since the establishment of the Kamakura regime, since which time the shogun had assumed the actual administration of government, the emperor being divested of his power of ruling the affairs of the nation. This military rule was founded upon the system of fiefs, the rules of which were called *daimyo*, and while owing allegiance to the *shogun*, were independent lords in their domains, with absolute power over the lives and property of their subjects.

A *daimyo* controlled enough farm land to produce ten thousand *koku* of rice, and received from the farmers who cultivated it, three and a half per cent. of that amount as income. The most powerful of all the *daimyo* was Prince *Maeda*, of *Kaga* (the present Marquis *Maeda* is his descendant), holding land that produced one million twenty thousand *koku* of rice; and second in wealth and power was the Lord of Satsuma, Prince Shimadzu, who received an income from the equivalent of seven hundred seventy thousand *koku* of rice, including the tribute paid by the Loochoo dependency, which made this clan the greatest power in western Japan.

Under this *daimyo* were as many as ten grades of *warriors*, or *samurai*, the highest, called *gorokumon*, being his blood relatives of which there were four Shimadzu families, each having an income from ten thousand *koku* of rice; after the *Meiji* Restoration they were created among the *kazoku*, or hereditary nobility.

In the second grade, having the next highest income, were also only four families; but in the third grade were twenty families all having landed estates, while the fourth was made up of certain families who possessed no land, but were accorded the same honors enjoyed by those of higher rank; the fifth and sixth were composed of a few families of high lineage, without estates; the seventh, eighth and ninth constituted the ordinary *samurai* class which represented the standing army of the clan, serving as cavalry and infantry in time of war, and lived in the castle town of *Kagoshima*, capital of Satsuma Province. It was from this class that men of brilliant abilities and extraordinary attainments rose in later years. Those

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

VII

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During his rule the completion of what may be called the constitution of the Shimadzu family was effected after long years of formation and development. It was outlined upon the basis of the feudal government which had existed since the establishment of the Kamakura regime, since which time the *shogun* had assumed the actual administration of government, the emperor being divested of his power of ruling the affairs of the nation. This military rule was founded upon the system of fiefs, the rulers of which were called *daimyo*, and while owing allegiance to the *shogun*, were independent lords in their domains, with absolute power over the lives and property of their subjects.

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Under this *daimyo* were as many as ten grades of warriors, or *samurai*, the highest, called *goichimon*, being his blood relatives of which there were four Shimadzu families, each having an income from ten thousand *koku* of rice; after the Meiji Restoration they were counted among the *kwasoku*, or hereditary nobility.

In the second grade, having the next highest income, were also only four families; but in the third grade were twenty families all having landed estates, while the fourth was made up of certain families who possessed no land, but were accorded the same honors enjoyed by those of higher rank; the fifth and sixth were composed of a few families of high lineage, without estates; the seventh, eighth and ninth constituted the ordinary *samurai* class which represented the standing army of the clan, serving as cavalry and infantry in time of war, and lived in the castle town of Kagoshima, capital of Satsuma Province. It was from this class that men of brilliant abilities and extraordinary attainments rose in later years. Those

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of the tenth grade were called *goshi*, or farmer-soldiers, and were distributed in two hundred two rural village districts. They had to till the soil for their living, which was simple and frugal, but which gave them health and strength, and removed them from the evil influence of the ease and luxury into which their brothers of the capital had degenerated, and left them to uphold the standard of the true *samurai*, the essence of which had been lost by their superiors in wealth and position. There were two minor grades who attached themselves to other *samurai* of superior class. The *samurai* were not only masters of power, but also of money, for they possessed the land, and the farmers who leased and cultivated it were mere nameless serfs who made a bare living, and whose very lives depended upon the mercy of the *samurai*.

The administrative power of the clan was invested in three principal officials, namely the *karo*, or clan leader, the *wakadoshiyori*, or master of ceremonies of the prince's household, and the *ometsuke*, whose duty it was to inspect and report upon the conduct of the *daimyo*.

These officials were always attended by a retinue of *samurai*, and always rode, either on horseback or in a palanquin, when going out.

No incidents of importance were recorded during the time of the two succeeding princes Tsugitayo (1721–1746) and Munenobu (1746–1749); but during Shigetoshi's administration (1749–1755) a gigantic engineering feat was accomplished by his men at the command of the *shogun*, which called forth the most self sacrificing spirit of the *samurai* and tested their honor and fidelity to the extreme limit, setting forth conspicuously their *bushido* training.

In order to hold the *daimyo* of the realm in perfect submission, it was the policy of the Tokugawa Shogunate to exercise great care in the distribution of fiefdoms for convenience in serving the Government in case of attack, and so to control of the power of any one clan.

Daimyo were required to live in the capital during alternate years, and their wives had to remain there, practically as hostages, to avoid rebellions. Thus, maintaining two mansions exhausted their incomes, and the recurring separations from the mass of their forces decreased their power, especially in the case of clans so far removed from the capital as Satsuma, the distance being nine hundred miles over mountainous country, the journey in those days of primitive travel, requiring nearly three months to complete.

The Government seemed to regard this powerful western clan with much suspicion and jealousy, and used every means at its disposal to reduce the power and strength of the Shimadzu family and their followers.

To that end an order was given that the Satsuma clan should conduct an undertaking to build levees to prevent the overflow of the three great rivers, Nagara, Ibi and Kiso, which water the plain which forms the province of Mino, where took place the battle of Sekigahara before mentioned. That entire district was often flooded, many lives, the crops and farm houses destroyed, and great distress caused among the poor farmers. They had petitioned the Government repeatedly and could be neglected no longer, so the responsibility

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of this difficult river improvement was placed upon the shoulders of those the Government most desired to burden, the the Satsuma authorities, and though the clan was both wealthy and powerful, it was not sufficiently so to disobey an order from the Shogunate, so they were compelled to carry out the injunction.

Prince Shigetoshi delegated his *karo*, Hirata Yugei, and *ometsuke*, Ijuin Juzo, to have supervision over the work, and they proceeded, with a staff of officials and men, to Mino, commencing the work in March, 1753.

Not satisfied with imposing upon the supervisors the natural difficulties to be met with in such an undertaking, the Government placed inpediments in the way of the work by ordering materials to be used from a district some forty or fifty miles distant, necessitating a great waste of labor, time and money.

In course of construction the annual summer flood arrived to destroy much that had been accomplished and many discouragements and hardships were endured by the workmen, numbering about one thousand, many of whom died of sickness or committed suicide. But the work, extending over twenty-five miles, was completed in June of the following year, and handed over to the Government.

The funds of the Satsuma clan had been exhausted, and the authorities han been under the necessity of securing a loan from millionaire merchants in Osaka to defray the remaining indebtedness. This financial depression in Satsuma was not recovered from for a number of years. The *karo* and fifty of his men committed suicide by *hara kiri*, or bowel cutting, after completing the arduous task that had been assigned them.

The *samurai* of Japan believed from ancient times that the spirit of man had its existence in the bowels and to end one's life by cutting this vital part of the body was considered a last resort to prove to the world one's clear conscience and uprightness of character; in other words, to sustain one's honor. His name and honor were everything to a *samurai*; he feared nothing but disgrace, and held life lightly.

The reader may not appreciate the extremity of this case; but the expense of the undertaking had exceeded the estimated cost by a vast sum, and the clan government had become so involved in debt, that the leader, while in no way responsible, for he had been compelled to obey the strict orders from the Shogunate, felt it his duty to exhonerate his lord, Prince Shimadzu from all blame, by sacrificing his own life, inspired by *bushido*, an example followed by so many of his subordinates in the work.

Quite recently a monument was erected by Satsuma people in memory of these heroes, as an expression of sympathy and to point out their deeds to posterity, and a great festival was held to pay respect to the spirits of these men. They are regarded with the same veneration accorded to the renowned 'Forty-seven Ronin,' who committed *hara kiri* after avenging the death of their lord.

(*To be continued*)

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ON PINE-TREES CUT DOWN ALONG THE RAILROAD

By MADAM SHIMODA

On Maiko's beach I wandered, and beheld
The prostrate pine-trees, where the woodman's ax,
Preparing for the iron road had wrought
Destruction. Side by side the giants lay
Silent in death; no murmuring rustle stirred
Their limbs and severed branches.
"Here," me thought,
"The picture of a noble hero's death —
Content to stand as guardians of the road
When the road needed them, content to fall
To serve a higher purpose."
So I mused
And musing, shaped my ponderings into song:
"Slain in your youth, yet for a noble cause
Ye died, Oh! Pines: may good repose be yours."

In *A Japanese Poetess*

Translations by Lloyd and Matsuura

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SUMMER FESTIVALS

THE Japanese are great pleasure seekers, and their religious festivals are occasions for merry-making, market fairs and general holidays. The summer months are one round of festivals belonging to neighborhood shrines and temples, found in almost every *cho* in all *ku*, or wards of a city, especially those of Tokyo. Among the most interesting ones are the *Tenno* and *Sanno*, June 7—15; *Tanabata*, July 7; *Shiman Rokusen Nichi*, July 9—10; *Bon*, July 13—16; *Tsukime*, August 15, and *Kawabiraki* also in August.

At such times every house and shop within the parish of the temple is decorated, making the street very festive with lanterns, pictures, bamoo poles with garlands of green, flags, et cetera.

These festivals go under the general term of *matsuri*. It is then that emblems representing the *kami*, or god, of the temple are paraded through the streets, under a *mikoshi*, or sacred canopy highly decorated, which is carried on long poles across the shoulders of men, who may not wear on their feet wooden *geta* but only socks, or *tabi*.

The procession consists of many men carrying grotesque forms of decoration; formerly figures of legendary or historical personages were carried in palanquins; huge glittering banners soar aloft, and Shinto priests, in full ceremonial dress of brilliant green, purple and yellow gauzy silks, ride on horses with shining trappings; bright colored paper flowers supported by a long pole from the top of which coarse cotton streamers are flying, are held by almost every one in the parade, all presenting a gorgeous spectacle.

A corps of various kinds of oriental drums, keeps up an incessant beating of a monotonous, doleful, weird tune and in some of the larger parishes quite a number chant a melancholy, dismal song called the *kiyari* that, to foreign ears at least, is a wail of despair and sadness.

But it is a regular holiday time and notwithstanding the weird music, all are gay and happy and at nignt the streets are aglow with lanterns and filled with men, women and children who seem to enjoy it to their hearts' content.

In the afternoon, when school is over, the boys make up an imitation miniature *mikoshi*, perhaps from a *saké* cask and a large round fan, which they call *taru mikoshi*. They strip off their *kimono* and wear a tight jacket and tight breech-drawers, tie a cloth around their heads and throw aside their wooden clogs, all in imitation of their elders, so getting up quite a mimic procession; and there is much rivalry between boys of different districts and on their meeting, generally warfare ensues, which is urged on by idle men who usually follow and support them. Much fun is had with this kind of amusement, which is sanctioned by the local temple to which they belong; woe betide a foreigner who happens to cross their path; it is found best to give them a wide berth at such times.

In Nagoya and Kyoto the celebrations have always been most elaborate, with very grand processions that took hours in passing; but with this year, some of these fine old reminders of bygone days

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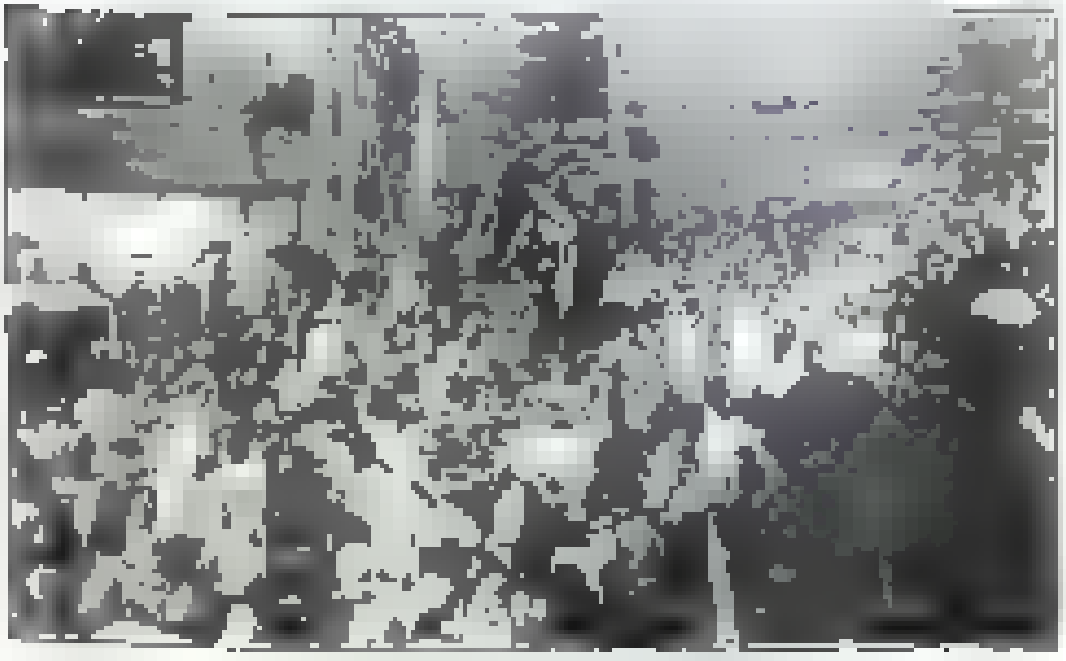

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are to pass into oblivion forever, in the march of modern progress, as electric and telephone lines prevent the great *dashi*, or god-car, often more than twenty feet in height, from passing. But the *odori yatai*, a less grand dancing pavilion on wheels will doubtless still be seen for years to come. The dances are performed by young girls, accompanied by a native orchestra, and wealthy merchants expend large seems in order to allow their daughters to take part in the dance.

The June festivals are very similar to others as just described, but those of July and August have characteristics distinctly different from each and all others. The *Tambata* is of Chinese origin, derived from an old tradition about two stars of opposite sex which meet only upon the night of July 7, and it is believed that prayer on this night, to the female star (who is reputed to be expert in weaving) will be rewarded by increased skill in that art, and women engaged in it celebrate the occasion. It is now little observed in Tokyo, but is still general in provincial places, and is popular in Kyoto and Osaka. On this day bamboos are erected, on the branches of which are tied pieces of knitted silk, threads of five colors, and pieces of varigated paper upon which a poem or prayer is written in Chinese characters, and these are looked upon as a petition for skill in weaving, sewing and caligraphy.

Asakusa, always a holiday-resort and thronged with pleasure seekers, on the ninth and tenth of July when the *Shiman Rokusen Nichi*, or 'Forty-six Thousand Days' festival is held, is a sea of people come to do homage to the Kwannon, for it is believed that if prayers are said in the temple on either of these days, they are regarded as efficacious as going daily for forty-six thousand days if that were possible. The compound is filled with booths where flowers and vegetables, intended for decoration and offering at shrines, are sold, and many people make purchases for the *Bon*, so soon to follow.

The *Bon* is the Festival of the Dead, and is observed perhaps more strictly than any other ; it is a Buddist institution, and according to their belief, at this time the spirits of the dead return to their families and inhabit the family shrine during the visit.

Preceding the days of the festival the Ginza, or Broadway of Tokyo, is lined with stalls filled with a great variety of green things, rush mats, paper lanterns and other articles for use in preparing for and entertaining the returning spirits.

On the evening of the thirteenth, hemp stalks are burned at the gate way of each house ; this is called *mukaibi*, or the fire of welcome, and the spirits are thought to be enabled to enter the family shrine by means of the smoke arising from this fire.

In some rural districts people go to the grave yard with lighted lanterns to call the departed spirits.

On the three days following, offerings of egg-plant, cow peas, ground-cherries and other refreshments which are placed on a lotus leaf, are made at the family shrine ; no fish or flesh is allowable ; the shrine is lighted with square paper lanterns called *kiriko-doro*. Members of the family must each visit the graves of their departed ones at least once during the *bon*, and offerings of melons, egg-plant, beans and other vegetables are made there, and also the square lanterns are hung up.

The spirits are believed to depart on

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the evening of the sixteenth, when hemp stalks are lighted again, this time called *okuri-bi*, or send-off fire.

It is customary in some places to place the vegetable offerings that have been made to the dead, on rush mats, and float them away on a river or stream to avoid discarding them in gardens, which is considered sacrilegious. Also, sets of oil are lighted and also set afloat upon the water to light spirits on their way.

The moon-making during the festival is in the form of open air dances called *bon odori*, usually in the temple court, accompanied by singing; both vary in different localities, but the participants are generally clad in new *yukata*, and have new towels around their heads; they form a circle and perform figures, making gestures with hands and feet. Formerly, the *bon-odori* continued all night, but the law now limits it to midnight. The songs sung, by the dancers are mostly love songs and local ones relative to agriculture.

On the fifteenth of August the feast of Moon-viewing, *Tsukimi*, is held. Those who celebrate this poetic occasion do so by placing a mat in the garden, upon which is set a small table, and thereon a vase, holding an offering of a plant called *susuki* (*Miscanthus japonicus*), a bowl of rice dumplings called *tsukimi-dango*, and beans. While the followers of the muses this night is a favorite one for gatherings, when Chinese poems are chanted, and the beauty of the moon is made the chief subject, and saké and refreshments are served. In ancient times a grand feast was held at the Mikado's Court on this occasion.

Kawabiraki, or Opening of the River, is a memorable feast, very celebrated some time in August; its observance has taken place in Tokyo, through which flows the Sumida, since the early days of the Tokugawa Shogunate, when it became the custom among both samurai and tradesmen people to enjoy the cool breeze on the river in boats called *yakata-bune*, hung with bamboo curtains and lanterns, and view grand fireworks, entertain their friends with geisha dances, etc.

This is carried out now even upon a grander scale, the houses on the river banks are decorated and illuminated, hundreds of lantern-lighted boats of every description, filled with happy people, form a floating city, and upon the bridges and the great bridge, all the river of Tokyo seems to congregate. Every available place from which to see the fine works is literally packed with people, and local choirs go up from them when the favorite pieces are being displayed. It is the end of the holidays, the last of the summer festivals, and no one wishes to miss the grand finale of the season.

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The merry-making during the *bon* festival is in the form of open air dances called *bon-odori*, usually in the temple court, accompanied by singing; both vary in different localities, but the participants are generally clad in new *yukata*, and have new towels around their heads; they form a circle and perform figures, making gestures with hands and feet. Formerly, the *bon-odori* continued all night, but the law now limits it to midnight. The songs sung by the dancers are mostly love songs and local ones relative to agriculture.

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Kawabiraki, or Opening of the River, is a movable feast, now celebrated some time in August; its observance has taken place in Tokyo, through which flows the Sumida, since the early days of the Tokugawa Shogunate, when it became the custom among both *samurai* and trades people to enjoy the cool breeze on the river in boats called *yakata bune*, hung with bamboo curtains and lanterns, and view grand fireworks, entertain their friends with *geisha* dances, etc.

This is carried out now even upon a grander scale, the houses on the river banks are decorated and illuminated, hundreds of lantern-lighted boats of every description, filled with happy people, form a floating city, and upon the banks and the great bridges all the rest of Tokyo seems to congregate. Every available place from which to see the fire works is literally packed with people, and loud cheers go up from them when the favorite pieces are being displayed. It is the end of the holidays, the last of the summer festivals, and no one wishes to miss the grand finale of the season.

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MASKS

WITH the introduction of the *bu-gaku* dance from Korea during the reign of Emperor Kimmei 540-571 A.D. a number of Korean artists were invited to Japan; later, in 612 A.D. Mimashi, a Korean artist came to Japan and brought beautiful costumes and wonderful masks of his own making, which are still in existence and preserved in the Horiuji near Nara. He became very friendly with Prince Shotoku, in Yamato Province, who adopted the *bu-gaku* dance, as introduced by this artist, for Buddhist religious performances, and encouraged mask-making in Japan.

It is said that Prince Shotoku, Tankai, Kobo *Daishi* and Kasuga all made masks, but there seems to be no reliable historical evidence to substantiate the claim that Prince Shotoku ever did so. Kasuga was a well known sculptor of the eighth century who came from Korea; he was renowned for his Buddhist images, and also carved many masks, chiefly representing Okina. There are a great many masks shown to day supposedly of his carving, but the majority of them are doubtless forgeries.

"A mask in Japan is not a theatrical adjunct; its employment is limited to the sphere of mimetic dances. The professional actor never wears a mask except for the purpose of figuring in the dances that often occupy the intervals of the drama. It is commonly believed in Japan that wooden masks were used at times as remote as the seventh century, and that the earliest of them represented the features of Uzume, the divine *danseuse* whose spirited performances drew the Sun Goddess from her cave. But the oldest surving specimens date from the ninth, tenth and twelfth centuries."—(BRINKLEY)

In the tenth century there were several well known experts in mask-making; the three best known are Nikko, Yasha and Miroku. Masks by these artists are still in existence, but it is extremely difficult to find them, or to get a view of them when an owner is found, so religiously are they treasured.

The best and oldest specimens of masks, ranging from the ninth to the twelfth centuries are to be found in the temple on the sacred island of Itsukushima (Miyajima). There are a few in private collections, preserved in godowns and rarely seeing the light of day. The sculptors of that period gained considerable skill in portraying the human face exercised by unusual emotion, but they were far excelled in the later centuries, when the *Nō* dance became the fashion, and masks were used in every nobleman's residence and in every temple, whether Buddhist or Shinto.

It has been considered that the very height of the *Nō* dance performances was reached during the Ashikaga period, a time when there was much intercourse with China, and Chinese influence is marked in the performances.

In the thirteenth century many Buddhist priests were counted among the most successful sculptors who gained fame in this special art. Bunzo was one whose name has been handed down through his masks. Four artists, Echi Yoshifume, Hibi Munetada, Shakuzuru

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(sometimes known as Ittosai or Yoshinari) and Ishikawa Riuyemon Shigemasa gained celebrity in the fourteenth century; the second for thin, wan faces; the third for warriors' faces, and the last mentioned for women's and children's faces.

In the fifteenth century were Sanko and Tokuwaka Tadamasa; the former a Buddhist priest; the latter specially skilled in affixing hair to the various masks in finishing. Fukurai Masatomo was a master in old men's faces; Horai Ujitoki an expert in women's faces. Soami Hisatsugu, who lived from the latter part of the fifteenth century into the beginning of the sixteenth, was also famous as a mask maker.

Masks were made in great numbers during the sixteenth and seventeenth centuries when the art rose to its greatest height, many types of faces being made, expressing various emotions, sometimes pleasurable, but more often otherwise, portrayals of ferocious and cruel passions predominating. There were some two hundred and fifty different types made.

Uwo Hyoye made demon masks and those depicting old men, and Harunaka Tadatsugu masks of young faces, in the sixteenth century. These about complete the list of those considered at the zenith of the profession, though there were many others who also ranked high and whose names have been handed down to posterity, especially the Deme family, who were very numerous and succeeded for several centuries in their chosen art. A few amateurs also gained considerable reputation in this art.

The old masks were cut from a solid piece of wood, sometimes with a movable lower jaw or chin and fashioned in such a manner that they would not tire the wearer. It was not only in the cutting, but also in the finishing, preparing the surface to receive the color, and the fine painting necessary to give the work life-like appearance, as well as the affixing of real hair, that the artist had to exercise great skill and ingenuity. The masks have all distinctive and well recognized names derived from the characters and expressions which they are intended to represent. They are as follows:—

Zio, meaning an old man with white hair; usually worn for the *Nō* dance; a favorite mask used on occasions known as *Takasago*.

Atsu Zio, representing a bad old man, the mask is called *Chōryō*; used in the *Nō* dance to depict an old man of bad temper.

Okina, the mask of a venerable old man, used in the *Nō* dance of *Okina*.

Shozio, a mask representing a mythological being living in the sea, supposedly a monkey with a red face and plenty of hair; used in the *Nō* dance of the same name. Tradition asserts that this character was derived from the Chinese, and that the animal was extremely addicted to *saké* drinking. This strange being is also credited with longevity, and the dance is performed on congratulatory occasions.

Doji, a mask to represent a boy used in the *Nō* dance called *Tenko*; also some others.

Yamauba, a mask representing an old woman with a fiendish countenance; derived from a Chinese tradition, the person represented supposed to be half human and half devil.

Hannya, representing the mask of a woman transformed into a devil, and used in the *Nō* dances of *Aoinouye* and

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Dajigi, where women were supposed to be transformed into devils. *Hanaya*, is a devil of Buddhist tradition.

Hayiu, the mask of an insane female, representing the tradition of a woman who had become insane through some unfortunate love affair.

Oba, mask of an old woman used in the set with *Zio*.

Zio, mask of a serpent.

Kurotsiji, the mask of a man with a long black beard, used in the *Nô* dances of *Kurogo*, *Kingin* and *Kinkada*.

Sennoyo, a mask intended to represent blind *Kiou* (a musical instrument) players.

Shuchiosu, a mask representing a priest of that name, who attempted to overthrow the Taiko family, but was detected in the conspiracy and was, in captivity, to a distant island.

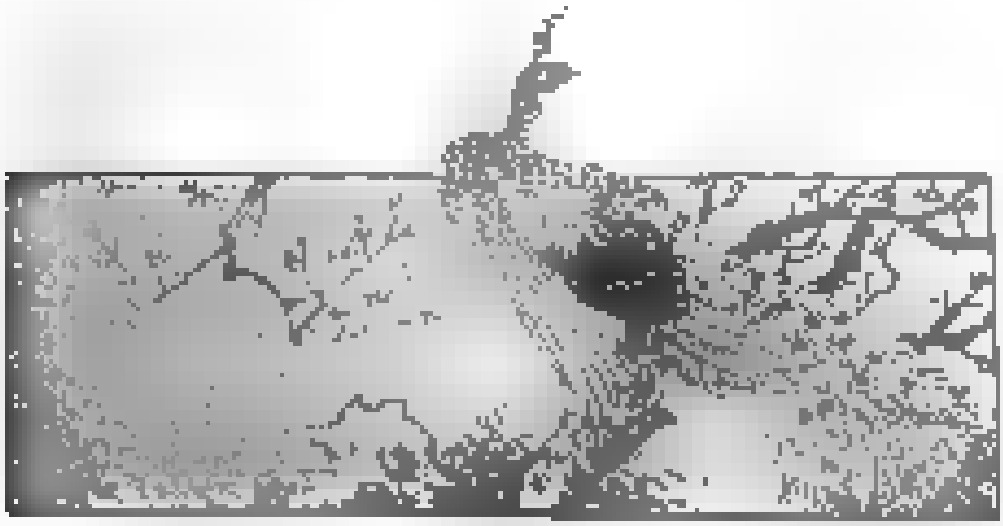
Kogoshiro, a mask representing a retainer who sought revenge upon the Mizutomo clan for the overthrow of his chu, the Taiko family.

Mikoto Sennin, a mask derived from a Hindu legend, representing a hermit with a horn growing out of his head; according to the legend he defeated *Kingin*, god of rain, and held him in captivity whereby not a drop of rain fell on the earth. But a beautiful maiden, called Senda Pagla, succeeded in rescuing *Kingin* from his enemy, when a great down pour of rain followed.

Uzume, mask of a female who danced in front of the cave into which the Sun Goddess had retired.

The above are some of the most popular masks worn in *Nô* dances at the best places. There are many others worn at unimportant shrines, where performances of the *Okagura* are popular; but such masks are only vulgar interpretations, such as those of *Hachiman* and *Ohawa*. Masks are also worn by geisha, but they are of an inferior grade and not to be compared with those used in the *Nô* dance.

There have been few mask carvers of note in modern times, the art almost passing away, but there seems at present some tendency to revive it, and one or two artists of ability are turning their attention to this phase of the art of Old Japan.



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POTTERY AND POTTERS

IV

THE early wares of the neighboring provinces of Owari and Mino were quite similar and were called generally *Seto-mono.* In the former was the kiln of Kato Shirozaemon early thirteenth century previously mentioned, and there his direct descendants for three generations worked as potters; these are known as the four Seto masters.

Kato styled himself Toshiro, and his ware became popular as *Toshiro-yaki.* He made "dainty little tea-jars of close fine *pâte*, excellently manipulated. . . . His glazes were lustrus and free from discontinuities and irregularities. Their colors were black, amber brown, chocolate and yellowish grey. They were not monochromatic, but showed differences of tint, and sometimes marked varieties of color, as when chocolate brown passed into amber, or black was relieved by streaks and clouds of grey and dead-leaf red."

Other ware made by him is called *Shunkei-yaki,* he having adopted the name Shunkei, and this is regarded as his best.

Ki-Seto-yaki is the pottery made by Toshiro the second and *Kinka-san-yaki* and *Hafu-gama-yaki* that of Toshiro the third and the fourth respectively.

Owari porcelain, which has developed an industry that annually amounts to some two hundred thousand dollars, was first made in the early nineteenth century, by Tamikichi, son of Kichizaemon, both famous potters. An admirable ware with blue under glaze decoration was the Owari porcelain produced up to the time of the Meiji era; since that time, the Owari potters have also used enamel and painted over glaze decoration, the latter done mostly in Tokyo, and usually pictorial, though various designs are employed. Another feature of Owari porcelain is *cloisonné* enameling, but it can not be recommended for any artistic value. Imitation Satsuma is also a product of these kilns.

All shapes and sizes of porcelain articles used in Western countries are made in Owari, and in or near Nagoya which is its capital, the porcelain industry affording its chief commerce. Among the most notable of present day potters are the Kawamotos and Katos.

Mino claims to have had kilns as early as the beginning of the tenth century, but not until the middle of the sixteenth did its real history as a pottery producing place begin, with the establishment of a kiln at Kujiri, by a descendant of Kato Shirozaemon, named Yosobei Kagemitzu. The ex-Emperor Goyozei gave this potter an order for ware and gave it the name of *Asaki-yaki,* or 'morning sun ware,' which was a rather heavy faience with a soft yellow glaze not unlike Korean pottery.

Porcelain was made in Mino about the beginning of the eighteenth century. Only blue and white ware was made at first; later egg-shell porcelain of extreme delicacy was made at Ichi-no-kura; and in 1878 enamel decorated pieces were produced. But the most surprising achievement of Mino potters is the white

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porcelain made at Tajima, modeled in high relief. So exquisite is its detail that "plum blossoms in which neither leaf, petal, nor pistil differs by a hair's breadth from the dimensions prescribed by nature," are to be seen, and "racemes of wistaria with every tendril and foliation copied unerringly" lend their grace and beauty to this fragile ware.

Not far from the village of Kutani, in the province of Kaga, is a hill called Dainichi, or 'The Sun,' and about the middle of the seventeenth century, porcelain stone was found to exist there. Prior to that time, only coarse pottery had been produced in that locality, and the lord of the province, Maeda Toshiaki was glad to encourage an improved ware; he therefore secured the services of two of the best potters, Goto and Tamura, from the village of Suizaka, and opened a kiln at Kutani, in which ware made of the Dainichi material was produced.

It was not a success, however, and amounted to nothing until some years later, after Goto had spent some time in Hizen learning the method of making the Arita porcelain, and returned to instruct Kutani potters in the art. Thereafter for nearly a hundred years, when for some unknown reason the work was apparently suspended for half a century, they potted distinct and characteristic wares that rank well to the front among Japanese porcelains, known under the general name of *Kutani-yaki*, but being of two different kinds, namely *Aoye* (green), *Akaye* (red); the ware belonging to this period is also known as *Ko*, or Old Kutani, but of the makers very little has been ascertained.

Very little blue under glaze decoration is found on Kutani ware. *Ao-Kutvni* is so-called from its predominating color of brilliant, full-toned green, though blue, yellow and purple were also employed and applied in various designs, conventional or nature sketches after the Kano school. It is most decorative, artistic and truly representative of Japanese taste.

The *Akaye*, or red Kutani is "a peculiary soft, subdued, opaque color varying from rich Indian red to russet brown." The decoration, in old red Kutani, may be floral, mythological, pictorial or conventional, or sometimes of the tiny figures of children, for which green, purple and yellow enamels were used. Little gold or silver was used except upon pieces of a solid red ground, which is of a delightful, soft tone, harmonizing beautifully with the dull unpolished metal, and enamel colors. Pieces of old Kutani are rare, and of few shapes; cups, bottles, incense burners and boxes being the most usual.

From the middle of the eighteenth century, for about thirty years the keramic industry of Kaga Province was confined to ware of the commonest kind, until a Hizen potter named Honda, who settled at Wakasugi (1779), opened a factory there, and began the manufacture of a porcelain, which was, however, very like Imari, and not until 1809 was the method of the beautiful old enameled Kutani ware revived by one Yoshida, who set up a kiln at Kutani, but later transferred it to a neighboring place. The ware he made is called *Yoshida-yaki*, but is as nearly like the old Kutani as he could make it.

About 1840 another method of decoration called *Akaji-kinga*, red and gold, was introduced which has since occupied the most conspicuous place in Kaga

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porcelain made at Tajima, needed it in daily use. So exquisite is its delicate blue "plum blossoms in which neither leaf, petal, nor pistil differs by a hair's breadth from the dimensions presented by nature" are to be seen, and "represent a century with every detail and finish, a tradition equal in value to this day."

We do not know the date of Kutani's foundation, or the history and name of the second factory, or "Ko-Kutani" and also the middle of the seventeenth century, porcelain alone was found to exist at Kutani to that time, only a coarse pottery had been produced in that locality, and the lord of the province, Maeda Toshiaki was glad to encourage an improvement; he therefore secured the services of two of the best potters, Goto and Tamura, from the village of Shinaki, and opened a kiln at Kutani, in which were made of the Danish i material was procured.

It was not a success, however, and amounted to nothing until some years later, after Goto had spent some time in Hizen learning the method of making the Arita porcelain, and returned to instruct Kutani potters in the art. Thereafter for nearly a hundred years, when for some unknown reason the work was apparently suspended for half a century, they produced distinct and characteristic wares that rank well to the best among Japanese porcelains, known under the general name of Kaga-yaki, but being of two different kinds, namely Aoye (green), Akaye (red); the wares belonging to this period is also known as Ko, or Old Kutani, but of the make is very little has been ascertained.

Very little blue or blue decoration is found on Kutani ware. Ao-Akaye porcelain made at Tajima, needed it in daily use. So exquisite is its delicate blue "plum blossoms in which neither leaf, petal, nor pistil differs by a hair's breadth from the dimensions presented by nature" are to be seen, and "represent a century with every detail and finish, a tradition equal in value to this day."

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Very little blue or blue decoration is found on Kutani ware. Ao-Akaye

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[illegible]. It was made at Yoshida's factory by Iida, who has claimed to see among the treasures of a recently made a specimen of Chinese ware of the Yung-lo period (early 15th century), which had, however, already been made in Japan some years before, by the famous Kyoto potter, Zeniyama. Iida's Mori-Kaiseki, differed from any previously produced in the same style, in that it was done after Iida's death, Zeniyama's sons were invited to work at Kyoto, and executed pieces much the same as those their father had been modelled.

During the Edo period the art of the Tokugawa period in the Mori little activity was shown in Kyoto potteries. But in 1868 a kiln was opened by Aoki Ono, who after many difficulties, finally succeeded in establishing a profitable industry, but has considerable detractions, there being thousands of artisans and hundreds of artists. The product, chiefly table service pottery for export to Western countries, is the [illegible] of [illegible] gold.

The art of the potter is said to have been practised in Kyoto as early as the ninth century, and is now [illegible], it is [illegible], was in Imperial pottery; but the ware was by [illegible] in the real [illegible] sense of the [illegible]; only with the appearance of Nomura Sōshichi, about the middle of the seventeenth century, he was not a professional potter, and followed the art for artist's sake, and achieved such wonderful success, that his exquisite pieces have ever since been at once the pride and envy of other Japanese potters, who have frequently imitated but never equalled the work potted by him.

He is known by one or two other names, but that he chose for his pottery, and by which he is generally spoken of, is Kinsei. This enthusiastic amateur, after working for some time, learned the secret of enameling on porcelain, which he received from a Korean potter in a lower work in the Hizen [illegible]; he at once began to [illegible] [illegible] a Chinese, in [illegible] [illegible] to do so, and imparted his knowledge to many pupils and fellow artists.

Kinsei worked at various places in or near Kyoto; at Omuro, Awata, Iwakura and Nizoro. "He was the first," says Gapt. Brinkley, "to abolish finally entirely the foreign influences, which, or Chinese or Korean, and to adopt the 'national style' now universally regarded as representative of Japan." He produced faience of smooth, hard biscuit, having ivory colored or gray glaze with a crackle of exquisite fineness and regularity, almost circular in form; some times enameling monochromes with designs in enamels, gold or silver.

A very high value is placed upon Kinsei's pieces, and it is now very rarely found in the market; but it is easy to find specimens of modern Kyoto pottery marked with Kinsei's name, for forged imitations of his ware have been produced in great numbers.

Not long after Kinsei's time a potter called Kenzan did excellent work at the Awata factory, and his bold, free style of decoration in quick elastic designs won for him quite a reputation; very similar pieces were produced by his son, and grand-son, the earlier being signed by all of the name. Other names prominent among those which made the fame of Kyoto ware are

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ware. It was made at Yoshida's factory by Iida, who had chanced to see among the treasures of a near by temple, a specimen of Chinese ware of the Yung-lo period having such decoration, which had, however, already been made in Japan some years before, by the famous Kyoto potter, Zengoro. But Iida's *Akaji-Kinga* differed from any previously decorated in the same style, in that it's designs were traced in gold only. Some time after Iida's death (1849), Zengoro's sons were invited to work at Kutani, and executed pieces much the same as those their father had been noted for.

During the 60's, or the transition from the Tokugawa period into the Meiji, little activity was shown in Kaga potteries. But in 1868 a kiln was opened by Abe Ome, who after many difficulties, finally succeeded in establishing a profitable industry, that has considerable dimentions, there now being thousands of artisans and hundreds of artists. The product, chiefly table service porcelain for export to Western countries, is the characteristic red-and-gold.

The art of the potter is said to have been practised in Kyoto as early as the ninth century, and its first exponent, it is claimed, was an Imperial prince; but the fame won by keramists in the old capital had its beginning only with the appearance of Nomura Seisuke, about the middle of the seventeenth century. He was not a professional potter, and followed the art for art's sake, and achieved such wonderful success, that his exquisite pieces have ever since been at once the pride and envy of other Japanese potters, who have frankly imitated but never equalled the ware potted by him.

He is known by one or two other names, but that he chose for use on his pottery, and by which he is generally spoken of, is Ninsei. This enthusiastic amateur, after working for some time, learned the secret of enameling on porcelaine, which had reached Kyoto (1655) through a former worker at the Hizen kilns; he at once began the use of enamel decoration on faience, being the first to do so, and imparted his knowledge to many pnpils and fellow artists.

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Dohachi, Mokubei, Kinkozan, Bunzo, Bizan, Tanzan, Taizan, and Zengoro, representing worthy and celebrated potters, in several cases generations of them.

"The faience of Kyoto offers a large variety of *pâtes*, from the hard, open-grained, reddish grey found in some of Ninsei's and Kengan's pieces, to the close, white and comparatively soft *pâte* of Kinkozan and Iwakura. The same may be said of the glaze, though in a lesser degree. Not only does its crackle vary in size and destinctness, but its color passes from the cold grey of the representative old *Awata-yaki*, through the soft, glossy cream-white of Taizan, and the warm, yellowish ivory tint of Iwakura, to the peculiar pinkish grey of Ninsei and the Kyomizu school." (Brinkley).

Ware made in a district of Kyoto through which passes the two streets Gojo-zaka and Kyomizu-zaka, now the centre of Kyoto's keramic industry, is known by the general name of *Kyomisu-yaki*. The Kyomizu factory came into existence shortly after Ninsei's time. Its founder is known by the name of Ebisei; two of his pupils, Eisen and Rokubei, did much to improve Kyomizu ware and establish its reputation. Eisen was also the first Kyoto potter to make porcelain (1765), and of his pupils in this branch of work, the well known Rokubei, undertook and accomplished remarkable imitations of Cochin China ware. Mokubei died in 1833, the successor in his work being his daughter, who also attained to distinction as a potter.

Another woman potter of Kyoto whose name is well known was Otagaki Rengetsu. Her ware, called *Rengetsu-yaki*, of thin unglazed biscuit, with modeled decoration, was fired by Taizan and Rokubei. She lived until 1876.

Seifu Yohei, one of Japan's greatest living potters, is the third of that name, both his father and grandfather having done admirable work in the manufacture of porcelain, in which the present Seifu has achieved especial success.

There are many other names belonging to the list of celebrated Kyoto potters, both past and present, but those mentioned are first and foremost.

The keramic industry of Kyoto became an important factor in both its domestic and foreign trade, though the quality of the kind exported is by no means representative of the best workers.

It may be interesting to note, that artisans employed at the potters' wheel must have considerable natural talent and well trained skill in the manipulation of the paste; they receive the highest wage paid for any work in a pottery, which is thirty or forty cents for a day of eight to ten hours' labor. Those who do the firing, which is very difficult work, receive twenty-five cents per day, and other workmen engaged to do sundry things attending the work are paid seventeen cents for a day's labor. About one fourth of the total number of laborers, some thirty thousand, are women. The present keramic industry of Japan is carried on in about six thousand factories, most of which are small and conducted by individuals, or the members of a family, only a very few large business companies, such as is found in Nagoya, existing. The export of pottery and porcelain wares in 1910 amounted to nearly three million dollars, which represented approximately half of the entire output.

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Dohachi, Mokubei, Kinkozan, Iwakura, Hozan, Tanzan, Taizan, and Zengoro, representing wealthy and celebrated potters, in several cases generations of them.

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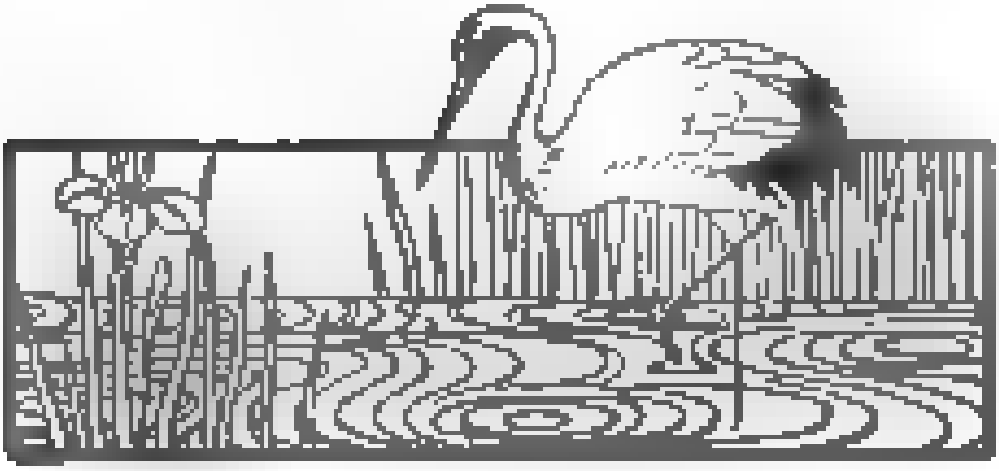
"It may now be said, says Capt. Brinkley, "that the tendency of many of the best Japanese ceramists is to copy Chinese *chefs d'œuvre*. To find them thus renewing their keenness reputation by reverting to Chinese models, is not only another tribute to the personal supremacy of Chinese porcelains, but also a fresh illustration of the eclectic genius of Japanese art. All the products of this new effort are porcelains proper. It is not intended to suggest that beautiful faience has ceased to be a Japanese specialty. The Kyoto potters still excel successfully in the old grooves. But the question here is of a novel departure which distinguishes the present era. Seven falls are devoted, wholly or in part, to the new wares; namely, that of Miyagawa Shozan, of Ota; that of Seifu Yohei of Kyoto; those of Takamoto Hayata and Kato Tomotaro of Tokyo; that of Higuchi Harugoro of Hirado; that of Shida of Yazdeyo of Kaga and that of Kato Masaichi of Seto."

(*Photo*)



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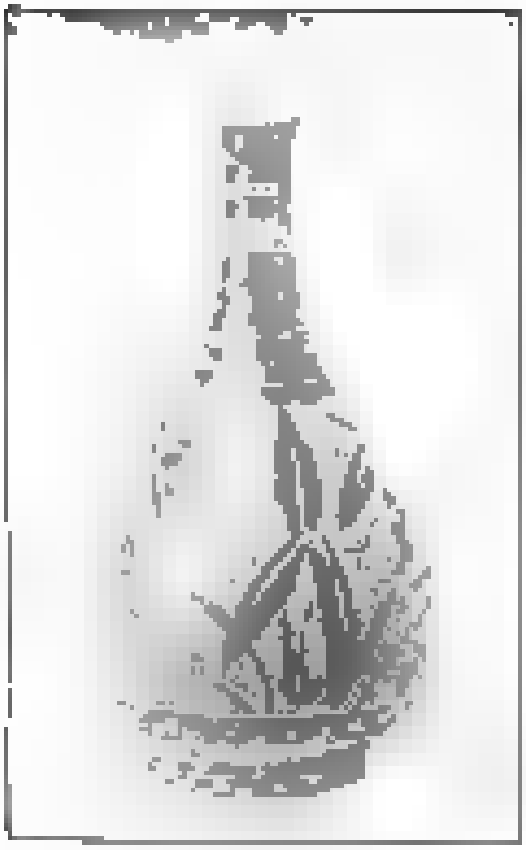

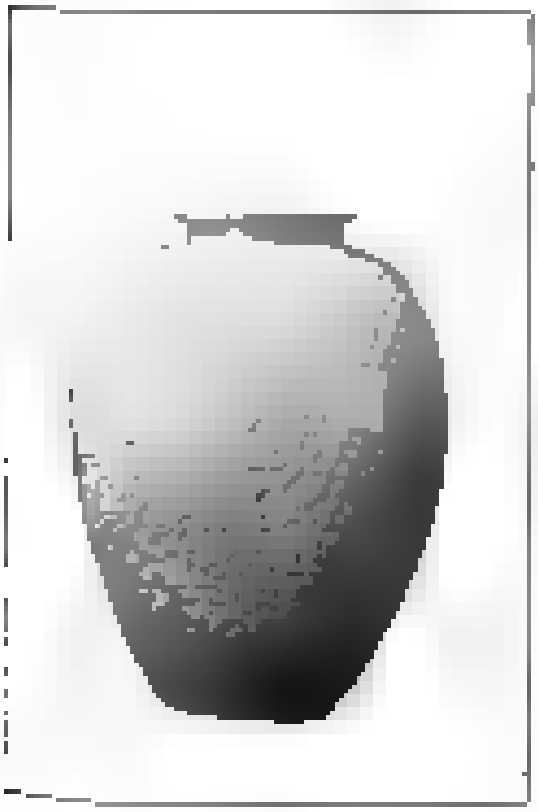

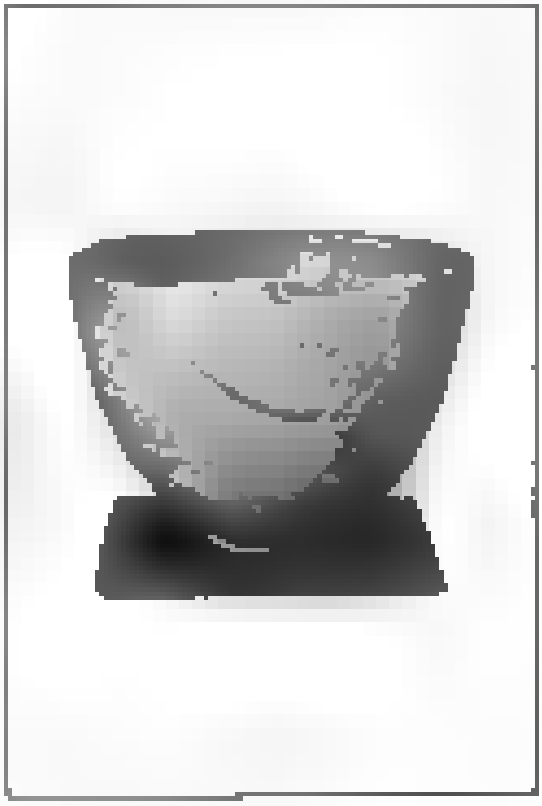

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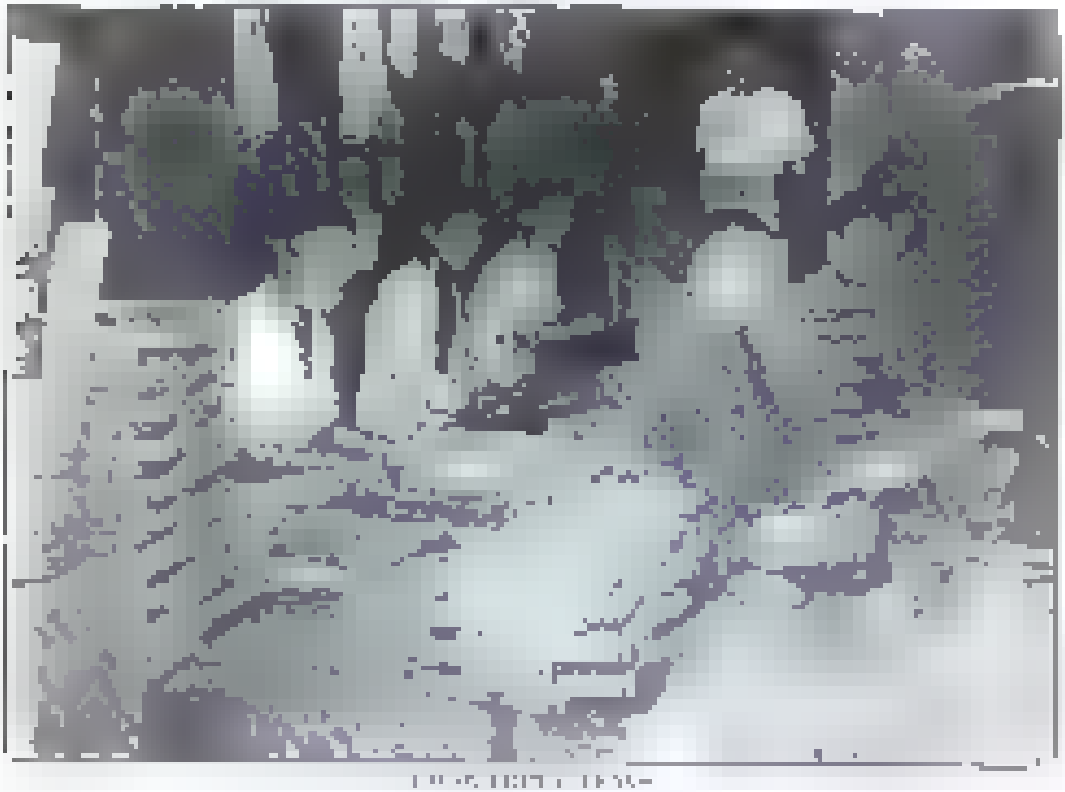

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ON JAPANESE LACQUER

By KISABURO MIYAMA, Kogakuhakushi

JAPANESE lacquer or *urushi* is a milky juice exuding from the trunk of the lacquer-tree or *urushihase* (Rhus vernicifera, D. C.) and is very widely employed in the manufacture of lacquered wares in Japan. The milky juice called raw lacquer or *ki-urushi*, loses its moisture on exposure to the sunlight or on warming, and becomes a brown oily liquid.

For practical purposes the moisture of the raw lacquer is expelled and oils, coloring matter etc. are added; the lacquer thus obtained is called finished lacquer or *seishiurushi*.

The raw lacquer consists mainly of a brown liquid, gum arabic, enzymic nitrogenous matter and moisture. The brown liquid, the predominant and most important constituent of the lacquer, was named *urushic acid* by O. Korschelt and H. Yoshida who investigated the subject some twenty years ago. According to these investigations, the brown liquid is a monobasic acid of the formula $C_{14}H_{13}O_2$, and is oxydised to oxyurushic acid $C_{14}H_{18}O_3$ on drying. However, the series to which this acid belongs has not yet been determined, and furthermore its behavior is different from that of acids. As a matter of fact, characters common to organic acids are not found in it, and so it can not be proved to be an acid.

The raw lacquer consists of moisture, urushiol, gum arabic, nitrogenous matter and some added oils. The specimens of raw lacquer found in commerce vary to a considerable extent, their quality depending mainly on the locality and the period in which they are collected.

Sakari-urushi which is collected during the heat of summer is of the best quality and when freed from moisture, it contains urushiol 94.5 per cent.

Among the constituents of the lacquer, the most important is urushiol, and the more of this contained, the better is its quality. Gum arabic is of no value, and the more of this there is, the more inferior the quality. The nitrogenous matter is a constituent necessary for the drying of the lacquer, which, without it is impossible. It differs from albumen in its composition, and consists mainly of an oxydation enzyme.

The lacquer spread in a thin layer dries rapidly in a damp atmosphere and hardens to a lustrous coating which is extremely stable and resistant to various solvents and chemicals.

For the drying of lacquer, the presence of moisture and a temperature between 10°—30° C., are necessary; for this reason, the lacquer dries more slowly in a dry season than in a wet season; and in the winter than in the summer.

The drying of the lacquer is much retarded by warming to a temperature above 50° C., and its drying quality is entirely suspended by keeping it at a temperature of 70°—80° C.; in this respect, the drying of lacquer differs from that of drying oils.

Drying at a high temperature, however, by no means requires the presence of moisture or enzymic nitrogenous matter.

In a steam-oven or an air-oven with a temperature above 100° C., the lacquer dries within 4–5 hours, and the higher the temperature is, the more rapidly it dries. For instance, at 150° C. it dries within thirty minutes, and at 180° C. within ten minutes. Lacquer which has lost the drying quality, or even urushiol which does not dry by itself, dries readily at a temperature above 100° C.

When the lacquer dries, its weight is more or less increased by the absorption of oxygen. However, the increase of weight during the period in which the lacquer is hardening to a solid film is not considerable; but the increase continues at least for thrre months and becomes a considerable amount.

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The raw lacquer spread in a thin layer inside a beaker was dried in a desiccator over night and the lacquer thus freed from moisture was weighed; next, it was dried (*hardened*) in a damp cupboard for two days and after drying in a desiccator over night, was weighed again.

The same operation was repeated several times and the increase of weight was observed.

The lacquer completely hardens in the first six hours, but the absorption of oxygen is rather considerable after the lacquer has hardened to a solid film.

The lacquer free from moisture, and a lacquer-coating obtained by drying for one hundred and forty hours at a high temperature were analyzed with the following result:

	C	H	O	Ash
Lacquer	75.35	9.22	15.00	0.43
Lacquer-coating	66.61	7.19	25.72	0.48
Lacquer + 7.07 % Oxygen (*calculated*)	70.36	8.61	20.63	0.40

The composition of the lacquer-coating differs very much from the figures calculated, and it is seen that, in drying at a high temperature, not only the absorption of oxygen, but also a partial decomposition of the lacquer takes place. In this respect, drying at a high temperature differs from drying at ordinary temperature.

Notwithstanding urushiol, the principal constituent of the lacquer, can not be dried in the absence of enzymic nitrogenous matter, it is easily dried by means of maganese peroxide, barium peroxide, magnesium peroxide, litharge, manganese hydroxide, potassium bichromate or manganese resinate.

Therefore, these salts serve as driers for the lacquer, but they can not be used for transparent lacquers, nor for colored lacquers other than the black, because the lacquers are rapidly blackened by them.

The drying of the lacquer is very much injured by acids and alkalies, and some metallic salts such as sodium chloride and ferrous sulphate.

Lacquer is blackened by contact with metallic powders such as iron, zinc, lead, copper etc. but not by tin, silver, aluminium, gold and platinum. Most of the white pigments, such as zinc oxide, zinc sulphide, calcium carbonate, calcium sulphate, white lead etc. turn black when they are mixed with the lacquer.

Most of the organic lakes, also, are entirely changed by contact with the lacquer.

For this reason, pigments for the lacquer are very much limited.

The value of lacquer is dependent upon the durability, the transparency, the coior, the lustre and the smoothness of the lacquer-coating, and upon the viscosity and the drying time of the lacquer.

The chemical analysis of the lacquer generally employed is as follows:

About 1 gram of the lacquer is dissolved in 30 c.c. of absolute alcohol, filtered through a tarred filter and well washed with absolute alcohol. From the filtrate and washings, the alcohol-soluble matter (a mixture of urushiol and oils) is determined after evaporating the alcohol. Next, the residue on the filter is washed repeatedly with boiling water; and from the washings and the insoluble residue, the water-soluble matter (gum arabic) and the nitrogenous matter are respectively determined. The difference between the weight of the sample and the sum of the alcohol-soluble, the water-soluble, and the nitrogenous matter is taken as moisture.

The constituents of raw lacquer to be estimated are moisture, urushiol, gum arabic, nitrogenous matter and some added oils; and those of the finished lacquer are, in addition to the above, coloring matter, drier, and some other added substances.

Urushiol, the principal constituent of Japanese lacquer, does not dry by itself at ordinary temperature, but can be dried with ease at a temperature above 96° C.

In the same way, lacquer that has been heated to a temperature above 70° C. and has entirely lost its drying quality can be easily dried at a high temperature.

In this method of drying the higher the temperature is, the more rapidly does the drying take place; for instance, a thin layer of urushiol, or lacquer, hardens within 5 hours at 100° C, within 30

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minutes at 150° C, and within 10 minutes at 180° C.

The drying at a high temperature does not require presence of the enzymic nitrogenous matter in the lacquer, and gives a transparent coating which is quite hard and resistant to chemical and mechanical action; in these respects it is distinguished from that dried at an ordinary temperature. During the drying, oxygen is absorbed from the atmosphere at the same time a partial decomposition takes place.

This method of drying has its application in lacquering metal-work, glass, porcelain, earthenware, canvas, papier-maché etc.; because the drying is effected in a short time, and the coating thus obtained is much more durable than the same obtained by the ordinary method.

For practical purposes, it is better to thin the lacquer with turpentine oil or other solvent in order to fascilitate the lacquering and lessen the drying-time of the lacquer.

Since the lacquer-coating turns brown at a high temperature, lacquers of a light color should be dried at 120°-150° C.; and even those of a deep color must not be heated above 180° C.

Most pigments are blackened by lacquer; therefore, the varieties of colored lacquers are very limited. The pigments for the lacquer to be dried at a high temperature are as follows:

White pigment: Barium sulphate, and bismuth oxychloride. These two are used for white lacquer; when the lacquer is dried at a high temperature barium sulphate is preferable, but when it is dried at an ordinary temperature bismuth oxychloride is better. Since the lacquer is originally of a brown color the white lacquer is not pure-white but rather greyish or yellowish. Many white pigments such as zinc oxide, zinc sulphide, calcium carbonate, barium carbonate, calcium sulphate, lead white etc. turn brown to black and no white lacquer can be obtained with them.

Red pigments: Vermillion and red oxide of iron. These two are used for red lacquer.

Blue pigment: Prussian blue.

Yellow pigments: Cadmium sulphide, lead chromate, and orpiment.

Green pigment: Chromiun oxide.

Black pigment: Lamp black. This is one of the pigments for black lacquer but does not give a brilliant color; therefore it is better to prepare the black lacquer by adding iron powder or some compound of iron to the lacquer.

Various mixed colors are obtained by mixing some of the above-mentioned pigments.

Almost all pigments other than the above mentioned are blackened by contact with lacquer or suspend its drying quality.

Several organic lakes can be used for colored lacquers, that is to say, Indian yellow-, thioflavin-, and auramine-lake for a yellow lacquer; fuchsine-, rhodamine-, and chloranisidin-lake for a red; diamond skyblue-, and nileblue-lake for a blue; acid green-, diamond green-, brilliant milling-green, vert-methyl-lake etc., for a green; methylviolet-, and magenta-lake for a violet; phloxine-lake for a pink.

These lakes, however, are decomposed more or less on heating and fail to give proper colors when dried at a high temperature.

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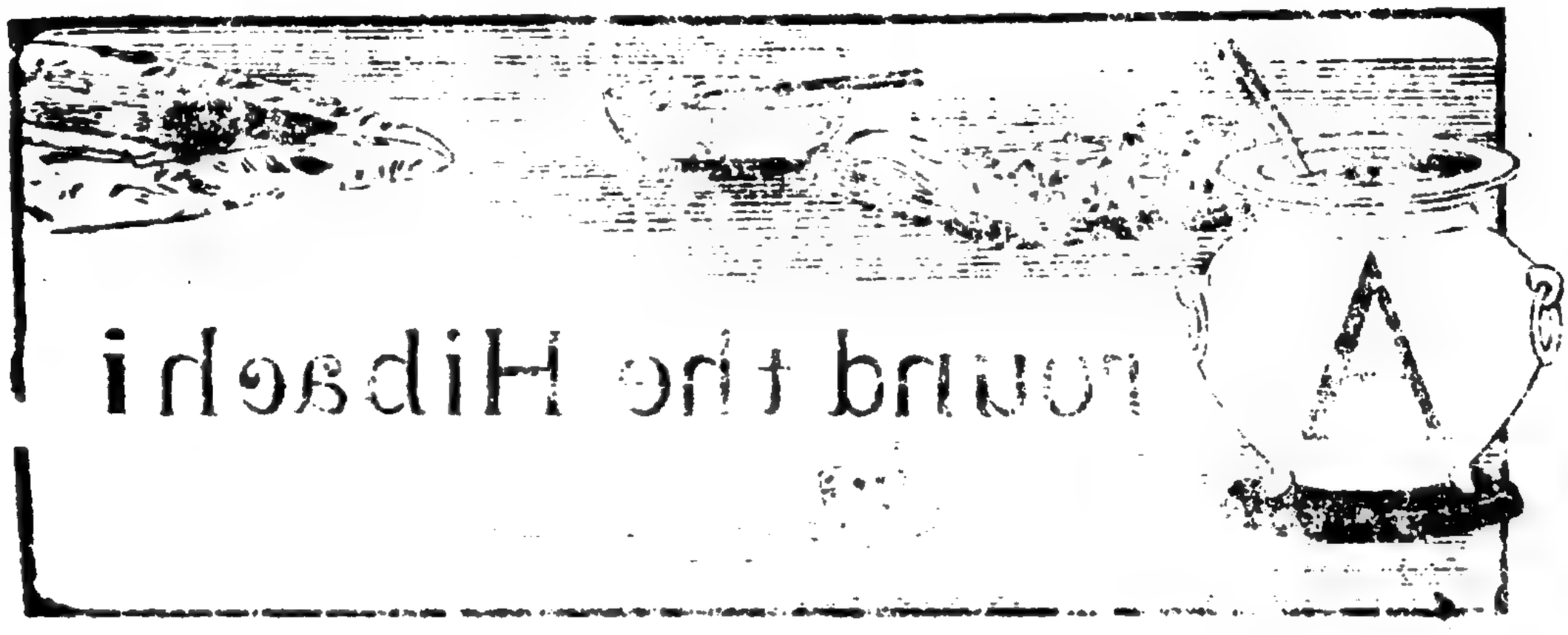

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Around the Hibachi

ARCHERY IN THE OLDEN TIME

IN old Japan archery was regarded as one of the most indispensable attainments of a samurai, coming next in importance to the art of swordsmanship and dexterity with the spear or lance. Under the impetus of this prevailing sentiment there arose many a man far famed for his skill with the bow and arrow. Among these none more deserved the distinction he was accorded than Yoshida Kinbei, a member of the Kamawari clan under *Daimyo* Mayeda. This was during the Tokugawa period, the golden age of Japanese archery.

In the neighborhood of the home of Yoshida an old badger had taken up its abode; and as it frequently committed depredations on the people of the place they were in terror of it and greatly wished its destruction. Everybody set traps to catch the obnoxious animal, but it skillfully eluded all attempts at capture or interference. Dogs were tried, yet even they proved futile. Yoshida thought he might as well try a hand at it, so one day while sitting at his window he spied the badger running along by the fence, when he seized his bow and let fly an arrow at a venture. Though convinced that he had hit his mark he could find no trace of the creature. From this time, however, the neighbors ceased to be troubled by mischief wrought by the animal; they were content to be relieved without caring much as to the destiny of the beast.

Some twenty days afterwards one of the villagers came to the house of Yoshida with an arrow which he said he had found in the body of a dead badger lying on the slope of the hill in the neighborhood; and as he had found the name of the famous archer on the weapon, he had brought it to him. At this Yoshida only smiled, never admitting that he had fired the fatal shot; but the villagers believed that it had been from a sitting no less sure than his, and were filled with admiration for his modesty, as well as being grateful to him as a benefactor for having relieved them of a public nuisance.

A story is told of one of the ancestors of Yoshida, who was once still more renowned for his skill with the bow. When this man, Yoshida Chuemon, was in the suite of Yoko Mayeda, of Kamawari, the party stopped at a certain inn on their way back from Yedo. During the night there proceeded from a thicket

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behind the inn a weird noise that filled the company with misgivings, and banished all sleep. Prince Mayeda had Yoshida Chuemon summoned and ordered him to shoot directly whence the strange sound issued. Yoshida took his bow and aimed his arrow into the black night towards the sound. The noise ceased immediately and was heard no more. Next morning the people made anxious and careful investigation, when to their amazement they found the arrow lodged between two bamboo trees that had been creaking in the wind and were doubtless the cause of the inexplicable sound.

Another member of the family, Yoshida Sadayu, was famous for his extraordinary skill with the small bow. Once when one of his fellow warriors had made a new suit of armor and proudly asked Yoshida to test it, the old archer told him to suspend it from the ceiling of the veranda and he would try. Taking a sharply pointed arrow, he let fly, but the shaft failed to pierce the armor. Okada, the owner of the armor, was delighted and went about boasting of its fine quality; so excellent was it that even the famous Yoshida Sadayu could not puncture it. Yoshida, hearing of this, resolved to humble the too proud Okada, and the next time they met, he proposed that he should be given another trial at the armor. Okada readily consented; he wondered that this time the archer selected a blun arrow, which, when dispatched, penetrated even the most nearly invulnerable part of the armor, to the great astonishment of Okada. Perplexed at this unexpected turn of affairs, he asked Yoshida to explain, when the latter replied:

"The first time I tried at your request, and I purposely shot an arrow that would not penetrate armor, for I thought it would be greatly to your advantage in battle to feel that your armor was impenetrable, and so it is, to most archers; but when I heard that you were boasting everywhere, to the undervaluation of my skill, that I was unable to put a shaft through your armor, I felt it my duty to show you the difference and thereby sustain my reputation."

Okada was so deeply impressed, as well as humiliated, by this unusual manner of self-defence that he had the armor hung up as an heirloom, with a card attached to the unmended hole, to the effect that the hole was made by a shaft from the bow of the famous Yoshida Sadayu, the treasure passing down from family to family of the Okada house for many generations.

STRONGER THAN WINE

Among the many famous retainers of Prince Kuroda, the great *daimyo* of Chikuzen, was a warrior named Bori Tahei, who was as noted for his power over the wine cup as for his dexterity with the sword. One day this *samurai* was entrusted by his master with an important message to the mansion of Fukushima Masanori, the *Daimyo* of Aki; and as on occasion the intemperance of Tahei knew no bounds, he was cautioned by his master not to indulge in *saké* until the commission had been fulfilled. Promising faithfully to avoid his favorite beverage Tahei set off upon his errand.

The *Daimyo* of Aki was one of the most illustrious of his clan, and moreover was a noted and valiant lieutenant of the great Hideyoshi; but like Bori

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Tahei, he had too often a fatal fondness for the spirit that steals brains. When Tahei arrived at the castle of Fukushima the New Year festivities were going on, and the messenger from the Prince of Kuroda was ushered into the midst of a gay party, the host at which had already taken more *saké* than was good for him. After the message had been duly delivered, Tahei was invited to take part in the festivities. Himself visibly affected by frequent draughts of the national beverage, Fukushima passed the cup to Tahei, saying: "As it is the New Year you will drink with me our mutual health," at the same time ordering the attendant to produce a *saké* cup of enormous capacity, certainly large enough to contain a pint.

Under ordinary circumstances nothing could have pleased Tahei better than to have accepted this opportunity for a favorite indulgence, but remembering the strict injunctions of his master, he reluctantly declined to do more than taste the tempting liquid. This did not satisfy his host, however, who insisted on the newly arrived guest draining the enormous cup. Tahei refused but Fukushima persisted, complaining that it was unworthy of a *samnrai* not to drink with a fellow member of the order. As Tahei remained firm, his host seemed to regard his attitude as merely obstinate and became somewhat incensed, saying that such persistent refusal could indicate nothing but want of respect for the occasion. Bori was at his wit's end to find a way of escape from a charge that cut him so keenly, so glancing up at the wall before him he said:

"As you kindly honor me with a cup of *saké*, I feel it in some degree rude of me to persist in declining it, but you don't know how hard it is for me to drink of that to which I am so averse; and I can consent only on the condition that you will reward me in some adequate manner. Will you give me whatever I may ask?"

Fukushima thinking that a man who hated *saké* so much must easily be made drunk, thought it would be all right to acquiesce in the proposal of Tahei provided the latter would be willing to take a sufficient quantity of the intoxicating beverage. So he said: "Yes, if you empty the cup before you, you may have anything in my power to give."

"Very well", said Bori, draining off the enormous cup at a draught, "I want the lance suspended on the wall there!" Now the weapon, which was something like a huge sword, was no other than the renowned *Nippon-go*, a weapon of superb workmanship that had been presented to Fukushima by his master Hideyoshi, in recognition of many a famous exploit on the field of battle. It was, therefore, the most highly prized treasure of the Fukushima family. Much as he was under the influenee of *saké*, the host appeared to realize the magnitude of the request, and for a moment hesitated; but not willing to go back on his promise and believing that such a teetotaler as Bori would prove unequal to bearing up under the *saké*, he pretended to agree, while the surrounding guests gazed in astonishment at the man who could get away with a pint of *saké* at a gulp. Fukushima, now puzzled as to how he might avoid parting with his precious weapon, proposed that before passing it over to Bori, the latter should have one more draught from the big bowl; and to his astonishment, Bori, whose thirst

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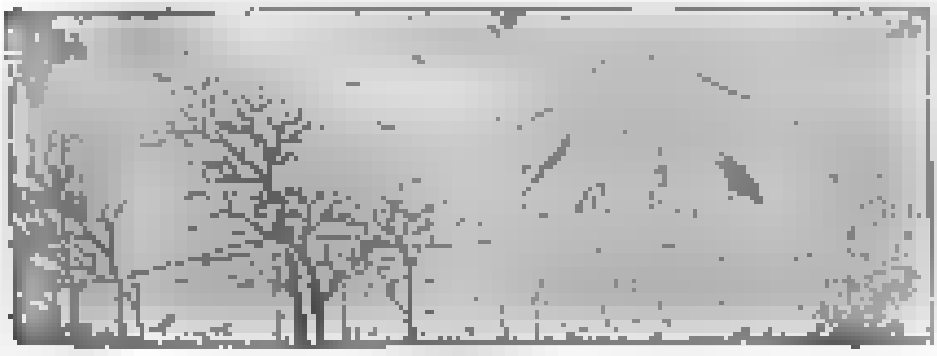
[illegible] had now only begun to relate to actual proportions, agreeably exaggerated. As he quaffed off another bowl without being apparently any the worse for it, the hope of seeing the sword began to seem doubtful. As a last resort Fukushima proposed the third bowl of sake, but as he saw the delight on Bori's face while the page poured out the sake and filled the bowl to the brim, his heart fell within him and he began to plead, saying, "That sword was given me by my illustrious master, Hideyoshi, and it is impossible for me to part with it; but I will grant any other request that you wish!" Whereupon Bori emptied the bowl with the same nonchalance as before, and rising to his feet, exclaimed: "No samurai has ever broken his promise," at the same time seizing the sword and, with informal leave, departing from the company, apparently nothing worse for the sake.

Fukushima, however, could not but believe that in time Bori would succumb to the effects of the intoxicant, and though mystified by the extraordinary capacity for drink evinced by the retainer of Kuroda, he despatched a retainer after him to secure the sword as soon as Bori had arrived at the point of prostration. The retainer recently followed on, hour after hour, until at last Bori disappeared within the gate of the Prince of Kuroda, showing no signs of intoxication.

When the messenger returned to Fukushima with the disappointing news of his fruitless efforts, the Lord of Aki was in deep distress. He must at once get about informing his master, Hideyoshi, as to what had happened the precious sword and how it all came about. Filled with apprehension he approached the great warrior; but the latter, who had heard of the episode already, only laughed, remarking that Bori was a samurai of acknowledged prowess and valor, and doubtless would do nothing to bring discredit on the famous weapon.

On the other hand neither did Prince Kuroda reprimand Bori Tabei for his conduct, but praised him in that he narrowly escaped disgracing himself and his master under very trying and difficult circumstances, and ordered him to keep the sword as a family treasure. Subsequently when the great Taiko invaded Korea, Bori Tabei, the man who was stronger than wine, proved equally valiant in war, performing many great exploits with the celebrated weapon. The sword was afterwards presented to the Marquis Kuroda by the descendants of Bori, and is still preserved among the many famous treasures of this nobleman.



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FROM THE JAPANESE PRESS

CORONATION DAY IN TOKYO

IT need scarcely be said that all the principal Japanese papers published congratulatory articles on the morning of the June 22nd in connexion with the coronation of King George V. Our contemporaries allude to the event in warm terms, as perhaps might have been expected, but special interest attaches to their utterances about the alliance. Two journals, the *Jiji* and the *Yorodzu*, publish articles in the English language and from them we take the following extracts :—

In congratulating our Allies on the felicitous occasion, the *Jiji Shimpo* cannot help being filled with boundless joy to see the Anglo-Japanese Alliance increase in its solidity with every addition of a year. For this journal was the very first to call for the formation of an Anglo-Japanese Alliance soon after the China-Japan war, when it saw that in view of the international situation, the alliance was necessary for the maintenance of peace in the Far East. This journal held that view because it believed it urgent for this country, on its entry into the sphere of world politics, to join hands with the great world Power, which felt community of interests with us in the Far East, and to thus meet all emergencies for the preservation of peace. Since then the trend of affairs was such as to compel a *rapprochement* between Great Britain and Japan until we saw the formation of the Alliance, which laid a foundation for the guarantee of Far Eastern peace that had often stood on the brink of derangement owing to the helplessness of China and as the result of inter-Power rivalry. Unfortunately war broke out with Russia subsequently; but it was the Anglo-Japanese Alliance which helped to localize hostilities and accelerate their termination. On its being found out afterwards that the Alliance lacked in comprehensiveness its scope was extended, turning it into a regular offensive and defensive alliance. This had the effect of perfecting the guarantee for the peace of the Far East. As it is, the Alliance, as long as it exists and remains effective, will so long prevent the disturbance of the peace of the Far East and continue to contribute powerfully toward the maintenance of world peace. We are always heart and soul for the preservation of the Alliance, and make it our point even at the risk of being called over-sensitive to leave nothing unturned which in the least might stand in its way. This is because we are most fervently for the permanency of the peace of the world. The agreements and conventions which this country has since entered into with Russia, France and America have all for their central principle the spirit of the Anglo-Japanese Alliance, which is also the guiding spirit of our foreign policy and we aim at developing its efficacy.

The *Yorodzu Chōhō* says :—

What is especially desired is that the King's influence may be directed toward the continuation of the Anglo-Japanese Alliance, which is to expire five years hence. This alliance has not

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only proved an advantage to the two nations in many respects, but also it has been a chief factor for the promotion of the world's peace. Being the son of a father whose name was a synonym for "peace-maker," we hope that King George will make it one of his life-long works to bring peace and glory over mankind on earth.

All the other Tokyo journals allude to the Alliance as a great instrument for preserving the peace of the East and of the world. It may be truly said that there has been no more unanimous and hearty journalistic demonstration during the *Meiji* era in Japan. There is also a consensus of opinion as to the history of England herself during the past cycle. Under her Majesty Queen Victoria's sway the people of Great Britain learned more than ever to love peace and to practise its arts. This prepared the way for the late King Edward, who built a temple of peace with the materials that had descended to him from his illustrious mother, and now we see his son, King George V., strengthening and consolidating the great work of the Victorian era. The *Kokumin* strikes a note which probably finds an echo in the heart of many Japanese. It is a note of pride that to Japan alone is vouchsafed the honor of standing towards Great Britain in the character of an ally for defence and offence alike.

Not only does every Tokyo newspaper publish a leading article on the coronation, but also all insert photographs of His Majesty King George and Her Majesty Queen Mary so that everybody who reads a newspaper in Japan must be now familiar with Their Majesties' faces.

A striking feature of the celebration was the lantern procession organized by the *Chuo Shimbun*. Its dimensions and its brilliancy exceeded anything of the kind previously seen in Tokyo. Assembling in Hibiya Park at 6 p.m. the innumerable line of lanterns took its way along the castle moat, and entering the southern gate, filed past the British Chargé d'Affaires, who, with all the members of the Embassy, stood bowing to the procession, which then, emerging by the Eastern entrance followed the line of the moat up Kudan hill, and thence round to the starting point. It is asserted that every organized body in Tokyo contributed its quota to swell the procession. When the procession entered the British Embassy the band of the Imperial guards played the English National Anthem. It should be added that as the procession moved slowly forward the notes of a song composed specially for the occasion by Professor Koyama reverberated throughout the whole city, the tune being that ordinarily used by the soldiers of Japan when on the march.

In all the educational institutions in Tokyo, namely in the Imperial University, private universities, Peers College, Higher Normal School, middle schools, girls' high schools, elementary schools and kindergartens, the national anthems of Great Britain and Japan were sung by the students at 8.30 in the morning in celebration of the coronation of H.M. King George the Fifth, and congratulatory addresses were delivered by the principals. The schools were closed in the afternoon in honor of the occasion.

Japan Mail

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THE CORONATION ENVOY

Prince and Princess Higashi Fushimi and their suite made an official entry to London from Eastbourne, where Their Highnesses had been staying for a brief sojourn on the 19th ult. As soon as the arrival of the Royal train at the station, Their Highnesses were received by Prince Arthur of Connaught, Ambassador and Mrs. Kato, other members of the Japanese Embassy and their wives, Consul-General and Mrs. Sakata, as well as Sir Claude MacDonald, Mrs. Arnold, Major-General Holdane, Rear-Admiral Dandus and other dignitaries. Prince Arthur of Connaught, the King's Representative, accompanied Their Highnesses to Shepherd House which had been placed at their disposal during their sojourn. At the station there was a large concourse of people, including the Japanese residents, who afforded an enthusiastic ovation to the princely party. Subsequently Their Highnesses were invited to a banquet at the Buckingham Palace and dined with the King and Queen in the evening. After dinner, Their Majesties received in audience Admiral Togo, General Nogi and other members of the suite of the Prince.

The Choya Shimbun.

POSTHUMOUS HONORS TO THE LATE PRINCE ITO

It is stated that in recognition of the services rendered by the late Prince Ito as the first Resident-General of Chosen, the Emperor will raise the court rank of the deceased statesman to the Senior First Degree by the third anniversary of his death in October.

COUNT OKUMA ON MODERN IDEAS

In response to the invitation of the Educational Association in Kodzuke Province, Count Okuma delivered an address on the "Unification of Modern Ideas" before a crowded audience. In the course of his address, the Count stated that politics had been placed on a uniform basis since the Restoration, but the national ideas lacked uniformity, and this endangered the foundation of the Empire. The remedy lay in the spread of national education. After citing the examples of revolutions in foreign conntries, the speaker said that morality has been maintained in this country in an unparalleled mahner. Although Japan had not produced a great genius as had Western countries in the spheres of moral teaching, religion, education literature and arts, she was endowed with remarkable aptitude in assimilating the best thoughts and in amalgamating them with the national constitution of the State. In concluding, the veteran statesman said that the solution of the final great problem was due to the excellence of the national constitution of the Empire, which was the pride of the nation.

Count Okuma recently paid a visit to the barracks of the 3rd Infantry Regiment. After inspecting the army education and discipline in the barracks, the veteran statesman addressed a large number of officers and privates. In the course of his address the Count said that military service was an obligation which the nation was called upon to perform at the sacrifice of life. It was the highest moral duty. Those present had reason to congratulate themselves on the high honor which had fallen to

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their lot in serving in the army. They must, therefore, be prepared to prove themselves good and loyal subjects even after their return home at the expiration of their service. National defence must be based on the universal conscription system. The barracks were schools where practical demonstration was given in the principles of national defence. His inspection of the barracks had convinced him of the spirit of self-sacrifice manifested in the rank and file, and he could not help being struck with great admiration.

Count Okuma, speaking at a meeting held at the J.Y.M.C.A. Hall, at Kanda, said that there were two methods for reforming people's morals, namely, education and restraint. The fundamental remedy for evil customs lay in education, but restraint, that is police administration, must be called into requisition to effect an immediate remedy. The Government authorities were cudgeling their brains and crying themselves hoarse in advocating loyalty and piety. This was all very well in its way, but why should they tolerate such an evil custom as public prostitution? There existed a perfect and clear law, issued in the early years of Meiji, touching the system. It was still in force. Why should they not put the law into effect? The nation should demand the practical enforcement of the law. Where there is a home in disorder there can not possibly be loyalty or piety. The husband and wife were the foundation of a home. Conjugal relations were the most important matter between the sexes. To attempt to create good morals amidst the present chaos in ethics might be likened to climbing a tree to get a fish. It was a fantasy. In his address to the people in early years H.M. the Emperor declared that he considered it his sin if each and every one of the people failed to obtain his or her right place. There were in Tokyo alone over fifty thousand women leading a life of shame. Were these miserable women in their right places? Decidely not. The Imperial benevolence made no distinction between peers and commoners, nor between men and women. The Government authorities should endeavor to allow these wretched women to obtain their right places in conformity with the Imperial desire, for it was evidently His Majesty's wish to break down the evil custom. Seventy years ago in the Hizen clan in which he was born emancipation was put into practise. Its effect proved most satisfactory both morally and economically. There could certainly be no reason why what had been achieved seventy years ago could not be achieved to-day with equal success with the present perfect organization of laws and police force. Emancipation was not impracticable if they had a mind to enforce it.

Japan Mail.

MORITA'S AEROPLANE

Mr. Morita's æroplane was put to the test again on Friday morning at the Drill Ground in Osaka. The machine made a flight of over 80 metres keeping the height of about 2 metres above the ground. This is the first time his æroplane came anything near like a flight, and we can well understand his exultation at his success.

The Osaka Mainichi.

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HISTORICAL FIND AT KYOTO

A relic which throws some light upon the history of the period of Hideyoshi Toyotomi (1536—1598) was recently found in a Buddhist temple in Kyoto. It is a fact well known to historians that a Hindu Mabarajah offered tribute to the Japanese warrior at his prime, when the persecution of Christians was in full swing. But unfortunately records of this intercourse have not been found which has caused great disappointment to investigators.

Lately, an old parchment was discovered in the neglected archives of the noted Buddhist temple, the Myoho-in, in Kyoto. The puzzled priests decided, after a consultation among themselves, to send it to the university to have it examined and deciphered. Prof. Idzuru, an eminent philologist, was chosen for the task, and after much labor, found it to be the rare document which has been wanted by Japanese historians.

The vellum measures 1.9 by 2.5 *shaku*. All sides, except the lower, are decorated with elaborate pictures. There is on the upper side a rich delineation of the seven hills of Rome, the god Mars being drawn upon the central hill. The left margin is embellished with the design of Romulus, Remus and the wolf, while the right side has the arms of Rome.

Japan Advertiser.

FOREIGN TOURISTS TO JAPAN

The total number of foreign tourists who visited Japan during last year was 17, 283, showing an increase of 260 as compared with those of the year before last. There were 5,730 Chinese, 3,870 Americans and 3,161 Englishmen.

The Yorodzu Choho.

NAVAL EXPANSION

The military authorities are considering the establishment of a standing division in Chosen. This has evoked once more the movement of the naval authorities for the expansion of the navy. Strange to say there exists in Japan a fierce competition between army and navy concerning the expansion of armament, and each is trying to outrival the other. When the army draws a plan for the increase of armament, the navy also follows the example and introduces a bigger plan. There is not the least doubt that the expansion of the navy is a paramount necessity and the larger portion of the appropriation for defence should be expended for the purpose, but the military authorities seem not to like the strength of the army outbalanced by the navy, and the head of the cabinet who is a representative of army gives more favor to the army. Indeed the expansion of the navy constitutes a very delicate question in Japan.

The Yomiuri Shimbun.

DISTINGUISHED VISITOR

Professor Wendell, of Harvard University, who is on a visit here was received in audience by the Emperor on Wednesday, and the learned scholar was afterward invited to tiffin given in his honor at the Shiba Palace by Prince Katsura in pursuance of the Imperial command. The Professor brought with him a personal letter of introduction from President Taft to Prince Katsura. The American Ambassador was also present.

The Professor is accompanied by his daughter whose refined and courteous manners are very highly admired by all who had the pleasure of meeting her.

The Tokyo Nichi-Nichi.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

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TOYOKUNI THE FIRST

By H. SHUGIO

THE first Toyokuni (Ichiyosai), the greatest of the Utagawa school, was born in a house which is no more in existence, on Mishimacho, of Shiba district, near the famous Shinto temple of Shimmei and the great temple of Zojoji, which is now enclosed within the Shiba park. His family name was Kurahashi and his given name Kumakichi. His father, Kurahashi Gorobei, was a professional carver of wooden images and he was noted for his wonderful skill in carving the figures of Ichikawa Hakuyen, second of the Ichikawa family of actors.

Toyokuni was a born artist, having no doubt inherited an artistic temperament from his father, and he was fond of drawing all sorts of pictures as soon as he was able to handle a brush. He was apprenticed to Toyohara, founder of the Utagawa school, by whom he was beloved, and it is said he was the greatest favorite among his pupils. Toyokuni was a great admirer of Itcho Giokuzan's and of Shunyei's style of painting and it seems somewhat to have influenced his works. He was the most popular Ukiyoye painter of his day and he had more pupils in his studio than any other artist of the Ukiyoye school, having among them many persons of good family and high rank.

Toyokuni is considered by many to have been the greatest delineator of our stage life and our actors. During his early days, the print world was, one might say, dominated by Utamaro and Hokusai, and Toyokuni's early prints, as well as his water color drawings, show their influences in no small degree, but he developed his own individual style later, which is quite independent, full of fine quality and more delicate in drawing.

There seems to have been at one time a great personal rivalry between him and Utamaro, and there is a story *a propos* to this, that Toyokuni's prints of the popular play of the love affairs of Ohan and Choyemon, acted by the great Ichikawa Yawozo, were the talk of the whole city of Yedo, and became so

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popular that everybody was eager to buy them. Utamaro, much irritated by their popularity, made a burlesque picture of it by representing the elopement scene by the portraits of two female beauties, with some sarcastic comment over the picture. Utamaro is said to have given up, partly from their rivalry, designing any theatrical prints and confined himself to the professional beauties and other subjects. Some say Toyokuni forged the Utamaro prints or made some designs for prints after Utamaro, but it can not be believed, judging from his personality.

During his artistic career Toyokuni was the most popular and successful artist, and he was always in great demand among the print and book publishers. He made many thousands of designs for prints, illustrated many books and made many water color drawings and black and white sketches. Among his illustrated books printed in colors may be mentioned Toshidama Fude (New Year's Present of a Writing Brush), Yakusha Awasekagami (Two Actors in One Picture), Kono Tegashiwa (Vendetta Story, by Bakin), Jisei Sugata Nigawo (Actors a La Mode), Hayageiko (Hand Book), Sankaikio, Sakura Hime Zenden (A Love Story), Sochoki (Novel, by Kyoden), Inadsuma Hioshi (A Vendetta), Honcho Suibodai, Uto Yasukota Chugiden, Akogi Monogatari, Sangoku Itchiya Monogatari etc. in black and white. He died in 1825 at the age of 56, or in his 57th year. His pupils consulting with his adopted son, the second Toyokuni, erected a stone memorial tablet within the sacred grounds of Miokendo, Yanageshima, which has the following inscription composed by the famous Magao :—

" Ichiyosai Utagawa Toyokuni whose family name was Kurahashi (and whose father, Kurahashi Gorobei, who lived near the Shinto temple of Shimmei of Shiba district during the Horeki period, was a distinguished professional carver of wooden images, specially famous for his wonderful skill in carving the likeness of Ichikawa Hakuyen the celebrated actor), was born in the early days of the Miwa period and was called Kumakichi.

" He was naturally fond of drawing pictures and for that reason he was apprenticed to Utagawa Toyoharu to learn Ukiyoye painting. Hence he took the family name of Utagawa and became his distinguished pupil. As he grew up he became a wonderful delineator of actor's portraits. His portrait paintings are life-like, really full of life and spirit. His pictures of professional beauties in fashion, and his illustrated books were so popular throughout all the provinces that even Chinese and far away strangers were eager to buy his works. Thus his studio name of Ichiyosai, and his personal art name of Toyokuni rose so far above all the other artists', that he established an independent school where even the noble sons of the red gates and many pupils gathered around him. Among them there were turned out many strong and able artists. Toyokuni was the great head of the Ukiyoye painters of modern times. To our great sorrow Ichiyosai died on the 7th day of January in the 8th year of Bunsei. He was buried in Kounji on Hijiri hill, in Mita and was given the posthumous name of Jissai Reigo Shinshi. His loving pupils consulting with his adopted son, the present Toyokuni, buried here many

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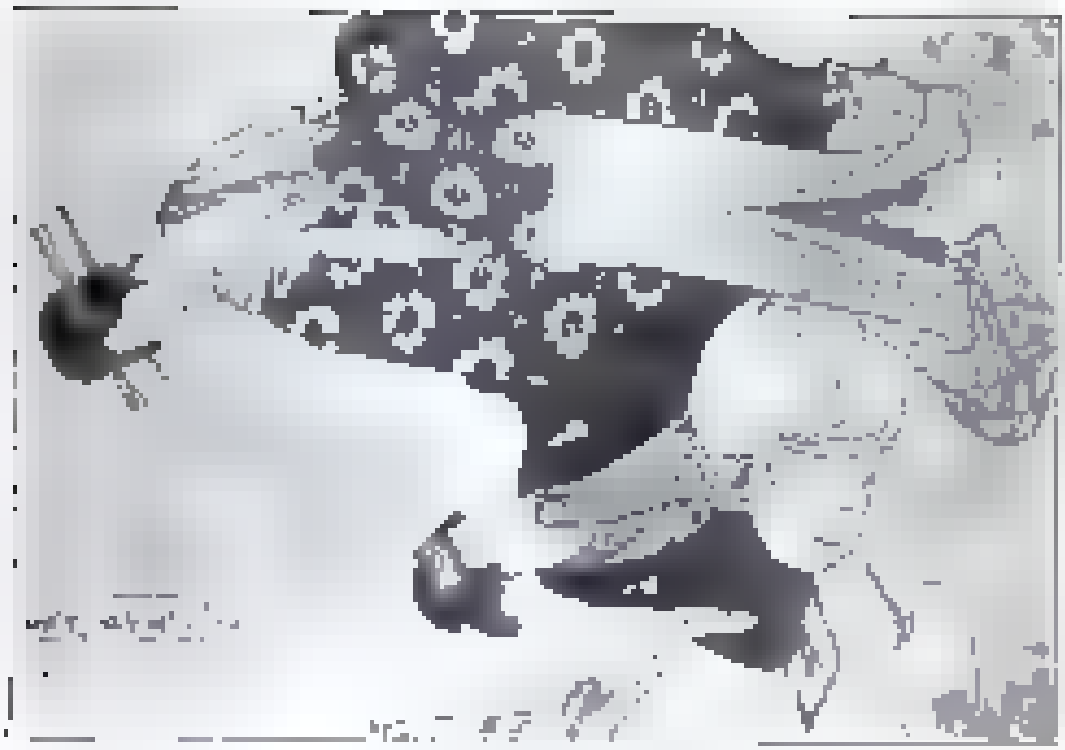

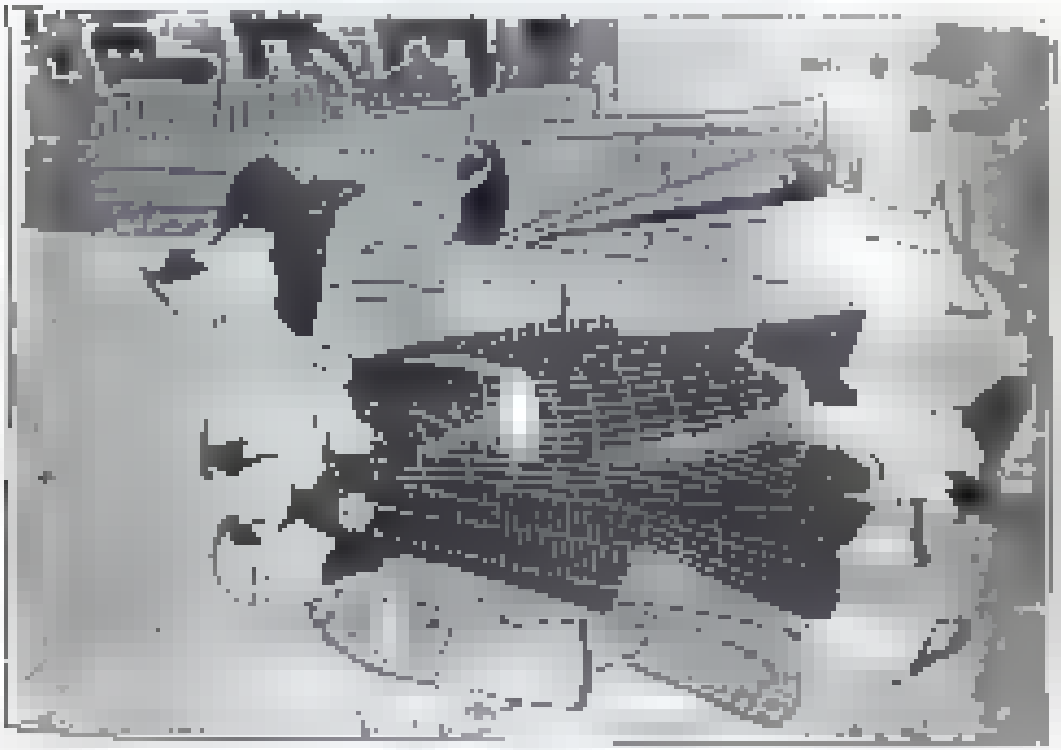

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hundred sheets of sketches left by the late master and raised this memorial monument, assisted also by the friends of the departed.

"Sakuragawa Jihisai came on their behalf to ask me to write their memorial and I could not refuse, being also an old friend of the late master.

"Middle of Autumn, the 11th year of Bunsei, composed by Kiokado Yoho Magao, written by Santoan Shosha Kioden."

Engraved on the back of the stone tablet are the names of book sellers, fan dealers, and subscribers to the monument of the general society of the Utagawa school.

Toyokuni's first publisher was Idsumiya Ichibei, of Shimmei, Shiba district, and the prints published by him were the portraits of actors. His studio was in Kami-makicho, Kiobashi district, and in his older days he was often called Makicho Toyokuni. There an many critics who consider him to be the greatest portrait painter of the Ukiyoye school and I also think he is one of the greatest. I was told by a friend, of a portrait done by the first Toyokuni when he was forty-six years old, of a merchant who lived in Kuramaye of Asakusa district. It was done in a rapid sketchy manner, but it was so well drawn that he thought while he was looking at it as if it seemed almost to breathe and speak out and he told me he never saw such a life-like portrait before in his life.

There is a delightful story about Toyokuni which shows what kind of man he was. A very rich merchant was very anxious to have his portrait painted by Toyokuni, the great and popular artist of the day. He went one day to his studio with all sorts of valuable presents and requested the master to do his portrait. Toyokuni agreed at once but it was not done for many months, and the merchant, being very anxious to have it, sent messengers quite often during these months to ask the master to finish his portrait. Now one of those messengers was a young boy who saw an outline drawing of his master's portrait, and Toyokuni asked him if it was a good likeness of his master. The boy answered that it was very good, an excellent likeness of his master; and with very sorrowful expression added "I wish I could ask you to paint my portrait." Toyokuni keenly observing the boy's sad look and feeling rather curious what he would do with his portrait if it was done, asked him what he would do with the picture if he did paint it. The boy then told him that he was a native of Yechigo, far away from Yedo, and that he had not been home to see his parents since he left them three years ago; that they had often written him to come home for a visit, but he could not go being so far away, while other boys who were in his shop could go home, their homes being nearer; and then he said, "If you would paint my portrait I could send it on to my home where my dear father and mother could look at it, and how glad they would feel, almost as good as seeing me in person; but I know it is no use for me to have such a wish, for I can never pay you for it." Then he commenced to cry bitterly and was very sad. Toyokuni taking in the situation said to the boy. "Well, well, I can understand how you feel. Now don't cry, for I am going to paint your portrait at once and you are not going to pay for it."

Then he had the boy sit down, and

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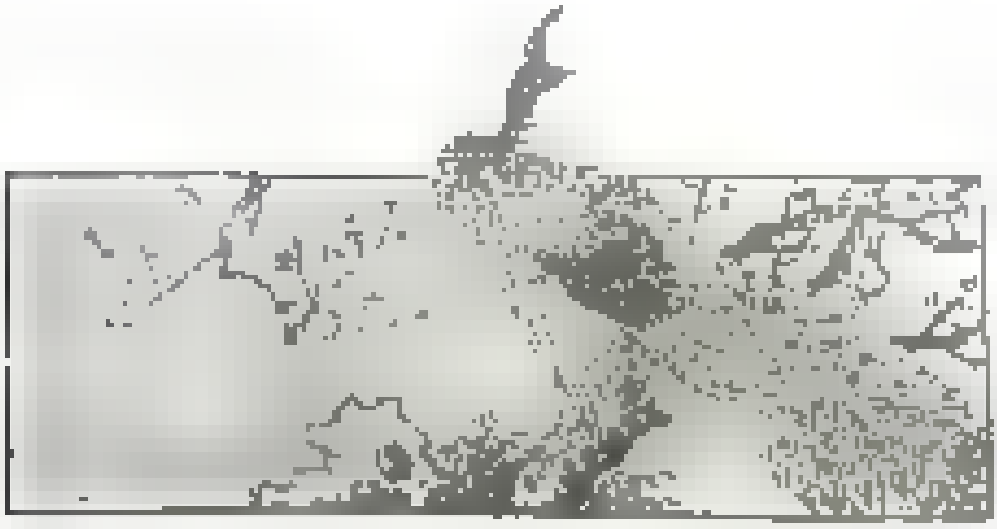
painted his portrait, which he gave to the grateful boy with his good wishes to the great joy of the good lad. The very next day the merchant master himself called on Toyokuni and said to him in somewhat surprised tone, "Well master, it is rather hard on me that you have not done my portrait, but did that of my servant boy yesterday." Toyokuni replied in his quiet manner, smilingly, "To tell the plain truth I have not any honest praise at all, but I can tell the truth really, to paint a portrait one must know the man's character, disposition etc.; in the first place whether he is a patriot, an affectionate son or a faithful servant, etc. In your boy's case I saw at once his affectionate disposition and I did paint him on the spot, but in your case, pardon my saying so, I can not see any thing to give, and that is the main reason why I have not yet finished your portrait." The merchant left the great master's studio scratching his poor head on his way home.



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THE ABANDONMENT OF CONSULAR JURISDICTION IN JAPAN

By YEIJIRO NAKATSUKA, M. DIP., D.C.L.

Part III

THE IWAKURA EMBASSY AND TERASHIMA

AFTER the restoration, diplomatic efforts for treaty revision were made by the Government. It became the burning question ; it was regarded as the first and foremost task to redeem the national prestige.

Imagine a people in utter ignorance of the outside world making fierce opposition against foreign intercourse. Imagine this people and this prejudice accusing the policy of the Government ; imagine a country full of turbulent nobles and *samurai* availing themselves of the diplomatic confusion of the Government ; imagine that the feudal Government of this country was inefficient to protect the lives and property of foreign residents ; imagine that the policy of this Government and of this country was intolerable to Christianity. Yes, imagine all these things, and then realize that the treaty stipulations made under these circumstances would not be favorable to Japan.

In 1871, the first proposal was made for treaty revision, a year previous to the date specified in the treaties. The next year the Iwakura Embassy visited the United States and European countries with this view. After this fruitless attempt, the internal improvement, the Korean affair, and others, engrossed the attention of the Government.

Terashima, Minister of Foreign Affairs, took up the task in 1878. His proposal was to restore tariff-autonomy, leaving consular jurisdiction untouched. The United States lent a ready ear to these views. In the new treaty signed between the United States and Japan, the United States recognized the exclusive right of Japan to adjust her tariffs and duties on imports. But the provision of the last article said that this convention should take effect when Japan should conclude similar conventions with other treaty powers. Japan did not succeed in obtaining consent of other powers and this revised treaty, of course, became inoperative.

COUNT INOUYE'S EFFORTS

Terashima was succeeded by Inouye. Tremendous efforts were made by him from the year 1882 to 1889. Whenever a proposal for the revision of the treaty was made, the treaty powers, who were willing to negotiate treaties, or who wished to continue the special privileges secured, found objections. So, always it resulted in fruitless efforts.

I ask you to bear with me a little, while I relate to you Inouye's efforts and the conference held for treaty revision. So great was his eagerness

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that he gave up his principle of moderate progress and began to preach the doctrine of radical change; for he thought the material progress of the country was the nearest way to accomplish the task of treaty revision.

In 1886, at the Ministry of Foreign Affairs, Tokyo, a conference was held, by virtue of the following protocol:

"The Government of Japan and the Governments of Austria, Hungary, Belgium, Denmark, France, Germany, Great Britain, Italy, The Netherlands, Portugal, Russia, Spain, Sweden, Norway, the Swiss Confederation, and the United States of America, respectively, recognizing the desirability of arriving at a common understanding with the object of completing the work of the revision of the treaties begun in the preliminary Conference of 1882, have appointed plenipotentiaries to represent them at a new Conference convoked by the Japanese Government for this purpose.*

Inouye was made the president of the Conference, in which the proceedings were in the French and English languages. The important discussions of this Conference were: (1) on the tariff question: (2) on consular jurisdiction. In regard to the latter, the proposal of the Japanese Government in substance was as follows:

1. Confine consular jurisdiction to the treaty limits of seven open ports; all foreigners outside shall be subjected to Japanese jurisdiction.

2. After three years, consular jurisdiction shall be absolutely abolished.

3. For foreigners, the court shall be composed of Japanese and foreign nationality; and this shall remain in force until 1903, and, thereafter the Japanese Government shall assume full jurisdiction.

This proposal met opposition within, because it yielded too much to treaty powers. The fierce opposition of the people and the lack of harmony of the Cabinet compelled Inouye to give up his portfolio.

COUNT OKUMA TOOK UP THE TASK

The new Minister of Foreign Affairs took up the task which was given up in discouragement by his predecessor. With fresh vigor, Okuma took a step further forward than Inouye's policy. On the one hand, he enforced the corollary to consular jurisdiction. His motive was to make foreigners realize the inconvenience arising from the existing treaties. On the other hand, he entered into negotiations for a separate convention. As usual, the United States lent a ready ear and was first to give her consent, which was followed by Germany and Russia. While he pushed on his negotiations with other European Powers, he concluded a treaty with Mexico on equal footing.

The terms upon which he was negotiating with European Powers were not known to the public. When the supposed proposal of terms appeared in the *London Times* in 1889, Japan was divided into two parties, one advocating, the other opposing his policy. The main points of his opponents were: first, against the opening of the interior of the country to foreigners; second, against the organization of mixed courts, as when a suit involved any foreigner, the case was heard in a court in which the

* Hubbard's *The United States in the Far East*, p. 155.

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[illegible]
Le Comte Ottomar
Graf Ottomar

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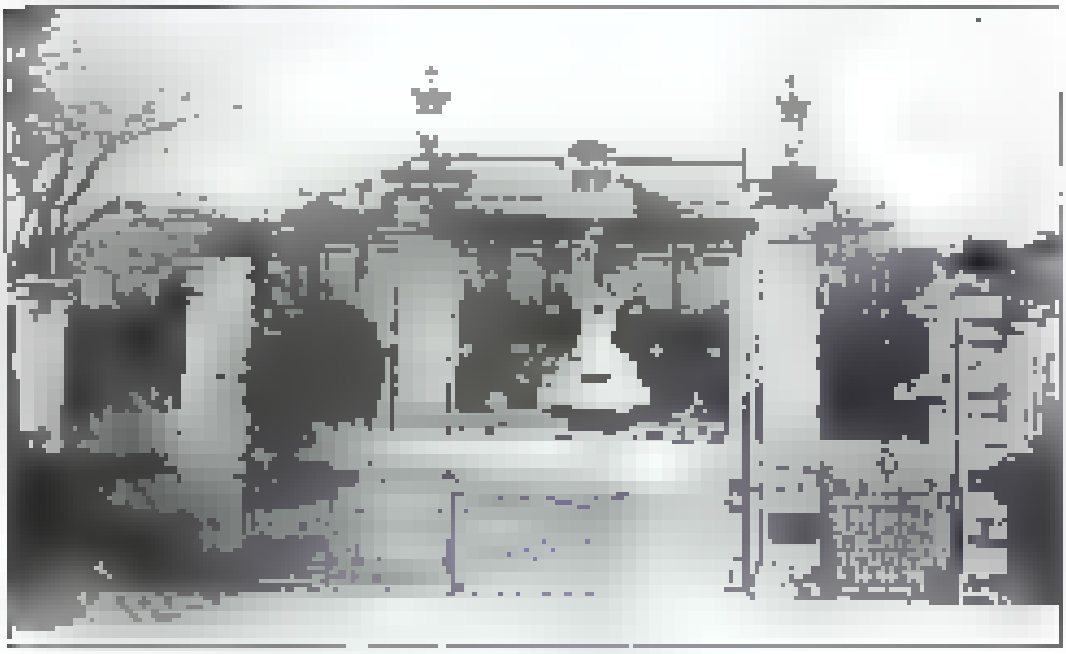
Le Margrave Rudolphe
Markgraf Rudolph



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Le Département des affaires étrangères
Das Ministerium des auswärtigen Angelegenheiten

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majority of judges were of foreign nationality.

In respect to the opening of the interior, the opponents insisted that we were not ready yet for mixed residents, and that some dreadful consequence might follow it. As for foreign judges in Japanese courts, they severely accused Okuma of violating the constitution then promulgated.

Okuma became the victim of a political fanatic. The would-be assasin was but an expression of the feeling of his opponents. With his resignation, treaties negotiated by him were declared to be void. His successors respectively took up the task in vain.

Thus different attempts were made and followed by successive disappointments, and the last successful attempt to revise the treaties was reserved to Count Mutsu.

THE DIPLOMATIC VICTORY OF JAPAN—TREATIES REVISED

The year 1894 in the history of Japan, should be regarded as the day of rebirth of Japan; because it was marked by two great events. In August, the war with China was formally declared; not offensive but defensive. It would be unnecessary to dwell in detail on this. The object of the war was to check China's constant interference in Korea, and to maintain the peace of the Far East. Our army not only manifested bravery, but waged a humane war. "The massacre of Port Arthur" was reported and exaggerated by Creelman, the war correspondent of the *New York World*. The world, however, is too wise to be deceived by his pen. After this war, the real Japan came to be reflected to Western eyes; as a foe, formidable; as a friend, powerful. Japan like Prussia under Frederick the Great, has raised herself into the front rank of nations.

Another event was a structual result and land mark of diplomacy. After weary negotiation, Japan entered into the possession of full autonomy. On the 26th of August, Lord Kimberly and Viscount Aoki in London; and on Nov. 22nd 1894, Secretary Gresham and Minister Kurino at Washington, respectively signed the new treaties.

CONSULAR JURISDICTION ABOLISHED

Towsend Harris wrote in the *Japan Times*, in 1875, on Consular Jurisdiction in Japan: "The gift of the extraterritorial right to the American in Japan, as it is stipulated in the treaty, is the thing which is against my conscience. I am now old and am very sorry that I cannot take off these unjust articles before I die. I hope that in the future others at least will witness the change." On the rock of consular jurisdiction, several cabinets were wrecked; this vexed problem led to constant internal ferment. To substitute the inadequate institution, many suggestions were proposed, considered and withdrawn. One time, we sent a commissioner to Egypt to investigate the organization of mixed tribunals.

The report was that when the natives and persons of different nationalities became involved, there arose not only endless complexity, but often a total failure of justice.

How Towsend Harris would have rejoiced to see this act of judicious treatment done! We threw off the yoke. The revised treaties with respective powers provide the abandonment of consular jurisdiction. The eighteenth

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article of the new treaty with the United States reads as follows:

"The present treaty shall, from the date it comes into force, be substituted in place of the Treaty of Peace and Amity concluded on the 3rd day of the 3rd month of the seventh year of Kayei, corresponding to the 31st day of March, 1854; the Treaty of Amity and Commerce concluded on the 19th day of the 6th month of the 5th year of Ansei, corresponding to the 29th of July 1858; the Tariff Convention concluded on the 13th day of the 5th month of the 2nd year of Keio, corresponding to the 25th day of June, 1866; the Convention concluded on the 25th day of the 7th month of the 11th year of Meiji, corresponding to the 25th day of July, 1878, and all arrangements and agreements subsidiary thereto concluded or existing between the high contracting parties, and from the same date such treaties, conventions, arrangements, and agreements shall cease to be binding, and in consequence, the jurisdiction then exercised by courts of the United States in Japan and all the exceptional privileges, exemptions and immunities then enjoyed by citizens of the United States as a part of, or appointed to such jurisdiction shall absolutely and without notice cease and determine, and thereafter all such jurisdiction shall be assumed and exercised by Japanese courts."

The first sub-section provided that all treaties then existing between the United States and Japan should become void on the day when the new treaty took effect. The second sub-section showed clearly that, as a consequence of the first, consular jurisdiction of the United States in Japan would be abolished. If it had left out the last sub-section, it would be interpreted that the jurisdiction abandoned by the United States, naturally as well as logically belonged to Japanese authority. But, by inserting this subsection, it leaves no room for question.

Thus consular jurisdiction in Japan came to an end in 1899, when the new treaties took effect, and all foreigners within Japanese borders came under the exclusive jurisdiction of Japan.

FOREIGN RESIDENTS UNDER THE NEW ORDER OF THINGS

The conservative thought and local opinion of the foreign residents were on the whole against the surrender of their own jurisdiction. Very naturally they did not like to come under Japanese jurisdiction, having possessed immunitites and, practically, independence of local laws. It is inevitable that change should bring with it some inconvenience arising from unfamiliarity with Japanese methods of administration. But transition has taken place without friction, and experience will show that the new order is favorable to foreign residents.

Now the whole Empire of Japan is thrown open, our friendly feeling toward foreigners is deepened; the cord of friendship with regard to treaty powers are fastened strong. Above all our courts constitute a moral safeguard in administration of new codes quite efficient in all requirements of the case. The late President McKinley remarked in his message to the Second Session of the Fifty Sixth Congress of the United States:—

"The closing year has witnessed a decided strengthening of Japan's relation to other states. The development of her independent judicial and administrative functions under the treaties which took effect July 17, 1899, has proceded without international friction, showing the competence of the Japanese to hold a foremost place among modern peoples. As a factor for promoting the general interests of peace, order, and fair commerce in the Far East, the influeene of Japan hardly can be overestimated."

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JAPAN'S FINANCE AND ECONOMY

THE general financial policy adopted at the time of the framing of the Budget for the preceding financial year, that the basis of the annual accounts should be consolidated by maintaining the balance between the revenue and expenditure; that the public loans which had so suddenly increased should be readjusted by avoiding the flotation of new loans and augmenting the funds for the redemption of the existing ones, and at the same time the general harmony of the economic world should be promoted. The Budget for the financial year 1910–11 was also framed on the basis of this general policy; and moreover, plans were made, so far as reliable sources of revenue permitted, with respect to those undertakings which were absolutely indispensable for national progress and industrial development. The most important of these undertakings were the following:—

The necessity being recognized for readjusting the tax laws which were established to meet emergencies in the late war and of making more equitable the incidence of taxes upon the nation, the rate of land-tax was reduced by 8 per mille, and the rate of succession tax was also lowered and the delay allowed for its payment was lengthened; and some alterations were made respecting the business tax, sugar excise, textiles consumption tax, and others. In short, as revisions were carried out which were calculated to reduce the receipts by $7,500,000, it is believed that the decrease in receipts during the financial year 1910–11 will be about $5,500,000.

While carrying out administrative readjustment and effecting retrenchment in Government expenses, it was decided at the same time to solve a long-standing question by increasing by about 25 per cent. the salaries of Government officials and allowances of non-commissioned officers and privates. Although this would entail an increase of $5,500,000 in the annual expenditure, an economy of $1,800,000 was, on the other hand, effected by retrenchment as a result of administrative readjustment, so that the net amount for which revenue had to be found was $3,700,000.

As regards the sum to be transferred to the sinking fund in 1910–11, $3,750,000 was specially added to the redemption fund, and as a result, the sums to be transferred to the fund from the general account and the railway account come altogether to $96,950,000; and of the total sum, the amount to be devoted to the repayment of the principal will be $30,400,000.

The total Budget for 1910–11, which, on being framed on these plans, was passed at the twenty-sixth session of the Imperial Diet, reached with the addition of the Supplementary Budget the sum of $267,151,930 for both the revenue and expenditure. If, moreover, to the above is added the Supplementary Budget amounting to $6,973,226, which was passed at the twenty-seventh session of the Diet in consequence of the an-

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nexation of Chōsen, serious inundations in various parts of Japan, and the spread of pest throughout Manchuria, which all occurred in the course of 1910, the total revenue and expenditure will each come up to $274,125,157; and the carrying out of the Budgets happily produced good results both financially and from the view point of general economy.

The four per cent. loans which were issued in March, 1910 and subsequently in home and foreign markets for the conversion of national loans amounted to $278,000,000; and the total amount of five per cent. loans which were redeemed with the proceeds of the new loans was $259,000,000. The amount annually saved in interest by these conversions will be $1,800,000.

In August, 1910, the annexation of Chōsen took place; and many plans were made in regard to the new territory, such as the construction and improvement of railways, establishment of harbor accommodation, road construction, cadastral survey, and aid to various industries. It was decided to open special accounts for these undertakings and to make up from the general account in case the revenues on those occounts are insufficient to meet the expenditures. This decision was carried into effect on the 1st October last. The sum thus defrayed out of the general account during the six months from October till the following March was $1,400,000; but as a considerable portion of the sum allowed by the Budget for the expenses of the late Residency-General was set free, the annexation did not entail a marked increase in the expenditure for the past financial year.

In August, 1910, serious inundations causing widespread sufferings took place in Tokyo and several other prefectures; and grants in aid of prefectural engineering works were made out of the national treasury. The amount paid out as grants unprovided for in the Budget was $2,035,000 and that allowed by a supplementary budget was $1,540,000, making a total of $3,580,000.

Upon comparing the actual results of the revenue for the financial year 1909–10 with the estimates, we find that in the ordinary section, as regards the taxes and duties, while there was a falling off in the receipts from the sugar excise, textiles consumption tax, and customs duties, there was an increased yield from the income, business, and *saké* taxes, resulting in a net increase of $1,435,000, and there was an increase of $3,980,000 in stamp-receipts and $890,000 in receipts from Government undertakings and State property, making the total increase in the ordinary section $6,390,000. In the extraordinary section, as the amount brought over from the preceding financial year exceeded the estimates by $70,445,000, the excess in the whole section over the Budget estimates amounted to $72,135,000. In short, the total revenue was $33,877,000, being an excess of $73,525,000 over the Budget estimates which had been put at $260,240,000.

Although it is yet too early too obtain a definite account of the actual revenue for the financial year 1910–11, it is calculated according to the present estimate that there will be an increase, as regards the taxes and duties, in the receipts from the sugar excise, tax on bourses, and traveling and succession taxes; but as exemptions from land-tax and delay allowed in payment of the tax on account of the inundations in

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various parts of the country during the year in question involved heavy losses to the treasury, and the customs receipts were less than had been anticipated, a net deficit in the revenue from taxes is expected to be about $2,500,000. Further, although an excess over the Budget estimates of $950,000 in stamp receipts and of $665,000 in the yield from Government undertakings and State property is anticipated, a decrease is expected in the miscellaneous receipts, so that there will probably be a net decrease in the ordinary revenue of $1,195,000. In the extraordinary section, as the amount brought over from the preceding financial year is expected to be $58,890,000 in excess of the Budget estimates, the total increase will probably be $59,750,000. The total ordinary and extraordinary revenue will, it is accordingly believed, exceed the Budget estimates by $58,590,000.

The condition of the economic world in 1910 may be briefly described by stating that through an increase in the national savings and the redemption of national loans, the capital in the market became abundant and both commerce and industry made steady progress.

The arrangements made by the Government since 1908 in regard to the national finance and debt have proved very effective and, together with the general condition of the economic world at the end of 1909, led at the beginning of the following year to a still greater abundance of capital in the financial world and brought on a downward tendency in the rate of interest. The Government took advantage of this occasion to commence the conversion into four per cent. loans of those five per cent. public loans whose period for remaining unredeemed had expired. Thereupon, anticipations made by the market of the future course of monetary circulation brought interest of all kinds to an almost unprecedentedly low rate, and the stock market which had long lain inert showed some signs of activity, and even upon the coming of the season when there is usually a general demand for capital, hardly any change was perceptible in the slack circulation of money.

Meanwhile, the Government's plan for the conversion and redemption of its loans made gradual progress; and as sources of revenue for the redemption, four per cent. loans were issued at home and similar loans in French money and in sterling were raised abroad, and with the proceeds of these loans and the sinking fund, various five per cent. loans and exchequer bonds were redeemed to the value of $261,650,000 (of which $124,900,000 was redeemed in cash and $136,750,000 was exchanged for the low-interest loan bonds). Consequently, although very few attempts were made by public corporations or private companies to import foreign capital, there was in the course of last year an increase of $18,820,000 in the postal savings and of $55,335,000 in the deposits at the banks in various important places, and on the contrary the loans advanced by the banks showed an increase of only $42,850,000, so that the circulation of money became still more slack and, notwithstanding a slight briskness at the end of the year, the low rate of interest was always maintained.

In these circumstances, as with this abundance of capital in the financial world, many efforts were made for its investment, the debentures issued by banks and companies were generally

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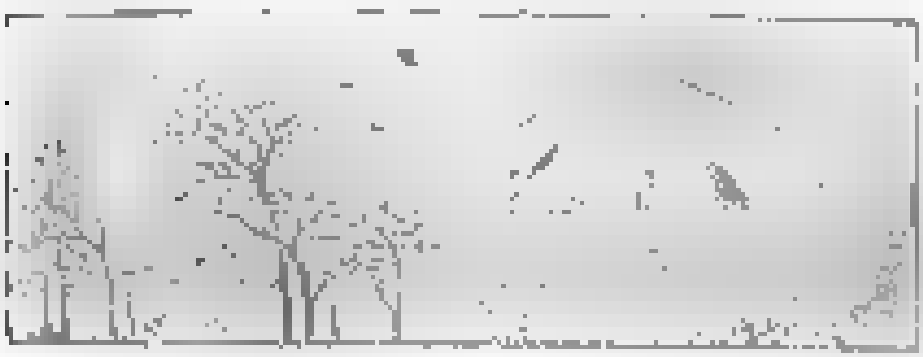
welcomed as objects of investment ranking next to the national loans in reliability. The issues of these debentures always produced great results, and those issued during the year amounted altogether to ¥43,815,000. As the business world was thus given a suitable stimulus by the supply of cheap capital, together with the rise in the price of silver, amelioration of Chinese, reduction of taxes, and revision of the customs tariff, the way was opened for recovery from the stagnation of trade. The traffic on the Imperial Railways increased rapidly, and their earnings, the largest on record, reached the total of ¥42,375,000. Moreover, although the capital for new enterprises during the year amounted to ¥243,500,000, the attitude of business men remained calm; and it was most satisfactory to note that speculative enterprises did not make their appearance in succession as was the case immediately after the last war.

The results of foreign trade are worthy of notice. The exports amounted to ¥139,000,000 and the imports to ¥213,000,000, making the total volume of trade ¥456,000,000. Although this sum appears slightly less than the figures for 1907, it should be noted that the trade with Chosen during the last four months of the year is not included in the above figures for 1910. If the volume of the trade with Chosen during the corresponding months of 1907 were deducted from the figures for that year, the amount for last year would be the highest on record. Although this great increase cannot be attributed solely to any one or two causes, still one of the principal causes of the increase in exports would appear to be the fact that the producers of raw silk, cotton yarn, and other articles have of late been able to reduce the cost of production by the use of cheap capital and improved methods of production and to export the manufactured articles at low prices; and as the increase in imports is mainly due to the increased importation of raw materials like raw cotton and wool, the results of the foreign trade may be considered to be satisfactory notwithstanding the excess of imports over exports amounting to ¥74,000,000.

That the market and from the spring of last year a large supply of capital generally from the redemption of a large amount of national loans and increase in savings; and this led to the lowering of the rate of interest and to the extension of enterprise. Moreover, our foreign trade has made suitable progress; and it is most satisfactory to see that our economic capacity is yearly expanding and the nation is by prudence and thrift husbanding its resources.



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Le Prince Katura, Ministre des Finances
Herzog Katura, der Finanzminister

Mr. Gladstone, Ministre des Finances
Herr Gladstone, der Finanzminister

Rue Tessier de Jesso

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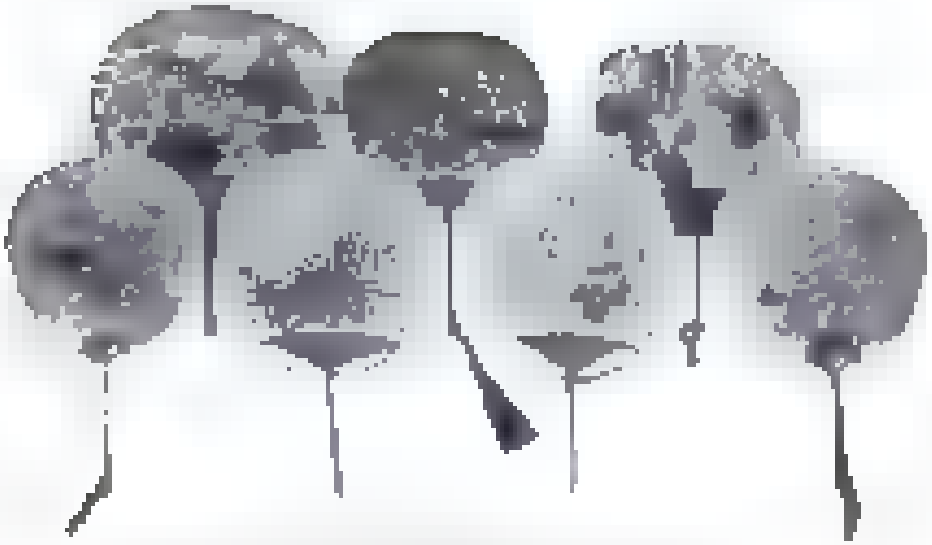

[illegible] The creature's mouth. The mantle folded

[illegible] The creature's gut or rectum and [illegible] The gill slight folded

[illegible]
[illegible] *Lord Howard's Aplysia* or the *Cow's Udder Imperial*
The [illegible] and [illegible] Rocks (*Pleurobranchus Maximus*)

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FANS

THE fan is one of few ancient inventions not introduced into Japan from a foreign country, having been designed by Empress Jingo (192-210 A D.), who is said to have found the suggestion in a bat's wing. It was first made of thirty-nine thin stays of *hinoki* wood, fastened with silk cord, the long ends of which furnished a decorative feature; the name, *hi-ogi*, meaning 'wood folding fan.'

Such fans soon became necessary accessories for Court ladies, being used on all ceremonial occasions, as much to shield their faces while in the presence of gentlemen, as for the more usual purpose of fanning.

In later periods paper fans were made after the same fashion, the number of stays being, of course, greatly reduced, and the art of painting was employed for the embellishment of both kinds. Just when these came into use is not known, but the custom of carrying a fan had already been adopted by nobles and officials of high rank, who used it in giving orders as they had formerly used the *shaku*, or baton, in the presence of the emperor or on ceremonial occasions.

Two *hi-ogi* said to have been among the personal effects of Emperor Antoku (1181) and a paper folding fan bearing Chinese characters, that belonged to Emperor Takakura (1169) are preserved at Itsukushima shrine (Miyajima); also an *ogi* with colored pictures, which was presented by a member of the Taira family. At Kumano shrine, ten colored fans in a lacquered box are held as national treasures, and similar ones are among the relics of Asuka, all the above being deemed the oldest fans extant in Japan.

Paper *ogi* were made with bamboo stays numbering five, seven, or ten; those with five long since went out of fashion, thirteen now being generally used. In selecting a fan the Japanese man or woman notes very carefully, according to choice, whether the outside stays are the width of the fold in the paper, or a narrow strip down its center; whether they are beveled or cut square at the ends, and only a certain prescribed size may be used by each, and another specified size is made for children, for no one must be without this important article, nor fail to learn the many significances attached to it in one way or another.

A man's fan is ten and a half to eleven inches in length; a woman's about seven and three quarters, and a child's not more that six, sometimes shorter. All may be in colors and with decoration, there being favorite designs, chief among which is a large sun upon a plain ground, the colors being red and gold, used interchangeably; but plain white ones are preferred by many who wish to have some friend write a poem or sketch a flower or lovely bamboo thereon.

Ogi play an important part in both *Nō* dancing and singing. A rather large one, with horizontal stripes of varying widths in silver and gold, is used by the dancers, and a smaller one of the same description by the singers.

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a similarly striped fan was used by ladies of the Shogun's Court. All are illustrated.

Another principal kind of folding fan called *sudare* or *chinsi*, is used by priests; its outer stays are curved outward so as to cause the folds to resemble a bamboo blind. These were formerly used by Court nobles, and are also attached to presents sent to a groom by the bride's parents. *Ogi* are used as congratulatory presents for all occasions, especially marriages, and these folding fans made of silk gauze and exquisitely embroidered or daintily painted, and with carved gilded wood or ivory stays are exported in large numbers, but are not used by Japanese.

Round open fans are called *uchiwa*, and are of various kinds and uses. Higher among them is the gourd-shaped one of black lacquered wood with gold ornament, and in rare cases, even jewelled; this is the *gunbai*, or war fan used by military officers in giving commands. Interesting examples of these are in the Imperial Museum.

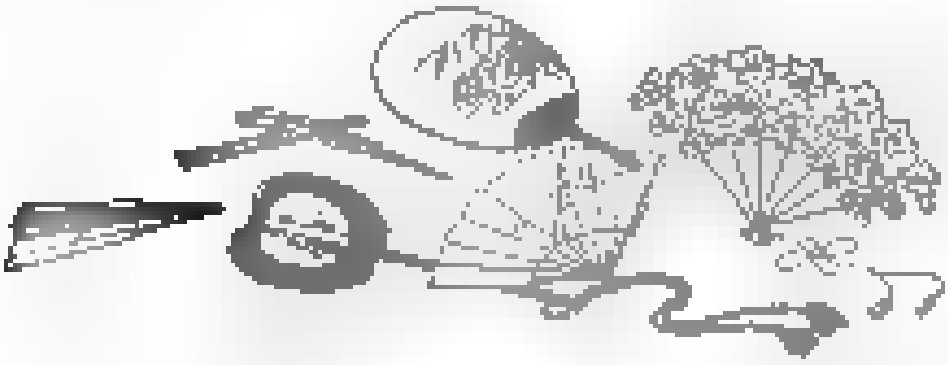
The *uchiwa*, was introduced from China. The ordinary one has a frame of bamboo covered with paper, but others are made of a thin silk stretched tightly over a wire rim (*hiri uchiwa*), feathers are sometimes used (*ha uchiwa*), and the paper ones are coated with the juice of green persimmons (*shibu uchiwa*), or lacquer, (*urushi-uchiwa*).

The paper ones are used largely by Japanese tradesmen for advertising, and hundreds of thousands are exported to foreign countries for the same purpose. The silk ones are also largely exported and sold for their decorative effect; they were not made until the early nineteenth century. *Ha uchiwa* are seldom seen. *Shibu uchiwa* are used by charcoal-makers for their charcoal fires. *Mizu uchiwa* are so called because they are sprinkled with water (*mizu*) while being used, to make the air cooler.

Nagahara, Gifu and Ogi (names of places) are each known for a special kind of paper fan. Those made at the first mentioned place are considered the very finest, some of which cost as much as two or three dollars, while common *uchiwa* are sold for a few cents each.

The manufacture of fans forms quite an industry in Tokyo, Kyoto and other cities. Skilled workmen make a specialty of splicing the bamboo for the frames of *uchiwa*, and artists of no mean talent are employed in decorating the fans. Among the old painters whose fan designs were such favorites, were Hishikawa Moronobu, Torii Kiyonobu, Kitagawa Utamaro, Ichiyosai Toyokuni and Gekkei Kunisada, and it may well be said that they were an important factor in popularizing the fan.

The center of the *uchiwa* industry in Tokyo, is Nihonbashi, where there are six large wholesale firms producing two million fans annually.



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A JAPANESE LOVER

The exquisitely illusive idealization of the highest type of Japanese poetry is well illustrated in the following verse, expressive of the undying devotion of a lover. To appreciate adequately the inimitable force and beauty of a sentiment suggested in such graceful and delicate ingenuity of language, one has to bear in mind that the Japanese *andon*, or night light, is often fed by oil that once was the life of flower seeds. Now that the flower has faded into flame, fatal even to touch, the moth comes back with the old time affection he had for the blossom, and plunges into the flower-fire as a lover ready to face even death for what he loves: for the sweet flower of love becomes a flame in Japan as frequently and and as fatally as elsewhere.

Kiyete yuku:
Abura no moto wa
Natane nari;
Cho wa kogarete
Ai ni kuru,
Mukashi najimi no
Fukai naka
Shinuru kakugo de
Kitawai na.

Burn, O candle of love,
Born of the seed of flowers!
As, to the fatal flower fire,
The butterfly longingly cometh,
With the old time affection
Bestowed on the blossom,
Full ready to die,
So come I to thee, Love!

Translation by Dr. J. Ingram Bryan

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MULBERRY CULTIVATION

OWING to insufficient knowledge in the botanical classification of our mulberry trees, they are usually classified according to the forms of the trees and leaves, or the colors of the trunks, etc. Thus classified, several hundred varieties are known among our mulberries, but they are practically classified into three varieties, namely, early, middle and late according to the period of budding. When these three varieties are planted in a proper proportion, silkworms are not only fed with the leaves which are most suitable to their stage of growth, but more abundant crops are yielded. Usually our sericulturists cultivate mulberries in the following ratio: two parts and three parts respectively of the early and middle varieties, to five parts of the late varieties.

Our sericulturists do not produce the young plants, but usually buy them from the growers. Various modes of propagation are practised: seedling, grafting, layering, cutting, etc.

Although the climate in Japan is well suited to the cultivation of mulberries, the growth of the plants varies somewhat according to the topographical and geological conditions of the farms. Moreover, the leaves of the mulberries planted in moist, or closed land, are liable to cause the *Uji* disease to the silkworms. So in selecting mulberry farms, the above land must be avoided as far as possible; but when sericulturists are compelled to plant mulberries in unfavorable soils, the latter must be well tilled by interchanging the soil with a foreign one, burning the soil, or plowing it thoroughly, etc.; when the land is sloping or steep, the farm may be made in terraces by improving by various other methods, and then the whole farm is well tilled for the preparation of planting.

Mulberries are planted at the close of autumn or before budding in the spring. Manures are given, fine soils are spread upon them in thin layers, in which the young plants are placed, and the bases of the plants are covered with fine soil, five to six inches in depth.

Four methods of training are generally practised:—*Negari-jitate*, which consists of cutting the branches yearly at the root of the plant, when cropped; *chugari-jitate*, according to which the plant is cut about 1.5—3 feet high above the ground; *takagari-jitate*, in which the plant is cut 5—10 feet high above the ground, and *kyoboku-jitate* or *tatetōshi* by which the plant is not trained into a certain form, but is left to grow naturally. The first two methods are usually practised in the southern, or warm districts, and the latter two in the northern or cold provinces.

Ordinarily mulberries are planted for feeding the spring breeds, but besides these, some special mulberries are prepared for rearing summer and autumn breeds. In the latter case, the plants are trained by the *negari-jitate* method, and cut at the foot of the plant before budding in the early spring. The leaves on the new shoots that have come out after cutting, are plucked in summer or autumn. These are used for rearing summer or autumn breeds.

Still another kind of mulberry farm, called *sokusei-sōen* (forcing mulberry farm), is found. Such farms are prepared so as to be capable of producing leaves in a short period, *i. e.* not so long as in ordinary mulberry farms, the mulberries being planted close together and not deeply; some five or six thousand plants are often planted per *tan*.* Although the mulberries yield an abundant crop at once, the activity of the trees is soon weakened, and the period of yielding shortened.

Mulberry farms are tilled usually thrice a year; once before budding in spring, the whole farm is deeply tilled,

* *tan*=0.245 acre.

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and the soil between the ridges is levelled; the second tillage is practised after the mulberries have been trimmed in the summer season, and the earth is drawn to the stocks by deep plowing; the third is performed at the end of autumn, the whole farm is deeply cultivated and the earth on the foot of the plant is dug out and removed to the middle of a ridge.

Various fertilizers are applied to mulberry farms, but quickly acting manures are usually avoided. Compost is the chief manure for the plants. Although the qualities may be varied according to the fertility of the soil and the yield of the crop, some five to six hundred *kwan** are applied per *tan* for producing some five hundred *kwan* of leaves per *tan*.

At the first tillage, half of the total amount of manure is given in a trench opened between the ridges, and the rest is applied at the second tillage in a similar manner.

On account of the fact that mulberries may often commence to decay from a wound on a cut surface, caused by unskilful cutting, or sometimes, owing to the improper position of the cut, the growth of the new shoots may be injured, the branches are cut somewhat higher when harvested, and then the remaining parts are cut off from the stock within one week after having been cropped; the cut surface is smoothed and levelled as far as possible. This operation is called *kabu-naoshi* (repairing the stock). Then observing the growth of the shoots, the bad ones are cut off. The latter operation is called *sei-shi* (pruning).

Before the third tillage, the branches are bound together, partly in order to facilitate tilling, and partly in order to keep them from being broken by the weight of the snow in winter. The ties are unbound on budding in the next spring.

The origin of the mulberry disease called dwarf-trouble is unknown, but it seems that in 1868, a man named Izaemon Shimoda discovered the disease in the vicinity of Ōme-machi, Nishitama-gun, Tokyo prefecture. However, it was only during 1881—82 that the attention of people was drawn to the disease. Since that time it spread gradually and the number of affected mulberries was increasing year after year according to the progress of the sericultural industry and the increase of mulberry farms, until the greater part of the mulberries in the whole country were attacked by the disease. The Department of Agriculture and Commerce established a department in the Tokyo Sericultural Institute, in 1896, for the special purpose of investigating the disease, and several experts were appointed to carry out the researches Thus the cause, methods of prevention and cure of the disease have been investigated and studied.

Generally the symptoms are found on three diferent parts, namely, on the top, on the middle or lower part, and on various parts of the branches, but the first case is the most common.

The disease affecting the tree more violently, the leaves are reduced gradually in size, though their number increases and their color becomes a pale green. The twigs increase remarkably in number, but each one becomes slender and weak. At the last period, when the entire system has been affected by the disease, the leaves become smaller and smaller, and their number continues to increase; the branches become thinner and thinner, and at the same time produce fine twigs to such an extent that the whole tree appears in the shape of a broom. The leaves fade at last, turning yellow. The diseased tree produces few root-fibres, and the fine rootlets branched from the secondary root-fibre are greatly reduced in number.

Mulberries planted by the *negari-jitate* method are most liable to be attacked by the disease, while those planted by the *kyoboku-jitate* method are rarely attacked by the disease. But mulberries, even planted by the former method are more seldom affected by the disease, when cut early, than those which are cropped late.

Excessive manuring, especially when great quantities of quickly acting ma-

* *kwan*=3.75 kilograms.

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nures are given, causes the disease to a great extent. It is found in many fertile farms, but seldom in a sterile one. The plants are more or less affected by the disease according to the varieties of the mulberries planted, and the disease is generally widespread in a year following a good crop. Many mulberries, several years after planting, are attacked by the disease.

The disease is caused by a physiological disorder due to successive plucking or cutting of the leaves or of the stock, and the causes are theoretically explained as follows.

The plant feeds itself chiefly on the reserve materials during the first period of its growth, but it takes nutrients from the soil and air, and assimilates them as the various organs gradually develop. Therefore, during the period from the budding of the plant to its most vigorous growth, the reserve materials are consumed step by step; when the activity of the plant is approaching an end, the products in the leaves are transferred to the bark of both branches and roots and reserved for the next budding. The quantities of nutrients which have been taken from the reserve materials during the period of growth, are different according to the variety of the plant.

Observations in mulberry-root-decaying were made with the following results.

Although the disease had not yet caused great damage to the mulberries, once attacking the plants, it infected the neighboring ones, thus spreading and causing most serious effects.

Mulberries attacked by the disease faded early in autumn, many of the roots decayed, and white mycelliums and root-like-mycellium-bundles were found on the surface of the wood beneath the root-bark.

Many mushrooms were produced, assembling in large numbers on the root-stocks of the diseased mulberries; these mushrooms are called *kuwa-take* and may be gathered for food.

The disease was caused by the parasitic growth of a kind of fungus *agraicus melleus vahl.* The white mycelliums and root-like-mycellium-bundle were nutritive organs of the fungus, and the mushrooms which came forth at the close of the autumn were the pilerses of the fungus; the color was golden brown; the diameter of the cap was some one to three inches in length; several were produced in a group. The basidium had a club-form on which four basidia were attached. The spores which were born by the sterigma were elliptic; the long diameter was 7–9 μ, and the short one 4–6 μ.

Mulberries affected with bacteria-disease showed black spots on the bark, which cracked when more severely attacked. All new branches and leaves of the diseased mulberries bore dark brown spots on their surfaces, but no difference was found in their roots. The disease was known to be caused by a parasitic microbe called the *bacillus cubonianus.*

The *apriona rugicollis chev.* is one of the most formidably injurious insects, which lives on mulberries in every district of our country. The larva conceals itself in the trunk of the mulberries and injures the wood so much, that in extreme cases, the plant is killed; the *imago* gnaws the branches for laying its eggs or sometimes eats the bark, causing the plant to die. They appear in the beginning of July in the vicinity of Tokyo, and live from one or two to several weeks. During this period the insects gnaw a hoof-shaped cavity in the branches in which they deposit over a hundred eggs. The latter are usually laid when it is quiet, rarely in the full blaze of day light. The eggs hatch within two weeks in summer, while those deposited in the autumn, remain as they are until the next spring. The insect passes two years in the larval stage, and then changes into a pupa in the spring, when the *imago* comes forth after several weeks pupation.

The eggs have a parasitic fly which belongs to the genus *tetrasticus* and greatly prevents the propagation of the insect.

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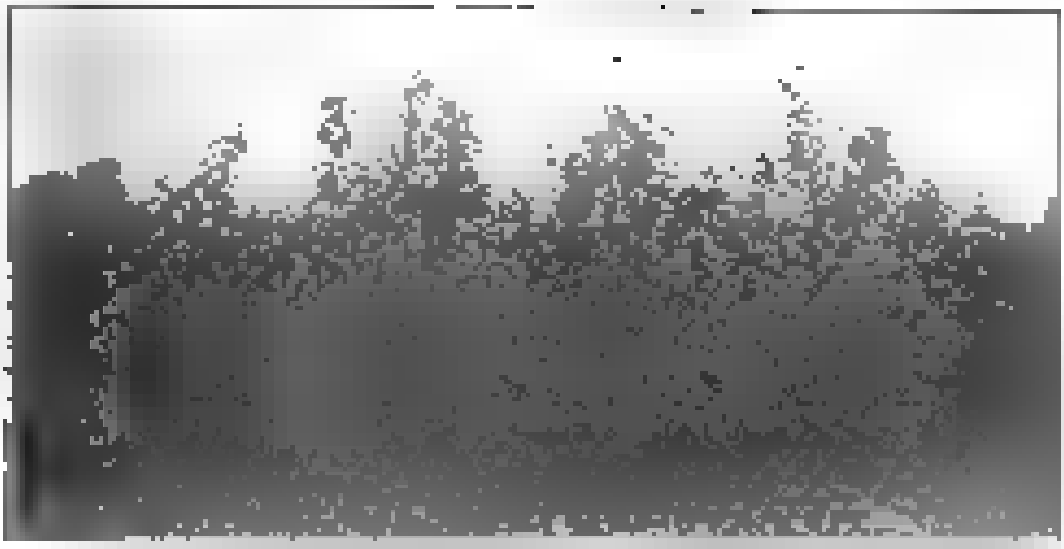

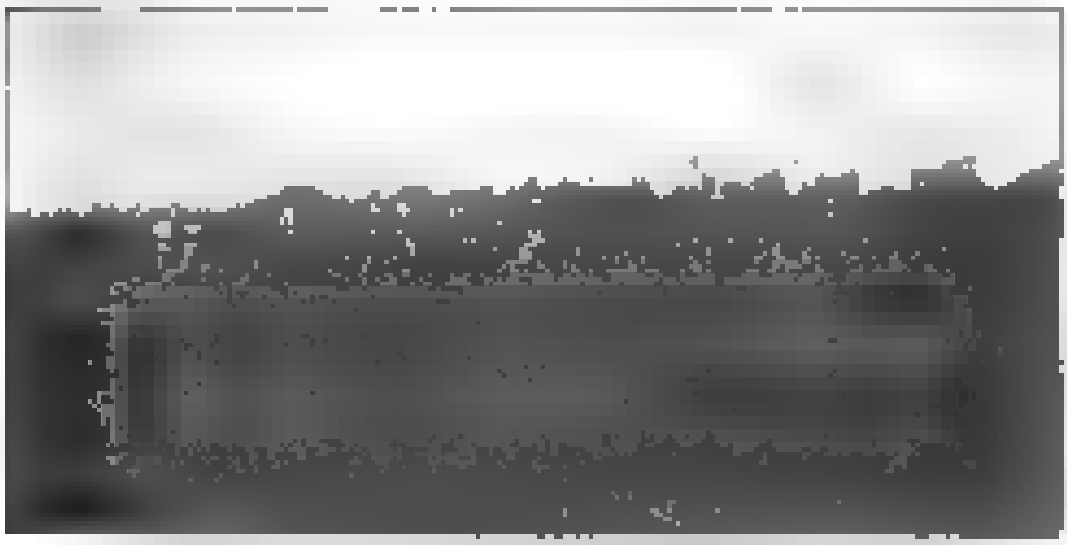

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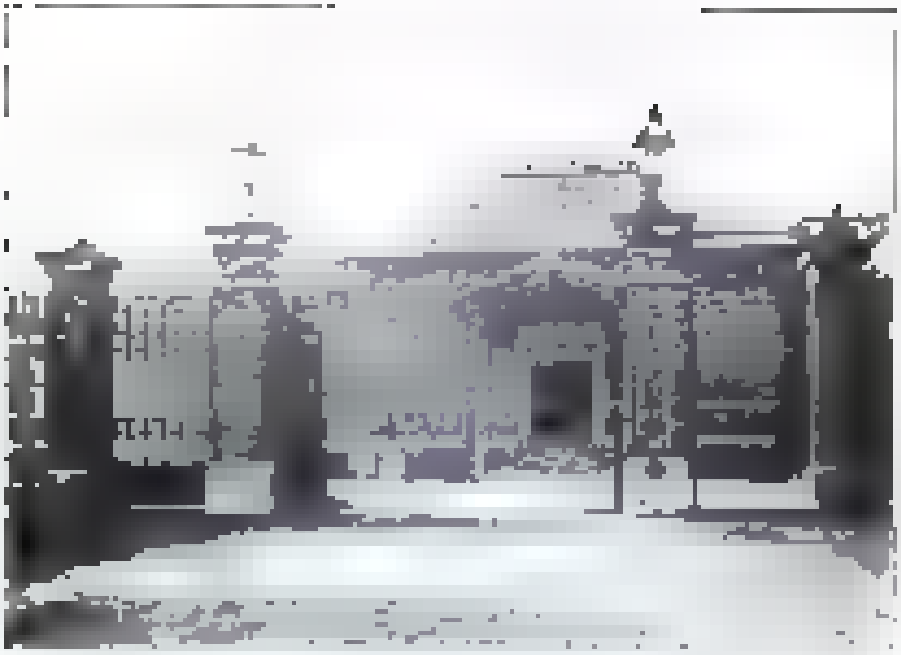

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THE INDUSTRIAL LABORATORY

THE industrial laboratory, consisting of four departments, is under the control of the Minister of Agriculture and Commerce and deals with analysis, examination, and consultation. It has one director, eleven experts, twenty-two assistant experts, and four secretaries.

The laboratory of the First Department is in a solid brick building occupying 1290 square meters and divided into five chemical analysis rooms; for gravimetic and volumetic analysis, electochemical analysis, combustion and assay; two balance rooms and library; the rooms for director and secretaries are also included in this building. Each working room is equipped with suitable desks and all necessary apparatus. The electro-analysis room contains a table having four working places for carrying out electro-analysis with low potential. The conductors carrying about 5.6 to 12.5 volts and 25 to 150 volt currents from the fifth department run to the switch board. The corresponding current strength is respectively 100 and 20 amperes. The lower potential is employed for electro-analysis and the higher one to drive motors, i.e. to rotate the electrodes. The switch board containing measuring instruments, rheostats and switches was bought from Ludwig H. Zeller, Leipzig. In the library are about 900 books in English, 400 in German, and 200 in Japanese chiefly on chemistry and chemical industry, together with forty-three journals on various subjects, systematically arranged. In connection with the laboratory there are, hydrogen sulphide room, powdering room for preparing samples, and store room for chemical apparatus and chemicals, the space amounting to 409 square meters.

Since the opening of the laboratory for the public in July, 1893, the number of applications chiefly of minerals, ores, petroleum, coals, cokes, metallurgical products, raw materials for manufacture, manufactured products etc., has increased year by year, the results of which have, no doubt, influenced directly or indirectly the progress of the chemical industry.

The laboratory of the Second Department is of brick with a wooden frame, and covers 380 square meters and is divided into rooms for making investigation connected with the lacquered ware industry, rooms for oils, wax, etc., two for paper industry, dark room, balance room, and lecture room. Besides the laboratory, there is a special room connected with a store house, with suitable machinery and apparatus for lacquered ware manufacture. In this room, lacquered ware samples are made by new and improved methods as the result of scientific investigations. In the paper testing room there are the following testing apparatus: micrometer gauge for measuring the thickness of paper, Reimann's ash balance, Rehse's and Wendler's paper testing apparatus, Kirchner's apparatus for testing resistance for folding, Schopper's apparatus for testing resistance for crumpling,

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Schluttig and Neumann's apparatus for sizing qualities of paper, Dr. Klemm's apparatus for testing the absorbency of paper and for the measurement of the transparancy of paper, and microscope. The technical experiment room is provided with the following experimental apparatus for investigation of paper-making; autoclave with lead lining of 8 liters capacity and workable under 20 atmospheric pressure, revolving spherical digester, the diameter of which is 2 feet 3 inches and can be worked under pressure of 80 lbs. per square inch, breaking and washing engine of 40 liters capacity, vats and molds for paper-making by hand, screw press, drying apparatus, plate glazing calender, etc.

The sphere of work of the department is wide, but in the present industrial condition of Japan the greatest importance should be attached to the technical experiments and investigations connected with the manufacture of lacquered wares, oils, wax and papers of various kinds. Accordingly, several experiments and investigations have been made on these subjects, the results of which have been published in Japanese and sent to those persons who might be interested in the subject.

The scope of the Third Department includes not only keramic, but glass, enamel and cement industries, and the work is partly practical manufacture. Accordingly, a building of 3,300 square meters is divided into crushing and pulverizing room, washing room, grinding and preparing room, machine wheel room, special machine wheel room, molding and casting room, special machine room, decorating room, sample room, experiment laboratory, and keramic building materials and cement testing laboratory. Besides the above building there are a kiln house of 1,100 square meters and a store house of 1,600 square meters for keeping fuel, raw materials, manufactured articles, etc. In the crushing and pulverizing room there are a disintegrator, two ball mills, a crushing mill with stone base and stone edge runner, and a simple roller mill. In the washing room there are a horizontal clay blunger, vertical clay blunger, sand separator and decanting tanks. In the grinding and preparing room are installed an Alsing's cylinder, pot mill, vertical mixing blunger, slip tank with blunger, a slip sieve membrane pump, filter press and kneading machine. In the machine wheel room are arranged a machine wheel, Boulton's plate-making machine, Faure's machine wheel, cup-making machine and Boulton's patent throwing wheel. In the special machine wheel room are a wheel for forming oval pieces, automatic machine for chambers, wash basins and large work, turning lathe, and machine wheel for plaster molds. In the special machine room are installed the hydraulic tile press, vertical pug mill, segger making machine, wad pug mill, squeezing box, lever press for stilts, spurs, thimbles, stoppers and similar articles, also a lever press for production of soft material between plaster molds, rolling machine for flat pieces, scouring or grinding disc, Böhme's grinding machine and Tzschabran's dry lever press for electric insulators. In the decorating room is a printing press, copper plate printing press, lithographic printing machine, lining or banding hand wheel aerograph. In the experiment laboratory are Schoene's levigating apparatus, chulz's levigating apparatus, Segar's

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volumenometer, Ludwig's volumenometer, and testing apparatus for tensile strength of clay. In the cement testing laboratory are to be found an inclined plane apparatus for determining liter weight of Portland cement, Böhme's apparatus for the same, Schumann's volumenometer for determining specific gravity, Erdmenger and Mann's volumenometer for the same, normal sieves for determining the degree of fineness of cement, normal sieves for determining the degree of fineness of quartz sand to be used for cement testing, Vicat's needle apparatus for testing the time of setting and normal consistency of cement, automatic apparatus for the same, Bauschinger's caliper apparatus for determining the stability in volume of cement, Klebe's apparatus for the same, Prüssig's press for making cakes of cement, air and water both for accelerated tests, Böhme's hammer apparatus for making briquettes or blocks of cement to be tested for their tensile or compression strength, the complete set for molding briquettes to be tested for tensile strength, the complete set for molding blocks to be tested for compression strength, Michaelis' apparatus for taking the briquettes to be tested for tensile strength out of the mold, the same for compression mold, Michaelis' machine for testing the tensile strength of cement briquettes, J. Amsler Laffon and Sohn's press for testing the compression strength up to 30 tons, the same up to 60 tons, Bauschinger's machine for testing resistance to abrasion, J. Amsler Laffon and Sohn's apparatus for testing permeability of mortar, apparatus for frost tests and Michaelis' apparatus for testing adhesive strength of cement. In the kiln house there are three round kilns, each having down draught and upper dome firing chamber of capacity of 12.54, 4.28 and 0.61 cubic meters respectively, muffle kiln, recuperative gas muffle furnace for enameled ware, tank furnace for melting enamel, recuperative gas pot furnace for melting glass, frit furnace, coke trial wind furnace, recuperative gas trial kiln, Seger's trial kiln, gas trial muffle kiln, Deville's trial kiln, Seger's draught meter, Fery's radiations pyrometer, Le Chatelier's pyrometer, graphite pyrometer, et cetera.

The manufacture of porcelain and earthenwares is an important industry in Japan as seen from the amount of export as well as home consumption. In the mode of manufacture there are still many points to be improved after careful investigation, and experiments are already started for this purpose. The results of some of them have already been published in the report of the institution. It was in 1906 when the construction of buildings and furnace were completed and all machines were set up, that the experimental manufacture of hard faience based on scientific researches was undertaken and the result proved successful. In Japan up to the present, people have chosen porcelain for their daily use so that the manufacture of hard faience has been neglected. The result is that we are hardly able to find any faience wares of hard quality, uniformly formed, and beautifully painted. In recent years, however, demand for this kind of ware has greatly increased as it has been found that hard faience wares are best fitted for household uses. Therefore, the production of this kind of keramic ware is of great importance and our experiments may prove of great benefit to those who intend to start such works.

Last year the building for the Fourth Department was laid out and equipped. At present technical experiments in dyeing can be satisfactorily carried out.

The building is of brick and covers 1,230 square metres and is divided into scouring and bleaching, dip dyeing, printing, finishing, weaving, laboratory, testing of yarns and textile fabric, balance and sample rooms.

Beside the brick building there is a wooden building covering 142 square metres and divided into hand printing, indigo vat and store rooms. Engine and stoving rooms made of brick are near the main building.

In the scouring and bleaching rooms there are high pressure bleaching kier, roller and slack washing machine, crabbing machine, broad scouring ma-

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chine, chlorine dissolving apparatus, electrolyser for the production of bleaching liquor and hydro-extractor. In the dip dyeing room there are copper cased cast iron dye-beck, two dyeing jiggers, two special dyeing jiggers, two immedial dyeing jiggers, padding machine, experimental loose wool dyeing machine, experimental cop dyeing machine, yarn washing machine, hydro-extractor and steam drying cylinder; in the printing room there are a set of four double cased copper color pans, wall color and starch filtering machine, laboratory, one-color printing machine, three-color sample printing machine hot air drying chamber, yarn printing machine, laboratory steaming box, high pressure steaming apparatus, aniline and hydro-sulphite ageing machine, soaping machine and forcing machine. In the finishing room there are gas singeing machine, shearing machine, brushing machine, horizontal drying machine, clip stretching machine, back starching machine, spray dampening machine, friction starching machine, three bowls light friction calender, hydraulic riffle calender, winding machine, pressing and drying machine for silk fabrics, breaking machine, silk yarn stretching and glazing machine, and steaming frame; in the weaving room there are silk warping and beaming machine, silk warp winding machine, silk weft winding machine, light silk loom, dobbie loom, and Jacquard loom. In the testing room of yarns and textile fabrics there are Lambrecht's ploymetre, conditioning oven, serimetre, two single thread testing machines, light cloth testing machine, Hebdon's patent cloth testing machine, testing machine for the wearing quality of cloth, count reel and warp block.

The dyeing industry makes an important figure in the list of Japanese industries and it is widely practised in connection with the weaving industry. Before all the machines were set up in the new building a number of applications were received by those engaged in these investigations. Accordingly these were carried on as far as the equipments of the laboratory allowed.

The Fifth Department serves the electro-chemical industry which has now become the most interesting and important branch of chemical industry, producing annually a large amount of caustic soda, chlorates, nitrates, carbides, calcium cyanamide, phosphorus, aluminium etc. As there is natural water power and raw material in abundance, the development of this new branch is of great importance to Japan. To call attention to this subject and to carry out necessary experiments, the Government decided last year to establish an electro-chemical department as the Fifth Department of the institution. Accordingly, a brick building was set up as a laboratory and a wooden building for an experiment room, employing extra high tension current, a switch board room, an electric furnace room, a transformer room, a storage battery room, an electrolysing room, an electroplating room and a finishing room. Besides the above buildings, there are a store-house and a workshop.

As to the work of this department, we may mention that the experimental preparation of patassium chlorate from the chloride left as a by-product after iodine manufacture from kelp, aluminium from some kinds of clays and chlorine compounds to utilize chlorine, which is produced by electrolytic preparation of caustic soda, have already begun and as far as experiments go the results are very promising.

Japan has at present to make much effort in order to promote her industrial position. The *raison d'etre* of the Industrial Laboratory is to serve the country in this very respect. Manufacturers, especially those who are engaged in the industries connected with the work of this Laboratory, may utilize for their own industries the investigations and experiments of the Industrial Laboratory.

Such a short time has elasped since the establishment of the Laboratory, it can not be said that it has accomplished much, but all the work above mentioned, which is more or less meritorious, shows how the Industrial Laboratory aids in the progress of Japan's industries.

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ASCENT OF MOUNT FUJI

MOUNT Fuji, or *Fuji-no-Yama*, as termed by the native poets, is the grandest and highest mountain in Japan, and is held as the most sacred of all the many holy mountains. It rises alone from an immense plain to the height of 12,390 feet. Though a non-active volcano (its last eruption having occurred in 1707) steam still rises from many fissures on the eastern side of the summit, just below the rim of the crater.

It is nearly always below the freezing point at the summit even in the hottest part of summer, and preparations for the ascent must be attended to with care as to taking extra warm clothing, as well as provisions, to meet the varying circumstances.

There are six distinct routes by which the ascent can be made, two of which, from Suyama and Gotemba, merge into the same trail at something more than half the distance up, making it finally five separate trails.

Travelers in Yokohama or Tokyo invariably take the Tokaido railway to Gotemba, which is the nearest and most accessible starting point; but others, from a desire for variety, take the central railroad from Tokyo to Ozuki, approaching Mount Fuji from the north, or again persons from Kobe, or the western side, take the Tokaido line and leave it either at Iwabuchi on the west side of *Fujikawa* (Fuji River) or at Suzukawa, and from there go to the village of Yoshiwara as a starting place. Ascent may also be made from Hitoana, at the extreme west side, which is more convenient for natives living through the western part, but is seldom used by foreigners, the distance being too great from either railroad.

Those ascending by way of Gotemba, usually plan to reach that station in the evening and to remain at the Fujiya Hotel over night, in order to set out at dawn the next morning, taking the Nakabata path, where horses and coolies are engaged by foreigners, the horses being used for the first two and a half hours' journey that will bring the traveler to Umagaeshi, the stopping place for horses, for it is yet considered, by the masses, to be a sacrilege to allow an animal to tread upon the sacred cinders of Fuji, but we push on a little further to Tarabo, where we are compelled to leave the horses.

For the ascension of Mount Fuji great care should be exercised in choosing reasonable weather conditions, and in going fully prepared for being compelled to remain on the mountain several days, should severe storms come on during the ascent or descent, for in such case, it is most dangerous to make the slightest attempt to proceed, and necessary to seek shelter in the established places for that purpose where one is a grateful prisoner until the storm abates, for both wind and rain are terrific.

On the approach of a storm while ascending it is well to notice whether the wind blows from the base or the top of the mountain; if the former, there need be no fear, though the traveler may be surrounded by cloud and mist, but if the latter, it is advisable to seek shelter as quickly as possible as it presages a heavy storm.

The coolies carry all additional clothing necessary as well as provisions. One coolie to two persons is sufficient, unless weakly persons are in the party, then it is necessary to have a separate man for the weak one. Although Mount Fuji is one of the eaiest mountains of its height to ascend, on account of its gradual rise over a smooth path unobstructed by the difficulties generally besetting ordinary mountain climbing, yet, it is well to remark that persons in a weakly state, or beyond the age of continued strenous exertion should avoid undertaking the journey, though there are many such who make the ascent, much to their regret. In such cases two coolies are generally employed to assist; one with ropes fastened around the waist,

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pulling the victim up, while the other pushes.

At Tarabo, stout staffs of oak called *konzodzue* may be purchased; these are almost necessary, as one sinks in the cinder sand the assistance of a staff is of great advantage.

There are ten stations along the ascent, at reasonable distances apart, established as resting places, where native refreshments can be had. On reaching the third station one enters the Hoelzan district which continues to the fifth, where the first lava stream on this side is met; this affords a more comfortable foothold to the traveler.

At the sixth station, the circle path that leads to Hoeizan proper, and the favorite path around the mountain is teached. At this height, which varies from 7,500 to 9,500 feet, many who have time and who are embued with love for the picturesque, undertake the circuit so as to enjoy the magnificent views afforded from every side, from many special points of vantage.

If the traveler is fortunate enough to have clear weather, and he is foolish to undertake it otherwise, the wonderful panoramic scene unfolded to his view is sublimely grand. Passing around to the south, away beyond is to be seen a group of mountains, Ashitakayama, presenting a gamut of varying greens of peculiar quality, known only in Japan; then the blue waters of Suruga Bay forming a magnificent blue of mingled tones in sapphire and ultramarine that set off the greens and warm yellows in the field of view, blurring in misty scenes of exquisite beauty. Proceeding to the western side, the villages of Murayama, Kitayama, Kamiide and Hitoana are seen in succession.

The road takes one through the hollow made by the last eruption, to a broad plateau, where cast off sandals are seen by hundreds. Passing Murayama ascent hut number five, on that trail, the path leads over large lava furrows until it reaches the great ravine; descending to the left of the immense mass that projects over the yawning gap, it leads through a beautiful wood, thickly studded with larches and rhododendrons; passing over the ravine, through the wood, to a more northern part of the cone, which is somewhat bare, is an extended view of the lakes Motosu, Shoji, Nishinoumi and Kawaguchi; we arrive at Komitake where the temple of that name is prettily ensconced and where a good shelter hut is found.

The traveler will find it to his advantage to make himself comfortable for the night, and rest both mind and body from the strain and excitement of such beauties, panoramics, and tired muscles. If favored with a glorious sunset, the view from this point will never be forgotten. An early breakfast and prompt start is advisable for containing the journey and seeing the wonderful landscape and the sunrise. Keeping well to the right, as the trail divides, Yoshida resting place is reached; passing this and continuing the journey, a fine view is had of Lake Yamanaka. The path now winds over the lava furrows to the Subashiri trail, and resting hut number five, belonging to that series, after which we soon reach the starting point again, where we once more start upward for the summit.

From this point to the eighth resting place, Hachigome, the road is good, but after leaving the latter, it becomes somewhat disagreeable under foot, owing to the loose cinders. On reaching the top or tenth hut, comes the reward for the long climb, views of amazing grandeur and beauty.

A rest is welcome in one of the three huts on this side, after which a dêtour should be made about the crater. There are several ways of doing this; by the inner circle within the crater, called *Uchiwa Meguri* by the Japanese; around the outer circle, called *Ohachimawari*, and by the eight peaks projecting around the outer circle, called *Sotowa Meguri*. The latter way is considered the best and most interesting, as the tourist can both see into the crater's basin and also have a clear view of the surrounding country. Many also include a descent into the basin, which is estimated to be about 580 feet, the return climb of which will occupy about an hour.

While on the summit every one pays a visit to the Shinto shrine, Okumiya,

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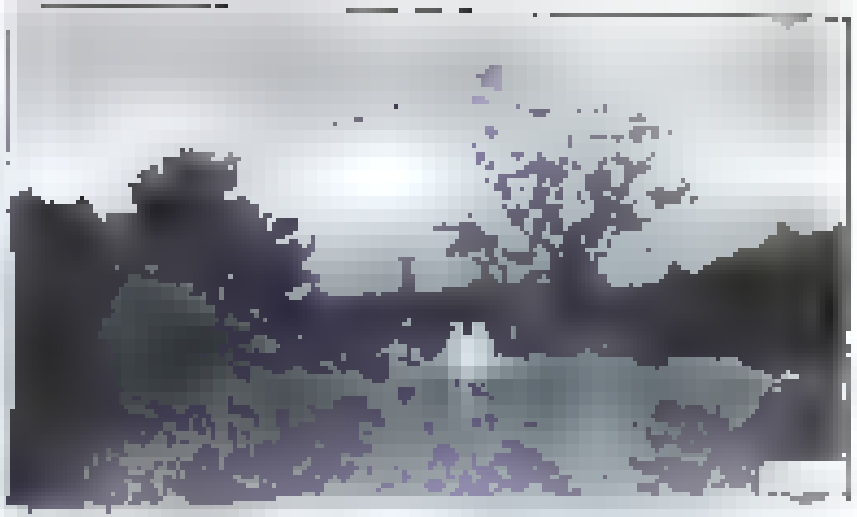

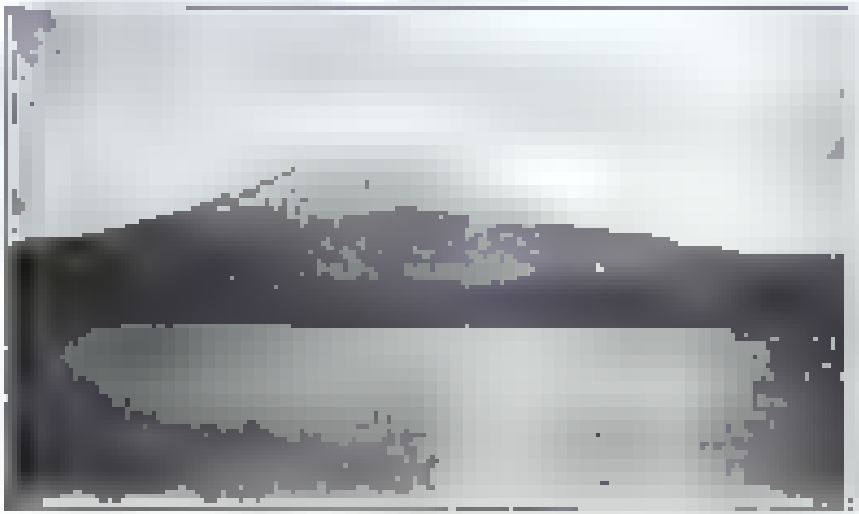

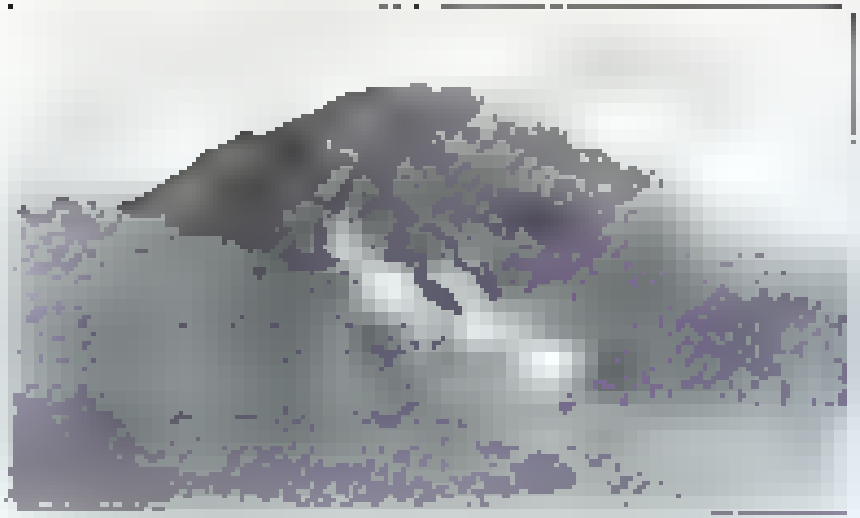

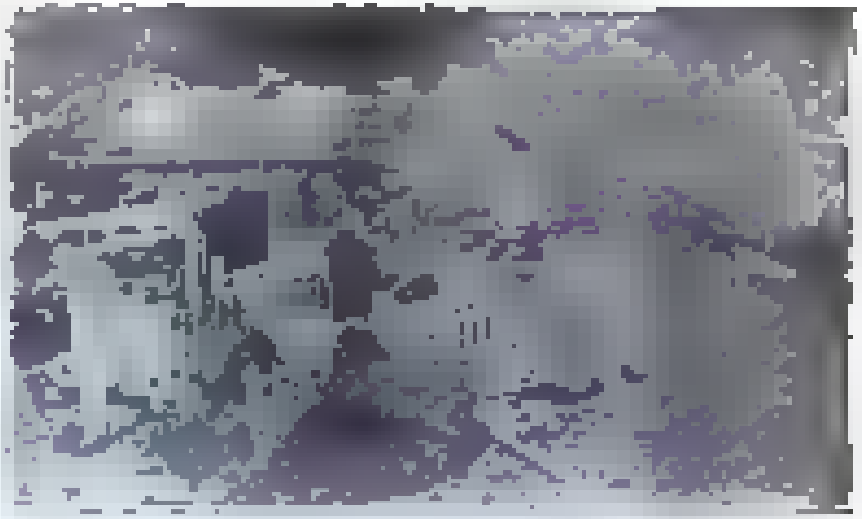

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where the priests in charge, for the small fee of one cent each, stamp one's staff and other articles, attesting to the fact that he has successfully reached the summit. To the left of this shrine is the peak of Kengamine, which is the highest point on the summit and where an observatory was built by Mr. Nonaka Itaru, in 1895. The next highest peak is Hakusandake, and not far distant is a place where pure crystal water gushes forth, which has been named *Kimmeisui*, or 'pure gold water.'

The next important elevation is called Idsudake, where there is much warmth in the ground; and at Shojudake by making a shallow hole in the ground one can boil an egg in about half an hour. There is another spring, produced by the melting of the ice and snow; this is called *Gimmeisui*, or 'clear silver water.' These waters are supplied to travelers at a small charge.

Commencing the superb views of the country from the highest peak, Kengamine, at the south, we see the bay of Suruga enclosed by the Idzu peninsula on the east and the mainland of Suruga on the West; with the mountains of Koshu and Shinshu running directly north, the valley of the Fujikawa and its stony bed. The western view is of the granite peaks of Jizo, Ho-o-zan, and still further the summits of Shirane, Komaga-take and Kisogawa, and due west, of Shichimen-zan rising directly behind the village of Minobu. North-west is the long range of mountains that divides northern Suruga from Shinshu, and run north, forming the dividing line between Koshu and Shinshu; with many peaks of individual mountains, that rise in Koshu. Turning to the north we see in succession the many mountains and a wonderful panoramic scene of exceptional beauty, extending as far as Nagano in clear weather. Then there are the extinct volcano Myoko-zan and the many summits of Yatsuga-take; and looking directly north we see Karisaka-toge and the rocky peaks of many other noted mountains; further north and more easterly, Asamayama, whose column of smoke and steam proclaims her energetic activity, and whose animation has proved so fatal, recently, to the over-venturesome; looking easterly, the many ranges in Shimotsuke are brought to view, among which are the Nikko mountains, in which the sacred city of Nikko lies.

Looking across the great plain of Musashi on the edge of which is Tokyo, we see Tsukuba-san, and the many picturesque peaks of adjoining mountains situated in Hitachi; from there the eye may wander ocean-ward and see the multitudinous capes, bays and islands that form the coast of Japan on the great Pacific.

It is, unfortunately, rare that the traveler has the golden opportunity of seeing the above as described, July and August, the only months in which it is allowable to climb Fuji, being the stormy season, of both wind and rain; but at the same time one of the grand and awe-inspiring experiences is to be at the top, above the sea of rolling clouds, where an occasional break in it will disclose a view that impresses one with the idea that he has been transported to another world; other wonderful sights are Fuji's shadow on the clouds, and the Brocken figures.

A most interesting thing to foreigners is the continuous stream of native pilgrims to the shrine on the summit dedicated to the Goddess Hanasakuhime, who make the ascent in the belief that it purifies them. They are seen in bands, that generally represent particular localities of the various provinces, and have a leader, usually a veteran climber. All cry out in chorus at short intervals, *Zange! Zange! Kokkon shojo!*, signifying the purification of all their sins as they ascend; they also cry out, *Oyama Suten!* which is a prayer to heaven to keep the weather fine. Early August is the favorite time among these pilgrims.

The descent is made very rapidly, the horses again mounted and Gotemba reached; then back to the city by rail. On the way it is well to keep an eye towards Fuji about sunset for some of the most beautiful effects may be caught as one travels homeward.

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EDUCATION IN KOREA

WITH regard to educational reforms in Korea since 1906, modern common schools, in accordance with the advice of the Resident General, were established by the Government in important places throughout the country as models; and a normal school, a high school and a foreign language school, poorly conducted, were re-organized after a better system. The second stage of the educational reforms was commenced in 1908 with the supervision and control of numerous private schools and of text books of a seditious nature indiscriminately used by private schools. In order to encourage female education, a girls' high school was established by the Government to serve as a model, and a system of separate classes for girls was also provided in common schools without radically introducing co-education which is contrary to popular prejudices. In 1909, reform measures entered the third stage, being directed towards encouraging and stimulating industrial and technical ideas in order to meet the existing condition of the country. This was effected by promulgating Regulations concerning industrial schools and by increasing the curriculum of agriculture, commerce and industry in the normal school, high school and common schools.

Regulations concerning common schools and their detailed rules were modified in April, 1909. Thenceforth the schools were authorized to collect a tuition fee of the lowest amount; the fixed number of students in a class was increased from 50 to 60, and the supervision of text-books was strictly enforced. Lessons concerning industry in the supplementary course of common schools were also made compulsory, and lessons relating to agriculture and commerce might be added to the curriculums according to local conditions. With the encouragement of industrial education in the common schools, graduates of the Industrial Training School and the Agricultural and Dendrological School were distributed among them as instructors.

The public common schools established directly by the Educational Department or by Provincial Governments are gradually obtaining better results as model schools for the country. People appreciating the work done by these schools, the entrance of students is increasing year by year. But the financial sources being limited, no public school was established in 1909, except one in Fusan. However, the Government commenced to appoint private schools, selecting them from among those located in places convenient for communications and maintaining proper organization and equipment according to the provisions of the Regulations concerning common schools. Thus 31 schools were appointed, to each of which a competent Japanese teacher and a Korean instructor holding a common school teacher's certificate are attached; and these schools are expected to serve as models like the public common schools.

As to female education, since the establishment of separate classes exclusively for girls in the principal com-

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mon schools, their attendance has shown an increase. The schools maintaining separate classes for girls are seven in all, their localities being Seoul, Pyeng-yang, Kai-syong, Mokpo, Chyong-jyu, Masampo, and Kang-hoa. The general condition of the common schools is shown in the following table:

Description	No. of Schools	No. of Teachers			No. of Students		
		Japanese	Koreans	Totals	Male	Female	Totals
Schools maintained by the Educational Department	9	11	46	74	1,859	61	1,920
Schools maintained by Provincial Governments with subsidy from Central Treasury	51	64	227	291	7,936	451	8,387
Public Common Schools established under the Old Regulations	34	6	81	87	2,229	19	2,248
Appointed Private Common Schools receiving Government subsidy	31	33	88	121	2,175	129	2,304
Totals	125	114	442	556	14,199	660	14,859

Regarding the common school expenses, $82,700 was estimated in the budget for 1909. $15,550 for the ordinary expenses of common schools maintained by the Educational Department; $65,000 for subsidies given to the other public common schools maintained by the provincial government; $2,700 for subsidies given to private common schools especially appointed by the Government.

With the encouragement of industrial education in the common schools, the Regulations of the Normal School were modified in April, 1909, by which manual training became compulsory and lessons on agriculture or commerce might be added to the curriculums with the approval of the Minister of Education. The fixed number of students in a class was also increased from 40 to 50.

The Seoul Normal School, the only school of its kind in Korea, had no graduates in the main course in 1909, but there were 29 from the short-term course and 31 from the temporary lecture course. All the graduates from these two courses were appointed assistant teachers in the common schools.

Interest in education being gradually stimulated among Koreans, the number of applicants for entrance into the Normal School increased largely. Thus there were 1910 applicants for the main course, and 340 for the short-term course, making a total of 1,250. Of these, 98 successfully passed the entrance examination for the main course and 96 for the short-term course, 194 in all.

The Regulations for high schools were also modified in 1909 in the sense that the period of study in the schools may be shortened from four years to three years according to local conditions. With the increase of the common schools, the preparatory course provided for high cchools was abolished, but a supplementary course for further study by graduates may be provided if necessary. The school may arrange for one or two lessons in agriculture, commerce and industry as a compulsory curriculum.

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The Japanese Language School at Pyeng-yang being converted into a high school in March, 1909, became the second high school in Korea, the other one being in Seoul. The specified period of graduation in the Seoul High School is four years. This school gives optional lessons in English and commerce in addition to the regular curriculum of elementary education; while the specified period of graduation in the Pyeng-yang High School is three years and lessons in English and agriculture are optional. Applicants for entrance into high schools recently increasing with the increase of graduates from common schools, the high schools have brighter prospects; for example, the Seoul High School received 194 applicants and the Pying-yang High School, 209 applicants, of whom 72 passed the entrance examination. The former had 22 thelatter 13 graduates in March, 1909.

The Regulations for girls' high schools also were revised in 1909. Lessons in sewing in the main and preparatory courses, hitherto optional, were made compulsory, while lessons in making artificial flowers were made optional. The Seoul Girls' High School is the only one maintained by the Government. Although the school was not opened until July, 1908, the students are on the increase owing to the encouragement of female education. Observing that early marriage exists in Korea, the school admits even the entrance of married girls as a temporary measure.

Regulations concerning the Foreign Language School were modified again in 1909, in the sense that an applicant for entrance to the school must be a graduate of a common school aged 12 years or upwards, or must have the same qualifications as a common school graduate. The Japanese Language School in Pyeng-yang was converted into a high school in April, 1908, while a similar school in Chemulpo was reorganized into an industrial school in May. As stated in the last Annual Report, five foreign language schools in Seoul were amalgamated into one foreign language school, in 1908, and divided into five sections, giving instruction in Japanese, English, French, German and Chinese, respectively. At the end of December, 1909, there were 443 students. Of these, 228 were in the Japanese section, 124 in the English section, 33 in the Chinese section, 16 in the German section, and 8 in the French section in addition to 34 in the Japanese short-term course. When the entrance examination was held in March, 1909, there were 1,130 applicants, of whom 307 passed the examination.

The Government first established the Industrial Training School at Seoul and the Agricultural and Dendrological School attached to the Model Farm in Suwon to serve as models in improving agriculture and industry in Korea. In order to further encourage industrial education at large, the Regulations concerning industrial schools were promulgated by Imperial Edict, industrial schools being thereby classified into four kinds—agricultural, commercial, technical and supplementary industrial. A school of any of these kinds may be established by the central Government, local government, other public association, or by private individuals or associations. However, the approval of the Minister of Education must be obtained for establishing or abolishing a school maintained by others than the central

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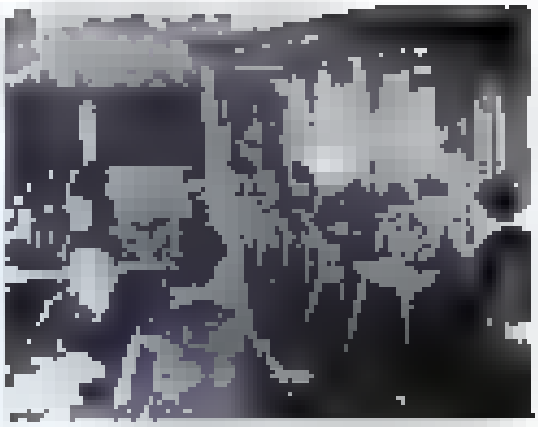

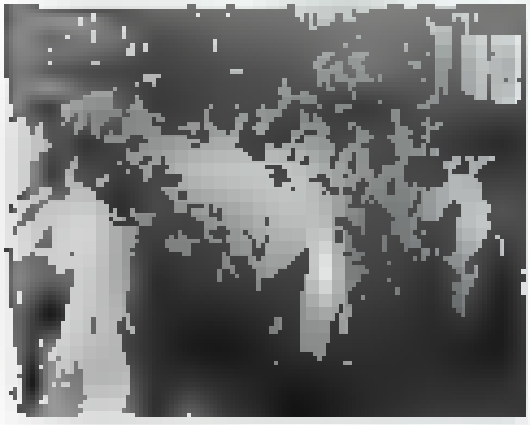

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Une Grande Ecole de Filles [illegible]

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Une Ecole Normale à Canton
Une [illegible] de Jeunes Filles à Canton

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L'Ecole d'Agriculture à Dzang-Dzang
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Government. The period of study in these school is specified as three years, but it may be shortened to two years according to local conditions, or a short-term course for less than two years may be added. Detailed regulations for industrial schools provided measures to encourage more practical training, avoiding unnecessary theoretical instruction, much freedom being given to the founder of a school in regard to the grade, organization and equipment, so as to meet conditions actually existing in the localities.

With the enforcement of these Regulations, the Japanese Language School in Chemulpo, maintained by the Educational Department, was converted into an industrial school. The private Japanese Language School in Fusan also has been converted into a public commercial school in accordance with the provisions of the above mentioned Regulations, and a commercial school in Seoul maintained by Mr. Kihachiro Okura, one of the wealthy merchants of Japan, has been improved in accordance with the provisions of the Regulations.

In addition, four industrial schools were newly established in Tyong-jyu, Chyoi-jyu, Hoi-yong and Ham-il, respectively.

With an increase of applicants for entrance to the Agricultural and Dendrological School controlled by the Department of Agriculture, Commerce and Industry, the Regulations concerning the school were modified. Assistant instructors were increased from two to four ; the graduating period was shortened from three to two years ; and the fixed number of students in the main course was increased from 80 to 120, 40 students being the fixed number in the short-term course.

After regular instruction in the class rooms, practical training in growing grain, vegetables, fruits, seedlings (including sericulture), stock farming, land surveying, etc, is given to the students on the appropriated lands for at least four days in every week. This school is gaining popularity year by year ; there were 670 applicants for 80 vacancies when an entrance examination was held, showing an increase of over 500 applicants compared with the previous year.

In addition to the regular training work, the Industrial Training School pays more attention to improving native industries. Hence the manufacture of Korean paper, specially that of strong quality, by the modern chemical process was commenced in the applied chemistry section. The tanning of hides, hitherto very crudely conducted by the native process, was also improved by adopting the advanced modern process. Training in land surveying being conducted by a land survey section attached to a high school and a foreign language school at Seoul, the civil engineering section maintained by this school was abolished. The work done by the school also gained more credit, so that there were 1,280 applicants for 100 vacancies when an entrance examination was held.

After regulations concerning private schools came into force the total number of private schools receiving Government recognition some time ago reached 2,180 leaving only a few schools which had not applied for such recognition. Of the recognized schools, a number were still hardly worthy to be called educational institutions, some of them not having proper equipment or a capable teaching force, and others often carelessly inspiring the students with sedi-

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tious ideas. Consequently the authorities were despatched to the interior for actual inspection, and the necessary instructions and advice were given to certain schools for their improvement. On the other hand, private schools hitherto maintaining their existence by forcibly obtaining donations from ignorant people or by contributions from market-fees and State properties managed by the local government, lost such donations or contributions as soon as the Local Expense Law came into force in October, 1909, for by that law provincial governments were authorized to levy market-fees and to manage public properties in the province concerned for educational and industrial encouragement. The Educational Department, however, commenced to improve such private schools as carried on good educational work and maintained a steady foundation, by furnishing proper subsidies from the central treasury or by causing the provincial government to support them with incomes derived in accordance with the Local Expense Law, leaving private schools that offered no hope of improvement to suffer gradual extinction.

In addition to graduates of the Normal School, certificates for teachers for common schools are given in the sequel of the annual competitive examination or by occasional recognition without examination. These certificates are divided into two classes, whereof one is of a permanent nature, the other being for a limit of six years. Granting teachers' certificates for a high school has not yet commenced. In the second teachers' certificate examination of seven applicants one for a regular teacher and one for an assistant teacher, passed the examination. Recognitions of teachers' certificates without examination are made frequently. Of 305 applicants, 226 received the teacher's certificate during 1909. If these be added to those granted since such examination or approvalcommenced, the total number who have obtained teachers' certificates by examination is 15, and the number obtaining certificates by recognition without examination reached 660. Without subjecting them to the above mentioned procedure, teachers' certificates were given to 101 Japanese who had proper qualifications and to 29 graduates of the Seoul Normal School.

The control of Educational Associations propagating a mixed idea of education and politics calculated to disturb peace and order rather than promote education, was commenced in October, 1908. Educational Associations, whether established or to be established, must obtain the recognition or approval of the Minister of Education. Thirty-three applications for the establishment of Educational Associations were submitted for Government approval or recognition up to the end of December, 1909. Of these, 22 were recognized during the year by the Government.

A higher education than that obtainable in Korea is open to Koreans by proceeding to Japan. Such students are selected by competitive examination from among graduates of the Government high school or a school, public or private, which has the same grade of curriculum, and thus the selection of such students hitherto conducted without examination was done away with. When the first examination was held in February, 1909, 9 students were selected out of 50 applicants.

The total number of students sent by the Government, including 7 sent by the Imperial Household, was 52 at the end of December, 1909. Of these, 13 were studying law, political science and economics; 9, pedagogy and literature; and 21, technical courses in such sciences as commerce, agriculture or industry. In addition there were 25 students receiving Government aid. The Educational Department has spent $274,000 as an extraordinary outlay during three years for educational reforms and improvements in Korea besides the annual expenditure designated for educational affairs.

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

VIII

TWENTY-FIFTH in the line of the ruling Shimadzu princes was the celebrated Shigehide. One of his daughters had been given in marriage to the *shogun*, at Yedo, and Shigehide's influence at the *shogun's* Court was not small.

He was a man of high spirit, keen penetration and progressive ideas, and appreciating the difference in the status of the people of his own clan (who, pursuing a policy of extreme isolation, had developed obstinancy to the point of rudeness in their manners and customs, and spoke a dialect hardly understood by others) and those of refinement with whom he came in contact in the capital, he regretted that his people were subjects of ridicule, and conceived a plan for introducing the more elegant manners and speech of the metropolis among the people of Satsuma, by establishing an institution for the intellectual training of the rising generation.

This was called the Zoshikwan, and still exists, having been converted into what is now known as the Seventh High School. In it he placed images of the Chinese Sages, such as Confucius and Mencius, and gave great encouragement to the study of Chinese classics, as well as the national literature of Japan.

Next, he founded a library, placing there a collection of valuable books, with the hope of promoting literary culture and attainments. In the same year he opened a school of training in military exercises such as fencing, archery and horsemanship; and then followed a school of medicine and an observatory, the results from the latter being several corrections in the calendar.

Under his administration investigations were made as to the products of the Loochoo Islands, and industrial enterprises were encouraged, botanical and pharmaceutical gardens and pasture farms were planted.

Shigehide had acquired some knowledge of the Chinese spoken language and also of Dutch, which he was able to write with some skill, and once visited Siebold, a Dutch gentleman in Nagasaki, from whom he obtained information as to the state of affairs in Western countries. He renewed his efforts toward intellectual progress, and called upon the literati of his clan to compile books on history, botany and other branches of learning. In fact his enterprises of reform were so manifold and so radical in nature, that he may well be compared to Peter the Great; he undertook to accomplish for Satsuma what that ruler did for Russia. And the same abuses which followed in the train of the civilizing reforms of the great Russian sovereign brougut ruin to the progressive Satsuma prince. Together with the institutions of learning and facilities for

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advancing literary culture, had come wrestling halls, public houses and *geisha*, and the stoical men of Satsuma drifted into the loose habits of ease that dominated life at Court. Shigehide's attempt to refine the manners of his men, but at the same time preserve their Spartan spirit was an utter failure.

A strong reaction set in against the policy which he had practised; he was upbraided for wasting public funds, for causing the apparent degenerency of a martial clan; and there rose a party of his clansmen who advocated Satsuma ways for Satsuma *samurai*, and among the leaders were men of some prominence, for what was regarded as the extravagance of the ruling prince had depleted the clan treasury, and these men were alive to the urgent necessity of some drastic measure of retrieve.

So it happened that Shigehide was obliged to abdicate, or become *inkyo*, his son Narinobu succeeding to the principality (1787–1809). Notwithstanding the disapprobation of many of his clansmen, and his final failure to realize his ideals, he had widely extended the sphere of social intercouse of the Shimadzu family, and gained great prestige among the *daimyo* of the realm.

Narinobu determined upon a plan contrary to custom, in order to reorganize the administration of the clan and regain financial power; he appointed to office men of ability and high character rather than those of high lineage, who had fallen into too luxurious living and its evil effects. His chief councilor, or *karo*, Chichibu Taro, was chosen from low rank *samurai*, but was a man worthy the trust, and became a statesman of such power as to be regarded by men like Saigo and Okubo, as the ablest one Satsuma ever produced.

He was a man of learning as well as courage, being well versed in the teachings of the great Chinese philosopher, Oyōmei, whose principles of knowledge and action (to know a thing and put it into practise) he sought to embody in his daily life.

Men of ability flocked around him and he was able to introduce much needed reforms, replacing inefficient officials of long standing, whom he discharged unhesitatingly regardless of their rank and social position, by well qualified and competent active young men in every department of the clan government. Strict discipline was enforced, and thorough reform seemed to be well on the way. But eventually the dismissed and indignant officials formed a clique against Prince Narinobu and his radical councilor, Chichibu, charging them with having conspired against and forced Shigehide to retire, which brought about such a bitter controversy that the Shogunate stepped in, and being opposed to the measures taken by the officials in power, sentenced Chichibu and ten of his men to commit *hara kiri*; and more than a hundred of his adherents were either exiled to distant islands or imprisoned (1808).

The following year Narinobu was compelled to withdraw from office, and general retrogression began again, because the prince succeeding him, Narioki, was at that time greatly influenced by Shigehide, and his policy being in operation, the heavy expenses of the administration soon overwhelmed it with debt. An able financier was needed and found in an humble *samurai*, named Dsushi Hirasato, who, in a few years, accomplished the task of paying the

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debts and placing the finances of the clan on a sound basis. He also endeavored to stimulate the productive industries, and succeeded in gaining a monopoly for the Satsuma clan over the products of Loochoo and other southern islands.

During this period of Satsuma history both French and English men-of-war came to Loochoo (1844–48) and demanded the opening of the country to commerce and communication, and the freedom of religious propaganda. Prince Narioki sent his retainers to Loochoo at once in case of emergency, and also reported to the *shogun* for instructions.

Narioki had some knowledge of Western fire arms, and realized the utter uselessness of Japanese arms as opposed to such improved appliances as used by Occidentals, and encouraged the study of Western military methods, and ordered the manufacture of cannon and small arms according to instructions gained through books translated from the Dutch. Notwithstanding all his efforts to encourage his clan to activity, there seemed little change in the spirit of the people.

The twenty-eighth representative of the Shimadzu family, Nariakira, followed Narioki in 1851, remaining in power for seven years, during which time he distinguished himself so far as to be regarded not only as one of Satsuma's greatest men, but as one of the greatest of the Empire. As chief of his clan, he shed lustre upon the history of Satsuma, and revived the old *samurai* spirit.

Nariakira was held in highest estimation by his contemporaries. Matsudaira Shungaku, *Daimyo* of Echizen, and Prime Minister of the Shogunate, wrote in his diary: "The Meiji Restoration may be said to have been brought about by Shimadzu Nariakira. This personage was, at the same time, my friend and preceptor. Although without any exterior signs of his greatness, being modest and unassuming in manners, he was a man of high courage and spirit, learned in many ways, but one who laid greater importance upon moral character than accomplishments.

"It was he who first had constructed a Japanese man-of-war on Western models; also machinery of European type; it was really he who inspired such men as Saigo and Okuma, who have figured so prominently as makers of New Japan. Nariakira may have seemed penurious when small amounts of money were under consideration, but his generosity was shown when sums above five thousand dollars were in question, for he was ever ready to spend willingly for a useful purpose. I consider him the most noteworthy among inaugurators of the New Imperial Regime."

The late Count Katsu, who was the most interesting character in the employ of the Tokugawa *Shogun* during the years of Meiji Restoration, spoke as follows concerning Nariakira: "Gentle and modest in disposition, of elegant and refined personality, the Prince (Nariakira) was conciliatory and unassuming, but at the same time he had an air of unassailable dignity. He towered above his contemporaries in broadness of mind and powers of discernment, and the figure of this talented man has had no small influence over the men of genius Satsuma has since produced."

Be it said, that like other great men in the world, Nariakira owed not a little to his mother, Princess Iyo, a lady of literary abilities, noted for her wisdom and attainments She was devoted to her son, and exercised great care with regard to his education and training. He seems also to have inherited many of the qualities of his great-grand-father, Shigehide.

Nariakira applied himself to the study of statesmanship from his early youth, and maintained intimate friendships with the wisest men of his clan. At the same time, he never disdained to call upon his humblest subject, and kept in touch with the life of the people, and so drew near to them and enjoyed unbounded popularity; however, his position was neither safe nor pleasant as will be shown.

(*To be continued.*)

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JAPANESE FISHERY

TWENTY years ago the purse seine was, for the first time, adopted for fishing in Japan. The practise was modeled after that prevalent in America. At present as many as 500 of these seines are used by sardine fishers in various parts of the country.

Sardines form one of the most important aquatic products in Japan, the annual output reaching over $4,000,000. Sardine fishing was done formerly by means of a ground seine together with a gill net and drifter. Within recent years the number of sardine near the shore has considerably decreased, so that fishing was started off the coast, in which the American method of using the purse seine was followed. The ring in the pocket has been improved, producing a net which is generally known as the improved purse seine.

The period of fishing varies more or less according to districts, but spring and autumn are the best seasons.

The purse seine is extensively used along the Pacific coast of Japan, the western coast of the Sea of Japan and the Inland Bay of Seto. The method of fishing is carried on somewhat in this way. When two fishing boats loaded with nets reach the fishing ground, and the shoals of fish are perceived, the direction of their swimming, the current of the tide and that of the wind are carefully taken into consideration by the fishermen before the net is thrown into the sea. When the net is thrown in, it surrounds the shoal; at the entrance of the net a weight is lowered, while the drawing net passing through the ring attached to the pocket is hauled up together with the net. The fish are prepared as food, but when there is an abundant catch, they are used as a fertilizer and also as material for fish oil.

Bonito live chiefly in the deep sea; they approach the shore very seldom so that they are chiefly caught by means of angling. In some few places the purse seine and gill net are in use, while the use of a drifter is still under experiment. The annual output reaches some three or four million dollars; bonito angling forms one of the most important branches of fishery in Japan. These fish are caught in warm currents, from April to October, by means of angling, twenty or thirty fishermen embarking in one fishing boat, taking with them anchovy or sardines as bait. Formerly the angling was done in seas near the land, but the number of fish approaching the coast has greatly decreased within recent years. In 1906, in Shizuoka Prefecture, an oil motor was installed in the fishing boat which increased the average speed of the boat, so that both by the increase in the number of those cruising and also owing to the active and brisk manipulation of the boat, the output was greatly increased. During one fishing season the catch by a single boat reached nearly $20,000.

Notwithstanding the recent origin of the practise, the method in use in Shizuoka Prefecture made striking progress in various districts; in fact in Shizuoka Prefecture, boats rowed by oars are now comparatively few. In some instances, an oil motor or steam

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Zur Wasserdrückung auf der Elbe bei Magdeburg

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engine is used in schooners. Bonito are prized as food; the dried bonito, known as *katsuo-bushi*, is the chief article used for the purpose of seasoning in Japan. They are used on such occasions as marriages and other fêtes in the exchange of good wishes. The demand being extensive a large per centage of bonito is dried.

Tai, or porgy, is one of the principal food fish in Japan, its presence being absolutely indispensable on festive occasions, and it is seen everywhere in the market. The annual amount caught actually reaches two or three million dollars, forming another important element in Japanese fishery.

The method of fishing has made great development. There used to be numerous ways of fishing for porgy, such as scare cord seine, shore seine, ground seine, bottom seine, pound net, long lines and hand lines, but the method usually employed now is by means of a fishing implement in use in the Seto Inland Bay and its vicinity; it is used to catch porgy which assemble in the Seto Inland Bay from waters outside in order to lay their eggs. Seine boats, scare cord boats, anchor boats, and welled boats forming one company arrive at the fishing ground when the following method is adopted. They take up what is known as the *katsura-nawa* (scare-cord) which lies some 350 or 360 fathoms, to which are attached scare boards, 8 or 9 inches in length and 1.5 or 1.6 inches in breadth; four such boards are placed at every fathom in the central part of the cord while toward the ends a board at the space of one fathom is provided. These fixtures are plunged into the sea and rowed by four boats, which scares the fish to places accessible for fishing.

Two seines are cast into the sea so as to surround the fish driven by the cord. It is said that as many as 10,000 porgy are sometimes captured in one hauling. The fish are often kept in a trap whence they are taken out on suitable occasions to be supplied to the market.

From March to December, mackerel are caught along the western shore of the Sea of Japan. Torches are lit on the sea at night and numerous animalcula approach the fire, attracting the mackerel which are seeking food. Toward evening a fishing boat, manned by several fishermen, approaches the fishing ground where torches are lit; as the boats glide down the current the line is let down to catch the fish. In the prosperous season torches seem to cover the sea, and present a splendid sight. The fish are sold fresh or salted.

Dolphin usually assemble to catch small fish or animalcula which crowd around floating wood or other drifting materials. In catching dolphins fishers take advantage of their nature. There is provided a place called *tsuke*, to which the fish are decoyed. Such practise is prevalent on the coast along the Sea of Japan, the fishing season lasting four months, from July to October.

The *tsuke* is constructed in this way. Some twenty or twenty-five bamboo sticks, each with a circumference of one foot and length of nine yards, together with pawlonia imperialis, are arranged and tied up with straw ropes in the centre and at both ends. These are attached to five or six sand-bags each weighing about 20 *kwamme* and then submerged in the sea off the coast to a depth of from 50 to 300 fathoms; to this is tied a rope net. The fish assemble, attracted by drifting material and enter the net.

Artificial reef fishing is practised in districts along the western shore of the Sea of Japan and the Seto Inland Bay. An old fishing boat not fitted for further use is loaded with stones, taken to the fishing grounds and sunk; or perhaps a frame work of wood six or seven feet square is constructed, in the centre of which several sand bags are placed and submerged. The fish, seeking a refuge, congregate around these arrangements which are called *tsukiiso*, or artificial reefs.

They are usually sunk about the beginning of July, and fishing is started at the end of the month. After making these provisions the fishermen watch the crowding of the fish, and approach the

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artificial reefs where either by angling or by a kind of bottom seine, the fish are caught. This is another instance where the propensity of the fish is utilized.

The origin of cormorant fishing in Nagara-gawa, Gifu, runs back to a remote period, but with the progress of time, the fishing has grown very prosperous and now Imperial fishing grounds are established in three places. Being one of the most celebrated places of interest and attraction, people from all quarters of Japan pay a visit to Gifu, and in recent years the number of foreign visitors has also considerably increased. The Kinkwazan forms a most attractive summer resort with the quiet stream of the Nagara-gawa and its beautiful scenery.

Cormorants used for fishing are those caught on the sea coast of Shinojima, Aichi Prefecture, during the winter season. The bird's neck is seven or eight inches in length, and its body one foot three inches long; one weighing from five to seven pounds is preferable. In training the bird, the eye-lids are sewn together and when they are sent to the places of fishing, the threads are taken out; part of both wings is cut off, so disabling it from flight. The body and the beak of the bird is tied with hemp rope; then it is taken on the boat once every day, let down into the river to swim with a rope attached to it; or it is trained four or five days to stand quiet at the bow of the boat. When it is sufficiently tame, the rope tying the mouth is let loose, and the bird set at liberty to swim in shallow places with other trained birds so as to learn the method of fishing. After being trained in this way, about the following May the bird is allowed to work almost independently, at catching fish, and within a year or two it becomes a perfect master at fishing. The bird is fed once a day, at noon, with one and two-thirds of a pound of clam prey and carp, with the exception of the trout fishing season (which extends from May 11th to October 15th, this being the time when the *ayu*, or a kind of trout, attains a certain size), during which cormorant fishing is carried on every night. Nightly, with exception of a full moonlight night and when the water grows muddy after rain, the boat is glided down the stream from the upper to the lower course, while there is no moon. The cormorant fishing boat has one chief trainer, one assistant, and two boatmen. At the stern of the boat, torches are lighted. The chief trainer at the stern manipulates twelve cormorants, the assistant trainer in the centre looks after four.

The manipulation of the cormorants in fishing is carried on somewhat in the following manner. The cormorant trainer has a rope in his left hand which he lets out in order to make the action of the bird free for catching fish. As the bird sinks, floats or swims after the fish, the rope is let out adroitly. After a bird has swallowed a large number of fish, it is drawn up on the boat and the trainer with his right hand presses the throat of the bird, its beak is opened to let out the fish, and soon is set to fishing again. At times several fishing boats are so arranged as to surround the place where the water is muddy in order to catch the fish. On such occasions the torches on the boats reflected in the water, the boatmen beating the sides of the boats, cormorant trainers shouting to encourage the birds, their voices reverberating over the water, and the cormorants growing more active than ever in their movements, present an interesting sight.

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O-OKA STORIES

OKEYA JINPACHI

THERE was a man named Okeya (cooper) Jinpachi, in Tani-machi, Azabu, who was of honest and manly spirit; and as he was pretty clever at talking, he was respected by the people of the ward. He had no wife, and lived with his old mother. His house was near the home of Yechizen-no-kami Ō-oka, the mayor, and so Jinpachi went often to Ō-oka's house to put hoops on tubs, pails, etc, so that Ō-oka knew him by sight.

In the cooper's house, was a lad named Chōkichi, who from early childhood was reared by Jinpachi and his mother. He was now seventeen years of age, and was a good bright boy, learning his master's trade; he did nothing rude, and exerted himself diligently in his occupation. So Jinpachi and his mother were very pleased and always treated him with kindness, and thought they would adopt him and transfer to him the headship of the house in the future, that they might have him to moisten the lips when death was near. As Jinpachi was poor, when there was little work, he made Chōkichi call for odd jobs in the streets and the lad earned some pocket-money.

There was a fireman named Kantarō, in the vicinity of Jinpachi's house, who was a notorious gambler, and always had gambling going on in his house. Chōkichi happened to enter Kantarō's, and at once became interested; but having little money he could neither win nor lose much, and in the hope of increasing his means, he was tempted to pawn the clothes given to him by his master; but he lost all the money, and pondered how to raise more, but no good plan occurred to his mind. At length he determined that he would pledge the clothes of his master's old mother, for she could not walk, and he had no fear of her going out of the house, and when he won in gambling, he expected to redeem the pawned clothes at once and replace them secretly.

Having thus resolved, he carried her clothes out of the house and gave them in pawn, and gambled with the money; but he was again a loser. He then became desperately wicked and carried away and pawned his master's clothes for money for gambling; but alas! the luck was still against him. Now he became quite overwhelmed, and stole away to his master's house in a forlorn condition. Jinpachi rebuked him saying, "Though you finished work and carried away the vessels, you bring no money. Why is it?" Thereupon Chōkichi gave him the remaining one *k'wan mon*, and deceived him for the present by telling him that he should hand up the remaining money as soon as he received the balance. After that, having no money for gambling, Chōkichi was working in the house for some days. He was provoked that he had lost so often in gambling, and was wishing that he could win just once that he might redeem the pawned clothes and replace them; he was concentrating his thoughts for making up money to try again.

Just at this time, Ō-oka's servant came to the cooper's and gave Jinpachi

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his master's order to have a bath-tub made, and made an agreement to pay 'earnest money' three *ryō*. After the servant departed, Jinpachi went to Ō-oka's and received the money; and when he came home, he put part of it in the *kake-suzuri* (an ink-case furnished with drawers), and went away to buy materials to make the bath-tub.

As Chōkichi saw the money which Jinpachi put in the drawer, he thought that if he could go once more to the gambling-place, buy as much *koma* (chips) as one *ryō* and get together all the money in the place, he might at least recover the money he had lost recently. He could not get rid of the thought, and made up his mind that if he lost this money, he would not return, but would kill himself; but if fortune favored him, he would redeem the clothes and secretly put them back and never gamble again in his whole life.

With such a resolution he stealthily took the money from the *kake-suzuri*, and went immediately to the gambling house and said to Kantarō, "To-day I can not get along unless I win. Now I will buy *koma*." Then he threw out one *ryō*. Looking at Chōkichi, a bystander said, "You have become very rich! Lately we have been talking about you,—how you are going along —for you have not come for a long time. Now, you engage the spot of twenty-five *ryō*. Don't you?"

Having made up his mind, Chōkichi consented without any objection. Chōkichi won and gained twenty-five *ryō* at once. So he was exceedingly rejoiced. And he continued in the game. The hours passed, and finally twelve *ryō* was staked. Here thirty men, including Kantarō, were concerned; and it being the last game that night, every man was excited. As Chōkichi won ten *ryō*, of course restoring one *ryō* he lost before, and as his pocket was full, he readily engaged the bet again. Oh, how strange! the wager fell also to Chōkichi's hand. Thereupon Kantarō and the others were so astounded that they could not speak.

Then Kantarō gathered together the *koma* on the mat and changed them into real money and handed Chōkichi thirty *ryō*; yet, as the sum was two *ryō* short, he owed him for the present, promising to pay without fail the next day, and all returned to their homes. As Chōkichi had unexpectedly gained more than thirty *ryō* in one night, he was unboundedly rejoiced and came home in hot haste, and put as much money as he took out before in the *kake-suzuri*; and the next day he redeemed all the pawned clothes and put them back in their places.

After a few days, Chōkichi went to Kantarō's for the remaining two *ryō*, but Kantarō was absent, and some twenty-five other men were there, and looking at the lad, one of them said, "You skunk! the other night you broke the bank! So the master and we have no money. Indeed, you are a hateful fellow!"

"No," said Chōkichi, "I have not come to hear your grievance, but to get the money owing me. Is Kantarō absent?"

"Yes, he is absent," said one "but even if he were here, he would not pay the remaining money; so you had better return than trouble your mind about that." And being angry over the loss of their money, they reviled him in various ways. The following day Chō-

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kichi went again to Kantarō's and dunned him for the debt, saying "What will you do about the payment of the remaining money?"

Kantarō replied, "I am sorry I have had to delay the payment of the debt; but I shall certainly raise the money by this evening, I beg you to come at that time."

Chōkichi returned to the cooper's. In the evening he went to Kantarō's, but found he was again absent then some of the employes said contemptuously, "Since the remaining money is only a little, you should not be so annoying. And gambling is suspended, and we cannot drink *sake*." And they abused him vehemently. Therefore, Chōkichi was greatly angered and said, "When you won the game, you did not feel any gratitude; but when you lose, you are angry. You are selfish fellows!"

"What!" said the gamblers wrathfully, "do you say 'fellows'? That is too impolite language to bear patiently." And they set upon him and the twenty-five or twenty-six hangers-on carried Chōkichi away to the outskirts of the town and beat him.

Chōkichi returned to his master's house, seized a *gennō* (large iron hammer) and ran out. Seeing his condition, Jinpachi ran after and stopped him, inquiring, "What is the matter, and what are you going to do with that *gennō*?"

"Master forgive me!" said Chōkichi, "I bid farewell to you!" Then he shook off his master's grasp and ran away at full speed. Jinpachi was very much concerned about it, and ran after him, and as Chōkichi ran into Kantarō's, he went in the house following him. Then hearing the particulars, Jinpachi was greatly surprised and made Chōkichi go back to his house, and then he sent a messenger for Kantarō. Being acquainted with Jinpachi, he came in haste. Jinpachi then told him the circumstances, and the gambler begged forgiveness for his employes behavior and took the *sōdōko* (copper boiler attached to a cook-stove) from his furnace and bade his servant pawn it; he made up two *ryō* and handed the money to Jinpachi, and settled the matter; and then he entertained him with *sake* (rice wine) and *sakana* (fish).

(*To be concluded.*)

THE CLEW

The servant boy in a grog-shop went to the mansion of a feudal lord to get an order for *sake* et cetera. Just at the time some seven or eight foot-soldiers happened to be present in the kitchen, and ordered him to bring as much small silver coin as three *ryō* in change. After a short time he brought the money, and they seized the money and killed him. They then put his body in an empty cask which had contained *miso* (a kind of sauce made of wheat, *soja* beans and salt), and smeared the outside of the cask with *miso*, and then carried it out of the gate of the mansion and left it on the road outside another castle-gate. The next day the keeper of the guard-house found the cask and reported to the civil court. As there was a piece of a broken pole with it, O-oka ordered an officer to bring it as a clue for finding any fact; and as he found a brand on it, he examined the fact closely step by step, and at length found the murderers.

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FROM THE JAPANESE PRESS

REVISION AND PROLONGATION OF ANGLO-JAPANESE ALLIANCE

The Arbitration Treaty which has recently been agreed on between Great Britian and the United States of America has made it necessary to alter the Anglo-Japanese Alliance. The renewal was originally proposed to Japan by the British Government and both Japan and England having recently come to an agreement on the modification, the revised Anglo-Japanese Alliance was duly signed in London between Ambassador Kato and Secretary Gray on the 13th July.

The main alteration is that of Article IV., which pledges that in case one of the high contracting parties comes to open hostilities with a third Power, wherewith the other Power has concluded an Arbitration Treaty, the latter will not be bound with responsibility to come to the assistance of the former, so long as the Arbitration Treaty remains in force. We need scarcely add that by a third Power is obviously meant the United States of America, and the spirit of the revised Alliance is that when there should happen a Japan-Americo War—we hope such will never happen—Great Britain will not help Japan and fight with America, so long as there is concluded an Arbitration Treaty, to which all questions affecting the rights and interests of both Powers shall be submitted for solution. "Blood is thicker than water," and since we fully recognize the ties of lineage between John Bull and Brother Jonathan, it can not be helped that the Anglo-American Arbitration Treaty should have had the influence of lessening the binding ties of the Anglo-Japanese Alliance. Then a question arises,—should Japan and America come to fight by any possibility, what will be the attitude of Great Britain? Will she merely stand by and look on, or come to interfere between the two Powers? We trust such will prove an idle fear of ours about an altogether unlooked-for event.

The Yorodzu Choho.

The new Treaty of Alliance between Japan and Great Britain, according to those who are blessed with a sixth sense, or with the power to read what is on the back of the paper, is a clean victory of the American diplomacy.

The railway neutralization proposal by the United States Government was very badly snubbed both by Russia and Japan, so much so that a noble retreat for Mr. Knox was generally considered to be almost hopeless. The proposal came to be shelved, leaving behind it, however, the new but unenviable phrase of "the American fashion of diplomacy."

On the part of Mr. Knox we have reason to believe that he did not allow himself to be idle till he had struck on a plan to retaliate the snub his proposal had received at the hand of Russia and Japan, for the neutralization proposal according to many was an innocently conceived project which had for its principal object an assured peace in the sphere for the activities and expansion of American commerce and industries.

Hardly a year had elapsed since the proposal was made, when we find him broaching to the British Ambassador at Washington the draft of the General Arbitration Treaty. But when the draft was shown Hon. Bryce, the whole situation had been thoroughly talked over leaving nothing to call for serious discussions.

When the British Government sounded the views of our Government in this respect, we had only one answer to give which we now find embodied in Article IV, of the new Alliance Treaty. We are thus left alone without an ally in case of a provocation or menace from America. We are now completely isolated when a dispute should arise between us and the United States. The only consolation, however, is to be found in the excessive remoteness of the probability of Japan and America coming to blows. But the fact remains of our isolation in time of manace or

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danger to our interests on the Pacific or in Manchuria where it can not be said that they will never clash with those of the United States.

Anyhow, Mr. Knox must feel satisfied that in thus isolating and curbing us, he is amply rewarded in his efforts for retaliation.

The Alliance Treaty very seriously affects the Naval defense of our country. The standard of our Naval programme after the Russian War has been the Naval strength of the United States which could be brought into operation in the Far East. The opening of the Panama Canal and the exemption of our ally from co-operation in case of a war between our country and the United States completely alters the standard by which our Naval defense has come to be adjusted. The former was a fact known long ago, and it was already duly taken into consideration in drafting the present Naval programme, but the exception provided in Article IV. of the new alliance was quite unexpected to our Naval authorities except the few that were taken into confidence during the negotiations of the new form of alliance.

The basis of our Naval programme now calls for an entirely new arrangement which means a much greater expansion than already contemplated. This fact should be frankly stated by the Government to the representatives of the people, and at the coming session of the Imperial Diet, the new standard for our Naval defense which has been necessitated by the new alliance should be brought to the notice of the members of both Houses. The preparation must be begun at once, and it should be the duty of the Government to prepare the nation for a very considerable increase in the appropriation in the Budget for the Navy.

If the state of national finance does not admit a large amount of appropriation at once, some items of the expenditures should be sacrificed in order to keep our Navy fully efficient and up-to-date.

The extent of the Naval expansion must now be known to the authorities of the Naval command, for we have reason to believe that the whole situation had been carefully calculated almost simultaneously with the announcement of a new alliance.

In writing thus we must not be understood as apprehending a war with America. We are simply dwelliug on the technicalities of our Naval defense whose standard has been thoroughly altered on account of the exemption provided in the new compact of alliance with England.

The Katsura Ministry is apparently closing up its book very fast. What might be considered the last of the most important items has been booked to its credit in the form of the new Treaty of Alliance with Great Britain. What remain are mostly, if not wholly, routine items which could be adjusted by any government.

This does not mean, however, that important questions do not exist. Nothing can be farther from the truth than to say that the Government is now free from vital issues in home polities. But these the present Cabinet would not face. The naval expansion and the pledge to effect the re-adjustment of the national taxes are among the serious problems presenting themselves for immediate solution. The compilation of the coming year's Budget has not yet been commenced in earnest, and this fact is explained by the well-informed as the surest sign of Prince Katsura's determination to transfer the government to his successor.

It is believed that the change of Ministry will come during August, and as far as the well-informed can discover at present, the Portfolio of Finance will be taken up by Mr. Hara, of the *Seiyukai*, while that of the Home will fall on the shoulders of Mr. Matsuda. The Foreign Minister in the coming Cabinet will be either Baron Kurino, or Baron Motono.

It was at first feared that Marquis Saionji would be too wily to assume the power of government in the face of knotty internal problems involving difficult financial solution, but it seems that the Marquis has now changed his mind

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in order to save the Constitutional Party from disruption. Should the party come into power now they will command the rare advantage of conducting the General Election of the members of the Lower House under their own government. This alone appears to be the most powerful temptation to the *Seiyukai* men to come to power at any risk.

—*The Tokyo Nichi-Nichi*

It is now evident that our Government was not inclined to accept the invitation issued by the United States for taking part in the proposed General Arbitration Treaty. The present revision of the Convention between Great Britain and Japan is the natural result and also an obvious proof of our decline to the American offer. Although we heartily support the Ministry in this firm stand taken against the American invitation, yet we can not abstain from disapproving the concession they made by agreeing to accept the one-sided obligation. There are talks that Japan should join the General Arbitration Treaty that is to be concluded between Great Britain and the United States, but we strongly oppose the suggestion. If a country is to be satisfied with the name of mere independence, and only concerned about its tranquility, entirely disregarding its honor and dignity, then the General Arbitration Treaty is a thing to welcome. An arbitration treaty can not be effective unless the parties are ready to throw away their honor and dignity in case of a dispute where vital interests of either country are involved. The Westerners are on the whole imbued with individualism, and they act with great freedom in international adventures. There have been many cases where a country was driven to act quite detrimentally to another country even when those two countries were chained by a bond of some understandings. America has already shown a tendency to high-handedness in dealing with Japan. We cannot forsee what the Americans would do if they were assured against any outburst of hostilites by virtue of general arbitration. That an arbitration court which consists of white people cannot be depended upon needs no comment; the award found against Japan on the question of the house duty is still fresh in memory. Thus the arbitration treaty will only serve in bringing down the position of Japan, and our interests as well as dignity will on longer be upheld.

The Japanese people are characterized to put their country before anything and everything; and therefore, if their country is under certain obligations by a treaty, people are determined to adhere to it, courageously sacrificing their individual interests. This is a virtue as a nation, but at the same time a weakness. A treaty such as contemplated now would only deter and hamper the activities of the individual subjects in international undertakings. Besides, the Japanese are not free from Oriental short-comings; that is to say, being conservative, inactive and satisfying. If the Japanese were securely encircled by the walls of peace and tranquility they would go through a process of gradual degradation; the *Yamatō-damashii* and other admirable spirits would lose their lustre and splendor forever; we want stimulus without being bellicose.

Supposing for the sake of argument that Japan joined the Treaty and derived in consequence a good deal of benefits, yet we cannot forget the sentiments with which Japan and her people are always treated by the Westerners. Our co-operation with Great Britain and the United States could be compared with such precision to the familiar story of Onigashima. Momotorō, hero of the adventure, is followed by a dog, monkey and pheasant. They all proceed for the common object, but the fruit of their labor and the booty of their expedition fall into the hand of Momotarō only, the beasts being piteously neglected. Japan may ostentatiously be called their friend; but in reality her people would never be regarded as their equal, nor treated with fairness and impartiality. One needs not travel far afield to the striking proofs for our just charges; the rejection of our immigrants in the United States, Canada and Australia; the attempts to deprive Japan of the preferential rights in

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Manchuria speak emphatically for themselves. What we have to do now is either to upkeep our courage to face this isolation, or to try to find "another friend."

BRITISH FIDELITY

There have lately been many evidences of the changed state of mind on the part of Great Britain toward the Anglo-Japanese Alliance. The most conspicuous of them is the "Four Powers' Loan" to China. There is no doubt that the agreement is a sheer violation of the preferential right enjoyed by Japan and Russia, and which is the situation internationally admitted and recognized as well. It is evident that the Tokyo Foreign Office was not informed of the proceedings. It is surprising that Great Britain did not think it worth troubling to intimate to our Foreign Office of the proceedings. Here one will come to see a grim theory that effectiveness and usefulness of a political alliance chiefly depends on the good-will of the parties. By the Anglo-Japanese Convention the contracting parties are under obligation to communicate with each other "fully and frankly" whenever the interests of either country "are in jeopardy." Of course the instances which give rise to the obligation of mutual information are subject to free interpretations; and we are now to understand that Great Britain did not consider that our interests in Manchuria were in jeopardy through this agreement. With these evidences at hand we are in no way surprised to learn that the *Times* thinks the present moment most opportune to have the treaty revised, so that it will work smoothly with the proposed Anglo-American Arbitration Treaty. It is Great Britain's business to look after her own interests: and we have no right to preach to her. But our liking for, and attachment to, the British people compels us to warn them against too much optimism which seems to prevail there in anticipation of the effect of the Arbitration Treaty.

Count Hayashi says:—We can now safely assume that the Anglo-Japanese Alliance is the national policy of Great Britain. Some allege the new Convention entails upon Japan one-sided obligation, but such a convention should not be regarded in the same way as an ordinary commercial and navigation treaty; it is sufficient an alliance is effected between the two countries. In view of the fact that Great Britain and America are now on the point of entering into a general arbitration treaty, it is wise for Japan to join the said treaty. Between Japan and America there is no cause for a conflict, and therefore Japanese participation in the Arbitration Treaty only confirms her sentiments toward the United States. This will result in complete disappearance of frequent manifestations of the anti-Japanese feeling in the United States.

Count Okuma: The revision seems inevitable, as, while Great Britain does not like to break away from the traditional good friendship with America, she is on the other hand reluctant to abandon the once effected alliance with Japan. The outcome is to embark on this half-way-house policy. None the less our Government did not show any ingenuity in handling this problem.

Mr. Inukai: It is a fact that the importance of the Anglo-Japanese Alliance is greatly weakened. Furthermore there are signs showing that Great Britain seems to be rather anxious to act in China independently so far as her economical interests are concerned. When the proposed arbitration treaty is concluded between Great Britain and America, Japan will find herself hopelessly isolated. It is desirous that Japan should join this arbitration treaty and make known her real sentiments toward America. Viewed generally, the forced revision of the old Convention is a significant proof of the deterioration of our foreign policy. Japan must look forward elsewhere to making good what she has lost.

Mr. Hadano: Marquis Komura ought to renounce his marquisate.

—*The Osaka Mainichi*

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HOW THE JAPANESE EMPEROR SPENDS THE SUMMER

The *Nichi Nichi* has an interesting article on His Majesty the Emperor, who is leading a most strenuous life. The shade of the Palace trees and any artificial means to create a cool breeze are sternly avoided by his Majesty. In his study, he is to be seen with mechanical precision at certain hours of the day, dressed in military uniform. Stiff and uncomfortable, yet the Emperor prefers it to any other when on duty. One of his chamberlains suggested to him the desirability of an electric fan but he would not have it, remarking :—" None of these luxuries for me." Blocks of ice were proposed for the study, so as to cool the temperature. His Majesty turned his back against the innovation, and ordered the chamberlain to occupy himself with something more useful. As regards daily food, he is extremely simple. In the morning he partakes of thin rice gruel and fresh milk. For luncheon and dinner the menu is partly Japanese and partly foreign—at best, a mixture of the two. But frequently Japanese food preponderates at the rate of 4 to 1. *Tai, aiyu,* carp, eel, and *hamo* (species of conger) are his favorite dishes. Meat, mutton, beef and poultry form the chief articles with a goodly supply of pure *sake* from Nawa. Vegetables, always fresh and selected with great care are used. Sometimes products from the horticultural garden at Shinjiku, reared by her Majesty in person, find their way to the table. Bamboo roots and other vegetables of the season are often procured of a well known dealer at Kanda. As regards drinks, after *sake*, his Majesty prefers white wine from France, and the whole course is wound up with a piece of sponge cake, imported peaches and ice-cream.

Late in the afternoon his Majesty takes a hot bath after which he walks about in the garden, and listens to the singing insects in the bushes, most of which are caught by his grandchildren and presented to him. Altogether he is a model of simplicity; a considerate husband and a loving father.

—*Japan Advertiser*

SEALING CONFERENCE

The Pelagic Sealing Conference between Japan, Great Britain, the United States and Russia signed a convention. The signatory countries agreed to stop pelagic sealing for fifteen years in the Pacific water north of the thirtieth degree. Thirty per cent. of the skins taken by land sealing in the respective countries to be equally divided among the others.

Through this agreement our loss is considerable; for the Japanese sealers carry on their pursuits in the deep sea, and consequently the stoppage of pelagic sealing is tantamount to taking away their occupation. The distribution of skins is far from remedying Japan's loss; the skins hitherto obtained by our pelagic sealing exceed in quantity any other country. So, the seeming equity in the face of the document comes to utter unfairness when the principle is carried into effect. We all wonder why our delegates should have signed a convention so detrimental to our sealing interests. There are several clauses the execution and enforcement of which appear to us to be almost impossible. This is another demonstration of the obliging temperament of our Foreign Office toward the foreign governments.

DEATH OF PRINCESS OM

We regret to record the sudden death of the Royal wife of Grand Prince Yi of Chōsen, which took place in the capital of Chōsen. Princess Om was suffering from diarrhœa, but her case was rather lightly treated, being attended only by native doctors. Princess Om had a most romantic career. She was a lady-in-waiting to the late Empress, when she became a favorite of the then Emperor, which exited the jealousy of the Empress. As the result of persecution by the Empress she fled from the Court. When the late Empress died she appeared on the scene again and safely installed herself in the Court. Later she gave birth to a son who is now in Japan as Pince Yi, Jr. Unlike the late Empress, Princess Om was a woman of peaceful disposition, and is said to have greatly sympathized with the Japanese movements there.

—*The Osaka Mainichi*

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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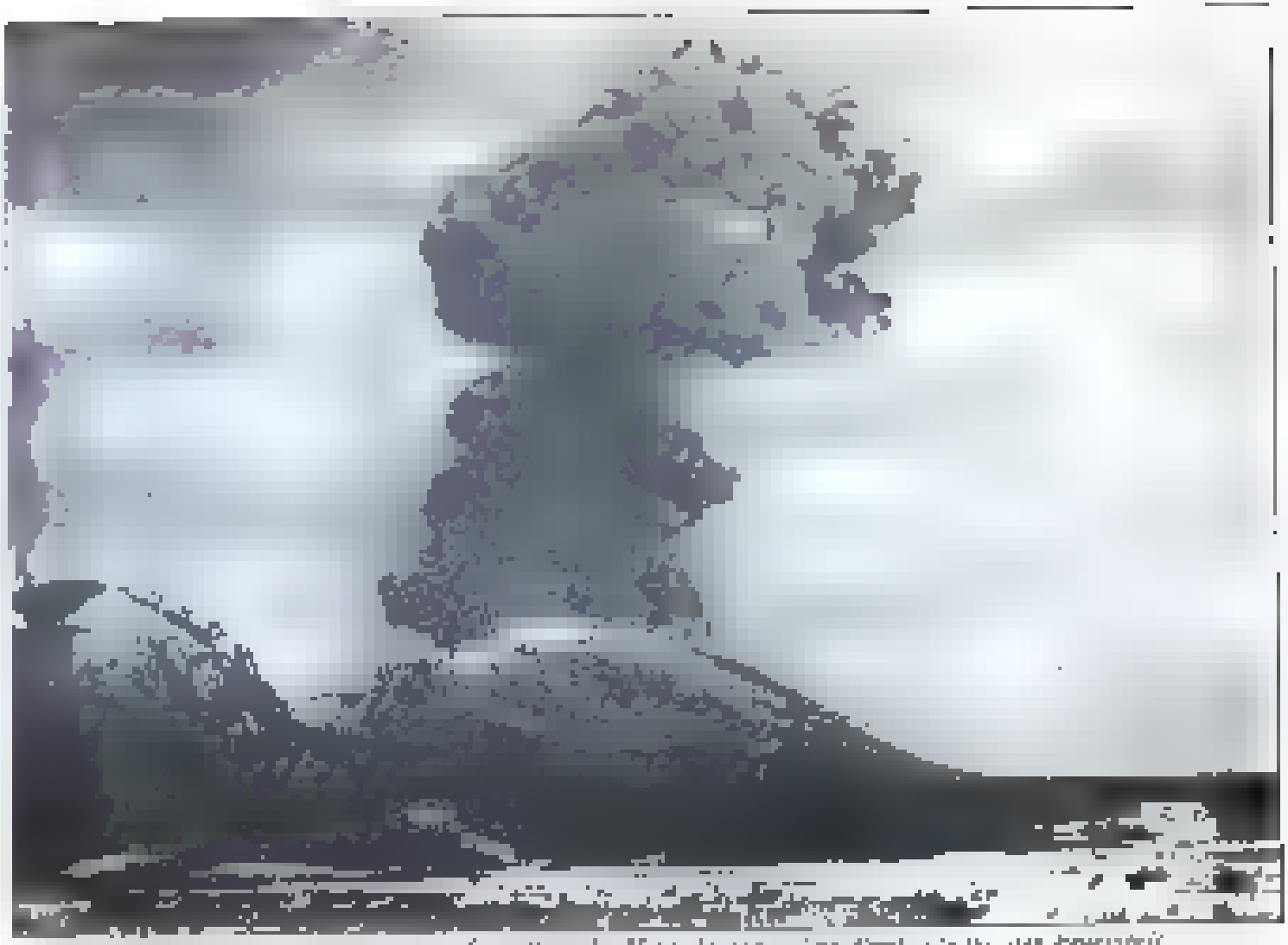

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THE JAPAN MAGAZINE

VOLUME TWO SEPTEMBER, 1911 NUMBER FIVE

FIFTY YEARS IN JAPAN

By ARCHBISHOP NICHOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR]

I expected after my graduation from the Theological College in St. Petersburg, in 1860, to take up work as a clergyman in my native land; but the occurrence of a few seemingly trifling events made it otherwise. During my college days, I read a book that impressed me deeply; it was entitled "Prison Life in Japan," and the author was a Russian Rear-Admiral, named Golownin.

Golownin had twice circled the globe, and during the rule of the Tokugawa Shogunate had visited the shores of Japan and was seized and made a prisoner by the Bakufu authorities. The book graphically described his impressions and experiences during his incarceration, told with what kindness and consideration he was treated by Government officials, *daimyo* and the Japanese people in general, and furnished ample information obtained by the writer regarding characteristics of the people, their manners, morals and religion, the story being one to call forth much feeling and sympathy with them.

As soon as I read the book I began to think of how glorious a thing it would be to spread the gospel of the true religion among the Japanese; and how happy it would make them and how good a deed it would seem in the sight of God. For a time my mind was occupied with thoughts of that far away land of the Rising Sun, and I was filled with longing and a great desire to visit the strange country, which in my imagination rose like an isle of paradise! But no wings there were to waft me to my land of dreams, and gradually the vision faded, with the hope that had inspired it.

Afterwards, I happened to read the life of a Russian missionary to China, and once again I experienced the same

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THE JAPAN JOURNAL

FIFTY YEARS IN JAPAN

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[illegible] the same method which to benefit [illegible] and work as a missionary for the propagation of the Gospel. It is this that gives [illegible] the immense importance of the kingdom of Japan.

As I was talking with my companions, [illegible] to me to say to the [illegible] nations, I was [illegible] to speak in order to be understood. I took up to word, and found [illegible] a foreign language to [illegible] seen [illegible] the new Mission Compound [illegible] just established in Japan; that opportunity [illegible] immediately [illegible] to [illegible] so, accordingly, [illegible] to the [illegible] work, and that they could apply to the [illegible] Mission for [illegible] to place [illegible] concerning [illegible] ; and I felt that [illegible] the [illegible] of the [illegible] [illegible]

The moment I read this I felt the highest exultation, and all my old longing to be the time of reading "This is Life in Jesus" kept rising in lively as at the first inception, and all the [illegible] the story revealed to my memory, as vividly [illegible] [illegible] [illegible] [illegible]

My [illegible] to realize the [illegible] that had [illegible] my soul, seemed [illegible] to me at last, and I felt it to the [illegible] and prayed more earnestly to be [illegible] in [illegible] the [illegible] [illegible] [illegible] communion with God, there was no longer any [illegible] in my mind, and I left the sanctuary with [illegible] [illegible] [illegible]

feeling, the same ardent wish to heed the call and work as a missionary for the propagation of the Gospel. But this also passed long before the chance came that really brought me to Japan.

As I was talking with my classmates, who had come to my room in the dormitory one day during the summer vacation, I noticed upon my table a paper which I took up to read, and found to be a circular asking for volunteers in mission work at the new Russian Consulate just established in Japan ; that applicants must be unmarried and willing to remain so, sanctifying themselves wholly to the work, and that they could apply to the College faculty for further information concerning appointment ; and I saw that the names of several were already appended as applicants.

The moment I read this I felt the highest exultation, and all my old longing at the time of reading " Prison Life in Japan " lept within as lively as at its first inception, and all the incidents of the story recurred to my memory, as vividly as though never having been half forgotten !

My chance to realize the ambition that had so stirred my soul, seemed to have come at last, and I took it to the Lord, and prayed most earnestly to be guided aright in deciding the matter. After this close communion with God, there was no longer a question in my mind, and I left the sanctuary with fixed purpose, and heart firmly set upon journeying to the Land of Yamato with God's message.

Without delay I added my signature to the list of applicants, and went to the College President to declare my intention of going to Japan to devote my life to missionary work. Spiritually, I was already in Japan and the next step was to prepare to go in person.

I consulted a map of the world to ascertain a perfectly correct idea of Japan's geographical position, for, it must be remembered that, at that time, this country was so obscure and unimportant in the affairs of the world, that one had to have recourse to the use of a globe in order to locate it.

Spurred by such incentives and blessed with such an opportunity, I came to the Realm of the Mikado. Whatever I have been able to accomplish that may seem pleasing to God, and that has resulted in any benefit to a few of the people of this country, during the half century I have lived here, is not, by any means, attributable to personal power or special worthiness, but to His power and presence in guiding and sustaining me.

On the 29th of July, 1860, all my arrangements were made and I took leave of my friends and teachers, and departed from the Russian capital, to pay a visit to my native place to apprise my family of my undertaking, and bid them farewell, for I did not know, after reaching Japan, when I might possibly return to the land of my birth.

I made known my purpose to my father immediately upon reaching home, and told him what had influenced me to the decision of traveling to the Orient to preach the Gospel. He was quite willing ; in fact, particularly pleased and gave me his full blessing, presenting to me at the time a much loved painting of Christ, which I still have and cherish.

Very soon old acquaintances and relatives came in little groups to have a few parting words, and wish me *bon voyage*, though our townspeople then, knew not even in what direction Japan

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lay. While I found much pleasure in being with my dear father, brothers and sisters, I was eager to start on my journey as early as I could, in order to reach the country which I was to make my adopted land, at least by December; and I realized that a day's delay in my departure would result in greater difficulty in accomplishing the latter part of the journey, as winter would begin before I could cross the Siberian plains.

So I spent but three days at home, and was ready to set out on my long trip. The tender and affectionate hearts of my sisters were sad and their faces tearful and sorrowful, but the courage and cheerfulness of my father were unfailing, and encouraged me to the last goodbye.

From St. Petersburg to Vladivostock is now but a matter of thirteen days at most, over a railway thoroughly equipped for comfort; but fifty years ago such an innovation had not been conceived. One might figure, rather uncertainly, the number of months required to travel from Russia-in-Europe to the Far East; but to determine the number of days that would be necessary to complete such a journey as mine was quite impossible; consequently my preparations were made upon conjecture only.

I traveled along the coast to Kazarin, and there bought a kind of wagonette, in which I and my baggage could proceed, and in it crossed Siberia, continuing day and night, as there were no inns and it was necessary to change horse and driver at each station. This made the long route through the northern plains most tiresome, for sleeping in the vehicle was not attended with any comfort.

Until I reached the Ural Mountains, the aspect of the country seemed familiar but after coming upon the plains of Akmolinsk and Tomsk, inhabited by Tartar and aboriginal tribes, it was all quite strange and continued to become more and more so.

The trip over the plains of Siberia was not without its adventures, pleasant and otherwise, but the fifty years that have passed over them in my memory, render them all as hazy and delightful as dreams. Of the incidents of that journey, I kept a journal, but lost it in a fire while living at Hakodate.

Quite equal in interesting events was that part of the trip which carried me down the River Amur, from its upper reaches. A regular steamer service is now maintained for travelers along that route, but it was very different then, and I had to employ boatmen to make the trip especially for my accommodation.

The great width of the River Amur made it most formidable in stormy times, and I was in many dangers, for, though I had left Russia-in-Europe in the middle of summer, when I reached the Amur, winter was fast settling down upon me. The forests were brown and bare, each morning showed the wide fields white with frost, and the icy winds swept over them in piercing blasts; while now and again sleet fell.

One of the happenings of that dreary time, however, I recall with special pleasure and distinctness, even after these many years. Nearing Nicolaevsk (a city about half way down the river), the stream gradually widened, separating us from the fields until their trees and objects were so diminished by perspective as to appear in miniature, and the vast waters above and below seemed more a sea than a river.

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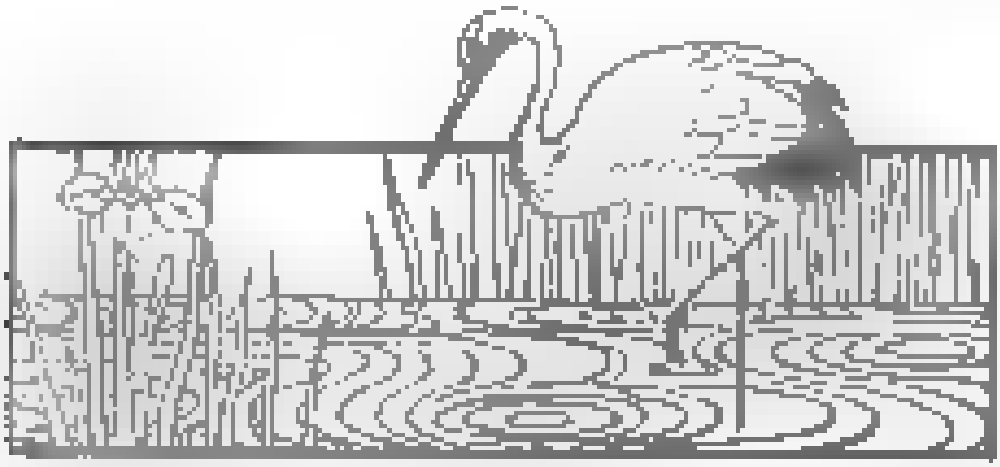
Picking Bess behind the waters far and near, the men making fine catches, and I was delighted to find more specimens entering them. I had been assured that we would be at Petropavlovsk in a few days, so I had almost made all every concerning the voyage which had up to that time been attended with so many dangers.

I sat contentedly on the bow of the boat, watching the fishermen landing a haul of salmon, which in Russia are called salmon. One of the men noticed me and offered part of his catch for sale—only two roubles. He asked for a splendid fish, and impressed with the cheapness, I bought it. As it was still alive, I hung it by a rope over the stern, to trail along in the water.

Perhaps, we had sailed some a league when it began to snow! And a snow in that part of the world is not to be imagined by people in Japan. It falls in such blinding flurries, that one can not see beyond his breath. Very soon, the last bend difficulty in making its way, and the huge fish trailer added not a little impediment to our progress. Heavier, and heavier grew the storm, and there was no alternative but to draw the poor sheep aboard, unless I wished to discard him altogether. We took him in. Seven feet he measured, quite too large for our small boat, but I felt determined to make a companion of this denizen of the deep, rather than lose him.

But the snow finally made further passage impossible notwithstanding, and I ordered my boatmen to turn in a small tributary close at hand and anchor there. Well into the night, the monster fish, which I had protected from the falling snow with a blanket, appeared to be breathing easily, but the next morning he was dead; doubtless from being frozen rather than being out of the water, for it was bitterly cold and I felt blessed that I also had not met the same fate.

(To be continued)



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JAPANESE HOT SPRINGS

By AUSTIN W. MEDLEY

ONE of the chief attractions of Japan is the innumerable hot springs scattered by a bountiful nature all over the country, many in places where it would seem they had gushed forth simply for the refreshment of weary mountaineers. One of the most vivid of my recollections is a rapid ascent and descent of Bandai San, and then a plunge into a hot spring at the foot, which miraculously soothed away all foot-soreness and stiffness and left me at peace with all the world.

A similarly happily situated spring is to be found at the foot of Aso San, in Kyushu. In some, the course is very severe, and only invalids have recourse to them, so that unpleasant sights are the order of the day. But in most of them, the people who go are the ordinary citizens of Japan, not in need of special treatment, and life is taken very easily; the baths are entered simply for the pleasure of the warm water and gossip with the other bathers. There, in spite of police regulations, are to be seen the old customs of Japan, where nudity is not a thing of shame and no one pays the slightest attention to his or her neighbor's wet and shining body.

Curiously enough, before breakfast the great echoing bath-room is not so full, and more often than not I have had the bath room to myself at that hour. But about ten oclock, the people begin to stroll in, each with a little towel and a box of soap. It still remains a mystery to the average foreigner why a Japanese prefers to dry himself upon a wet towel, but apparently he does, and experience has taught me the charm of achieving that apparent impossibility.

There is much soaping, much hard rubbing with the tiny towel, always, be it well understood, outside the bath, then much bobbing in and out, sitting on the side, gazing out of the window, passing the time of day with friends, and through all a growing feeling of pleasant relaxation, as if, after all, there were no need to worry about anything. With a final wash of hands and face in cold water, the ceremony is over for the time, and the guest retires to his room, in a cotton bath robe, to sit on the floor, drink tea, and smoke innumerable cigarettes, for the cigarette habit is, unhappily, firmly fastened on Japan.

Whatever time is not spent in the bath is as a rule consumed in doing nothing, for which a Japanese on a holiday has an infinite capacity. Passing down a long passage on my arrival at an inn at two o'clock one afternoon, all the sliding doors were open, and with one exception, every occupant was stretched on the floor. The exception was a woman who was dressing her hair.

One of the most remarkable spas in the country is that at Beppu, in the Southern Island, not very far from Moji. It may almost be called a Japanese Lourdes, for everything appears to be done under the sanction of the faith. Before entering the public bath, which is a curious mud walled enclosure, the bather performs his devotions and contributes to "the finances of the gods,"

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while the innumerable ex-votos of crutches and sticks recall the similar sight in the French holy place. Even in the best hotel, where there is a large and luxurious private bath, a serene image looks down from a shelf on the perspiring bather.

The whole town is pervaded with boiling water, and the house-wife who wishes to boil her rice, simply goes outside, uncovers a hole in the street and pops on her pot. This resort can not be recommended in the summer, as it is such an inferno of heat, the streets blister one's feet.

For true simplicity and absence of what may be called "frills," let the traveler make his way to Sakurajima, the volcanic island lying off Kagoshima. It is reached in an hour or two by a small steamer, aud even apart from the hot springs, is a remarkable place. The island is strewn with fantastically piled rocks and boulders, and the path through the woods reminds one of Dore's illustration of the scene in Pilgrim's Progress in which Christian meets Appollyon. The gloom is intense and the place looks like a forgotten battle field of giants, who used huge boulders as urchins do pebbles.

At first view, the baths are not particularly attractive as the bottom is of sand and the water consequently discolored; but sand never hurt anyone and a dip will repay. The springs are strongly impregnated with iron, and one's towel turns a surprising and brilliant yellow under one's very eyes.

The most remarkable scenes are to be witnessed on the beach, where the hot springs bubble up in all sorts of unexpected places, and small basins have been formed. To all outward seeming the basins afford accommodation for infants only, but large and portly seniors emerge from the village, and with admirable skill pack themselves into these basins where they lie lost to the world, and entirely oblivious of the fierce sun beating on their heads.

Let me not omit to say that this favored island produces a kind of giant radish (*daikon*), which has doubtless helped to nourish the virtues of the bold men of Satsuma. The islanders themselves have all the appearance of a sturdy race, and are ardent disciples of Mr. Roosevelt in the matter of large families.

The Izu peninsula is particularly rich in springs, among which may be mentioned those of Atami, Idzu San, Yugawara and Shusenji. The second named is the proud possessor of a gigantic bath over which hangs an inscription "*Sen nin buro*" (Thousand folk bath), and although it might entail unpleasantly close packing to fit in a thousand people, allowing for a little poetical license, the legend is substantially true. Many days may be passed in the place pleasantly.

At Shusenji, which somewhat resembles Llangollen, in North Wales, the spring bubbles out in the middle of the river and is led by pipes to the various hotels, where the élite go. For the sake of the plebian, a wooden bathing house has been erected in the middle of the stream, reached by a plank bridge. As this place is always crowded it is advisable for the visitor to follow the example of the élite and use the hotel baths.

Another favorite spring is at Shiobara not far from Nikko, and a little way from the village, down the river bank,

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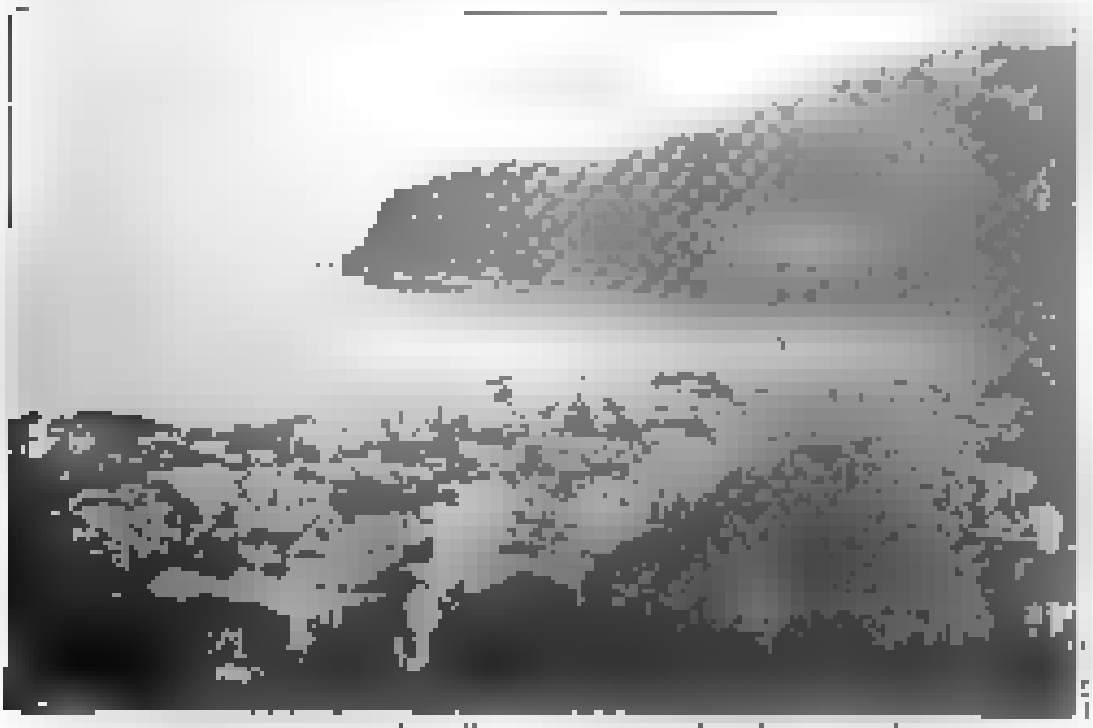

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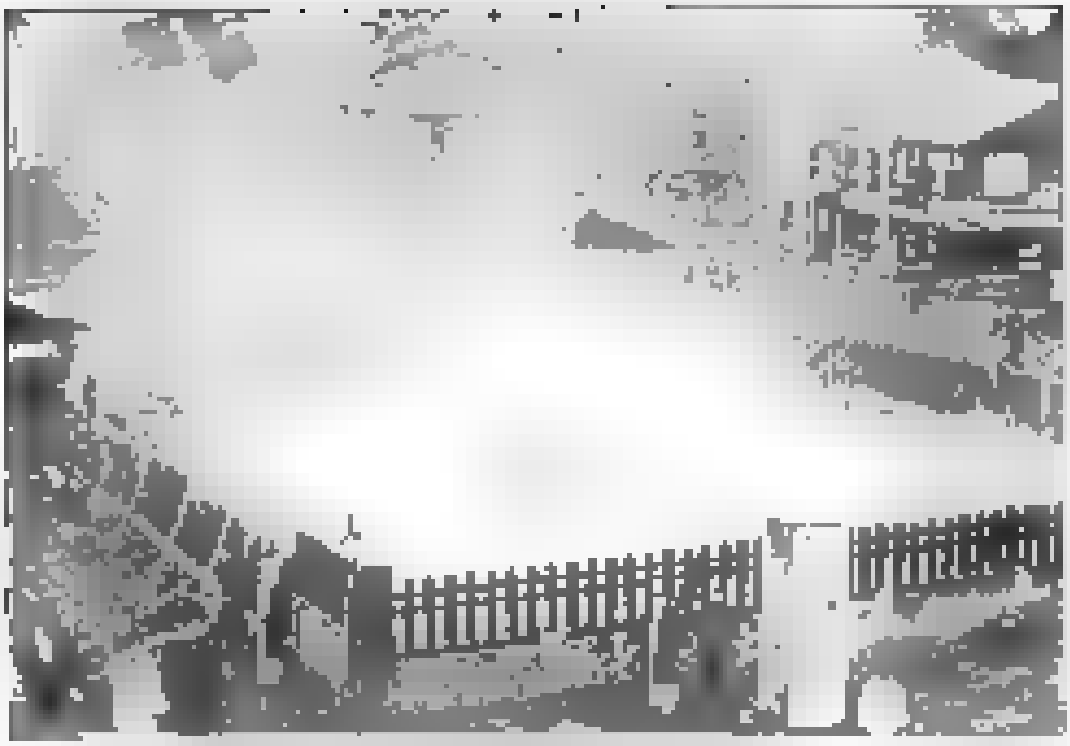

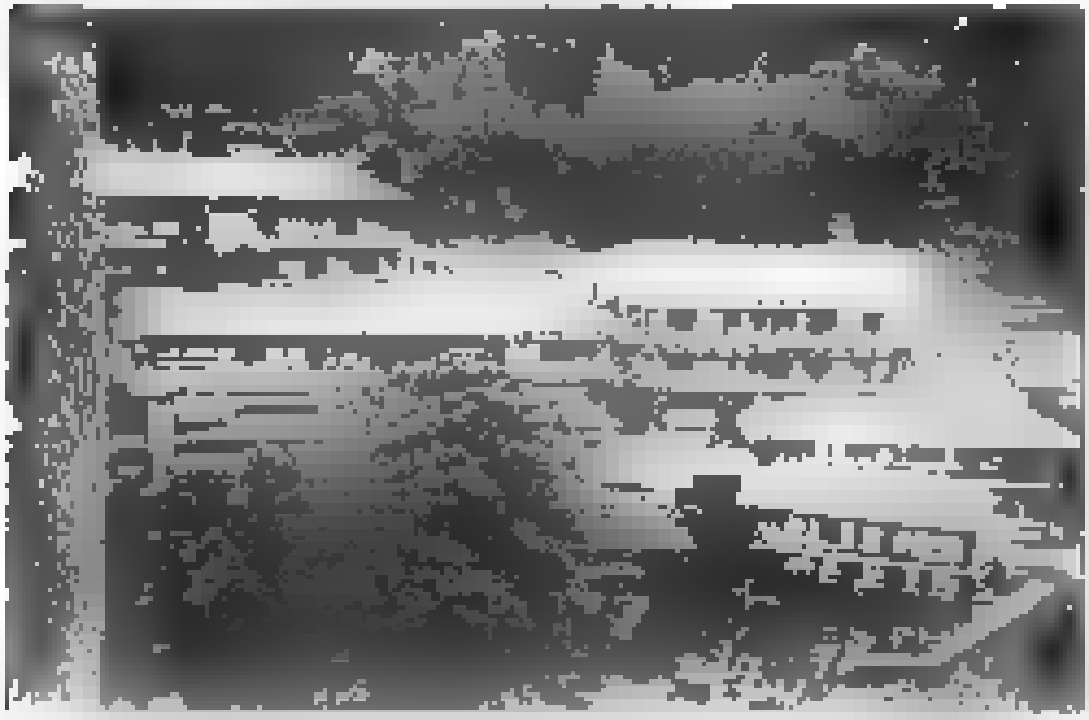

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will be found very fine douche baths, where the stream flows from a considerable height. As the water falls with great force, the bather dons a tin helmet in which he can fancy himself, if he pleases, Hector of the glancing plume, for if we are to believe the drawings of Flaxman, on some occasions that hero wore nothing but a helmet.

Thus equipped one stands under the spout and revels in the hot water. The inn connected with this establishment supplies quite good *soba* (macaroni), so that the traveler may enjoy a double pleasure.

So much for the advantages of Japanese spas, but against them must be set certain disadvantages, inherent, not in the hot water but in Japanese inns. First of all comes the food question, and he who can not eat Japanese food will never be able to visit the truly Japanese springs. Then comes the possibility of unpleasant neighbors in the adjoining room separated only by paper slides. Your neighbor may fancy he has a pleasant voice and chant unintermittently for two hours. He may have a liking for the Japanese flute and raise melancholy wailings therefrom "as of dogs that howl in thunder." He may be a a student determined to practise his English and armed in proof against all snubs; such a one will ask a series of questions nicely calculated to upset the mental balance of his victim. Never shall I forget an experience in Boshu, which is student-haunted in summer. After having been much annoyed, I arrived one day in a remote village and hoped for peace. Half an hour after I had settled down on the mats, in came a student, bearing in his hands a product of the modern French drama. He was a student of French and said he found the play very difficult; I rendered a page or two into my coolie Japanese, and felt rather pleased with myself, when he took all the wind out of my sails by catechising me on the relative merits of George Bernard Shaw and Maurice Maeterlinck, Eleanora Dusc and Sara Bernhardt; and this in a fishing village on the shores of the Pacific.

Nevertheless taking all disadvantages into full consideration, in my opinion the advantages far outweigh them, and the *onsen* (hot springs) of Japan remain one of my chief pleasures.

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FORESTRY IN FORMOSA*

THE principal forests in the island of Formosa are found in the Bandits' districts, while forests in the mountain districts which are under the Government administration were cut down or exploited or were brought to ruin on account of camphor manufacturing during the Chinese regime; so that none of these forests retain characteristic silvan features. When the area of forests is figured up according to the topography and the distribution of forests, it will be found that the total extent covers about 7,107,000 acres, sixty-seven per cent of the total area of the entire island. Of this 4,330,070 acres are in the savage districts.

Though the island is located in the torrid zone, the climate changes according to the change of the altitude in mountain ranges, so that all varieties of plants from the torrid to the frigid zones are found, the highest point reached being 13,020 feet above the sea level. Trees are plentiful, some of which may be regarded with a great deal of interest. The following are the principal kinds of trees :—

Needle leaves :

Chamaecy paris; Chamaecy paris, formosenses; Taiwania Cryptomeri-oides; Isuga formosana; Sibocedrus macrolepis, Benth; Podocarpus nageia R. Br.; Pinus Sp.; Cinnamomum Camphora, Nees; Machirus thunbergii Sieb, et Zucc.

Broad leaves :

Michelia Compressa Maxim; Melia Azedarach, Sinn; Bischoffia Javanica Blum; Irochodendron A'rali-oides, Sieb, et Zucc; Diospyros, utilis, Hemsl; Quercus variabilis Blum; Pasania Cuspidata, Oerst; Quercus Sp.

Bamboos :

Phyllostachys bambusoides, Sieb, et Zucc; Bambusa Sp.; Dendrocalamus, latiflorus, Munro.

The principal by-products are rattan, India rubber, and *shiitake*. These broad and narrow leaved trees are classified into pure and mixed growth according to the line of vegetation, among which we find a numerous variety of trees of great value, in particular, the camphor mulberry which is highly valued for camphor, and camphor forests are utilized for the production of this important product. Such trees as *kinoki*, *beniki* and *kaski*, forming the three important elements of the forests in the island may be taken as the chief factors in the silvan industry. The Arisan forests, so well known to the public, contain the above mentioned three kinds of trees. The forest is unique in the world, and it is now about to be exploited. When its exploitation is commenced, it will doubtless supply the world's market with fine timber. For the sake of reference, we give the particulars of this forest, the area of which is about 27,200 acres, reaching heights from 1,800 to 9,000 feet above the sea level. The principal kinds and amount of trees contained in the Arisan forests may be briefly tabulated as follows :—

* From a Compilation by the Taiwan Government, by courtesy.

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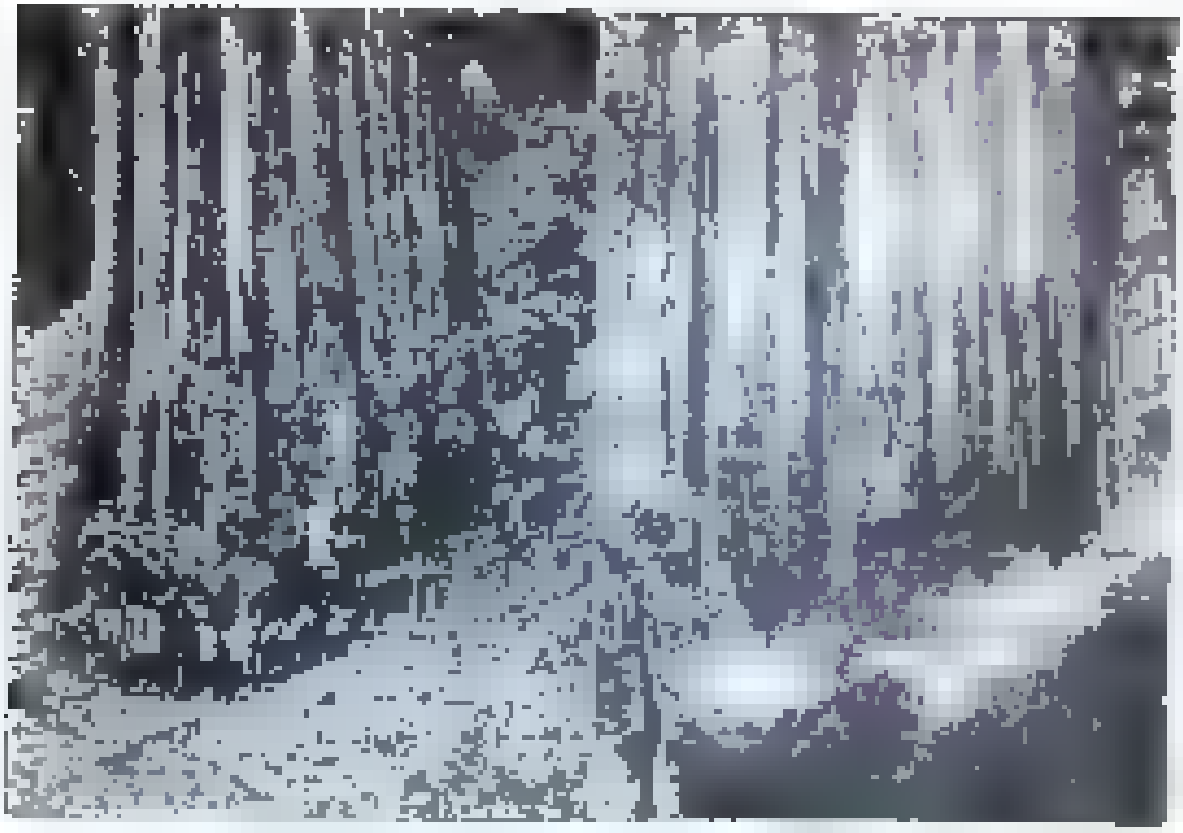

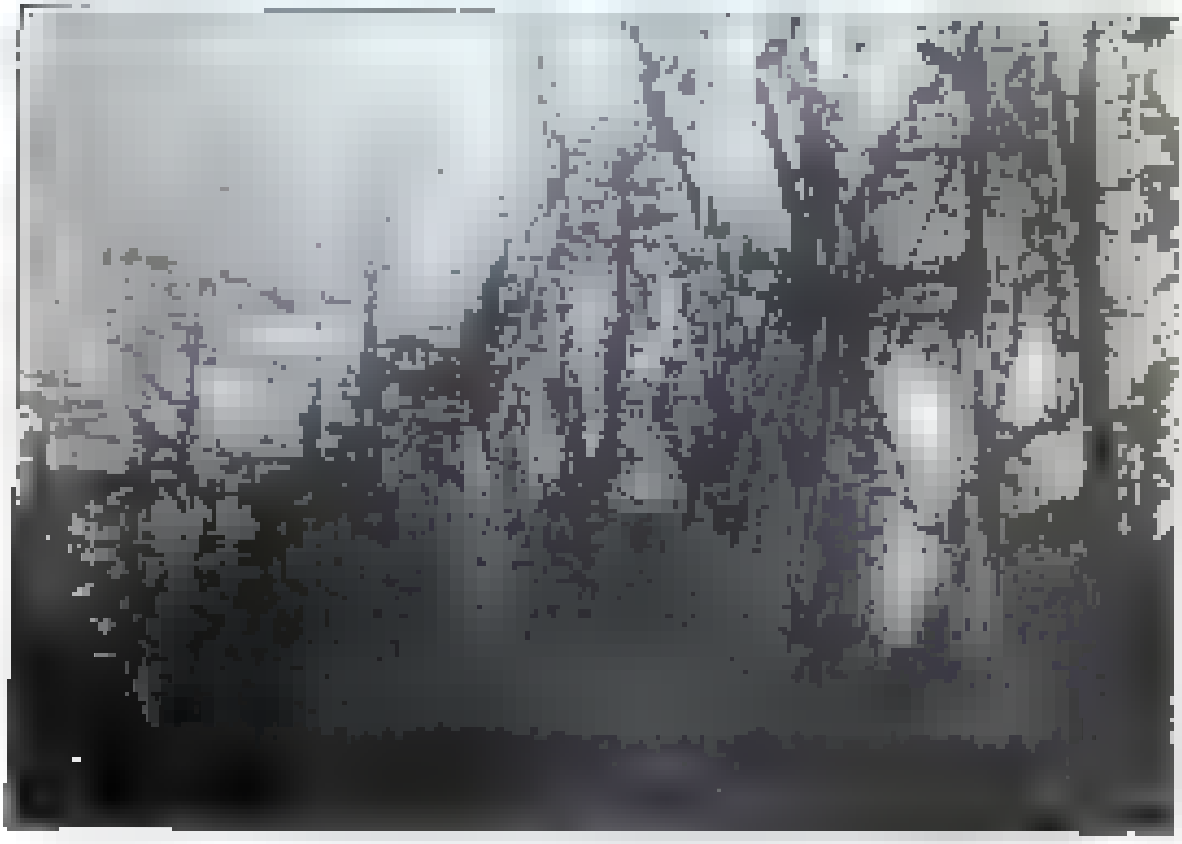

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Kinds of Trees	No. of Trees	Trees under cubic feet measurement
Needle Leaves:		
Chamaecy paris, obtusa forma formosana Hayata.	152,842	Cu. ft. 41,853,112
Chamaecy paris, formosenses Matsumura	155,783	52,853,112
Pinus Sp.	13,876	2,855,748
Taiwania cryptomerioides, Hayata	5,091	2 233,020
Isuga formosana, Hayata ...	46,998	6,795,924
Total	374,230	106,064,916
Broad Leaves:		
Quercus Sp.	267,363	32,516,184
Pasania Cuspidata, Oerst ...	247,548	33,643,404
Cinnamomum Camphora, Nees	2,396	673,176
Miscellaneous	594,879	45,591,240
Total	1,112,186	112,424,004
Grand Total	1,486,416	218,488,920

Arisan forests possess the advantages of rich soil, abundant rain-falls and an average mild temperature, and are absolutely free from storms, so that the trees in the forests have made the maximum development of their capacity. The trees are tall and large, free from any knots, mostly possessing beautiful lines. We do not hesitate to declare that the forests produce trees that both in shape and quality will hardly find any rival.

Substantial progress is being made in the utilization of these forests, but there are extensive tracts requiring the planting of trees, and reclamation. At the outset, the fundamental investigation is being made together with experiments in planting trees, the results derived being utilized for the planting or reclamation of these regions. Thus it is expected that with the exploitation of the natural forests, the new forests in the second period will rise up to take their place. The following gives the general outlines of the policy regarding forestry industry.

The forests are leased for the purpose of planting trees and partial exploitation for a stipulated period. The necessity of encouraging the utilization of the mountainous districts which were left to run wild under the western administrative section of the island, caused the Government to make free grant of sprouts, and as a result of these encouragements the number of persons who expressed their desire to build up their forests was gradually increased. The lease of these mountainous districts is granted according to regulations for the periodical lease of the division and allotment of forest land.

With the restoration of order, the work connected with the exploitation of land was naturally increased and also as a result of recent industrial developments, the utilization of land has made steady progress, and the disposition of the land is settled under "Regulations for Conditional Sale."

Those who are desirous of obtaining sanction for the sale of principal and by-products make their applications according to the "Regulations for the Sale of Forestry Products," and the number of such applicants is gradually increasing.

Regulations regarding the Encouragement of the planting of Camphor Forests in Taiwan were issued, by which the land was leased on condition that in the event of the successful working of their undertaking, leaseholders might obtain the right of working such forests without any compensation, and moreover sprouts were supplied free of any charge. As a consequence of these encouragements, the number of applicants for the free lease of the Government land has considerably increased.

The investigation of forests is both

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extensive and comprehensive so that on completion, the results will doubtless furnish rich materials for reference as to the disposition of affairs connected with land. The people of the island are ignorant of all ideas regarding the necessity of preserving natural resources and the injurious effects from such ignorance are not few. Beginning with 1906, investigation regarding the general preservation of forests was started and as many as 100 forests were brought under such investigation. It is expected that a certain length of time will be required for the completion of the investigation, but places of importance which need immediate attention, such as taking preventive measures against flying sand in Taichu and Shinchiku Provinces and the building up of forests at the fountain-heads in Taihoku, Taichu, and Tainan, are now being carried into effect.

The question whether the land is adapted to the cultivation of camphor-trees or not must be settled by the investigation of the nature of the soil before any forestry plans are adopted and therefore regulations for such investigations and plans were issued, in consequence of which investigations have been conducted, some of them being now well-nigh complete.

Besides the above, inquiries are being instituted as to which regions are adapted to emigrants, together with basal investigations regarding the management of forests.

As Koshun stands in the torrid and temperate zones, nursery and experimental farms for economic plants which find congenial growth in these islands have been established with the purpose of protecting valuable timbers. This measure was regarded as a work of high importance to the successful exploitation of the island, so that in Ako Prefecture, the nursery for torrid zone plants was established, and the work connected therewith has made steady progress, and there are botanical gardens both for sample exhibits and the classification of tropical plants.

One of the most promising productive industries is the cultivation of the American hemp in the extensive and most barren districts not yet satisfactorily utilized to which encouragement is given. Therefore, the seed-bed for hemp was established in Ako Prefecture, the aim being the cultivation of sprouts, besides having under its control the encouragement of the cultivation of the tropical fibrous plants, and the cultivation, distribution and other items of experiment regarding seeds.

A seed bed was established in Shinchiku and Kagi Prefectures with the object of cultivating rubber trees, also having in charge affairs relating to the comparative experiments of similar trees both at home and abroad. The trees are being planted upon bare and treeless hills; and efforts are also being made towards the improvement of these forests, thus creating model farms to be established in various parts of the island. With a view to acquaint the people with the necessity of forest culture, a nursery for plants under the control of the Industry Bureau was established in Taihoku, where plants of the island, from Japan and abroad were either planted or seeds were introduced, while in various prefectures, nurseries were established, the expenses being defrayed by local taxes.

Camphor-trees are characteristic plants of the island and furnish materials

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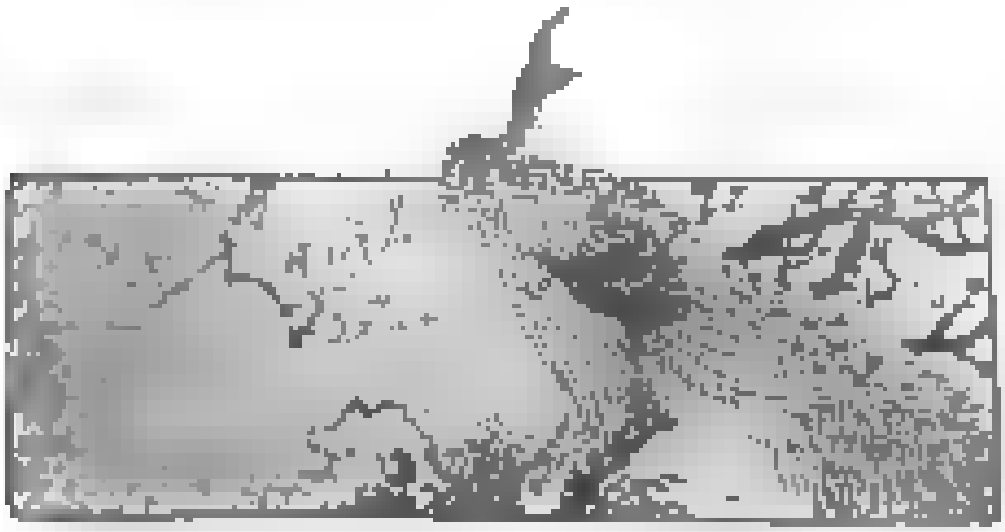
for the manufacturing of camphor, the rich and excellent qualities of which are recognized by the world at large. In order to keep up a sufficient supply of materials, efforts are being made towards increasing the number of plants, and by establishing nurseries in various parts of the island the camphor forests are being built up with splendid results. Applications for nursery plants have rapidly increased in number and the supply has not been sufficient to meet the ever increasing demand. Under the circumstances, in Taihoku and the other prefectures camphor seeds have been distributed free of charge, while in Kagi, a nursery-bed was built for the purpose of encouraging the camphor industry, where the young plants are being cultivated.



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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

IX

DURING several years preceding 1851, when Nariakira succeeded to the principality, the clan leaders, who were in sympathy with the passive policy of the Tokugawa Shogunate, exerted all their power to prevent Nariakira, whose ability they feared, from becoming the ruling prince, and sought to influence his father to make a younger son, Hisamitsu, his heir and successor.

However, there were among the influential men of Satsuma, a few staunch friends and admirers of the talented and progressive Nariakira, and these took steps to thwart the action of the chief councilors, secretly organizing themselves for the purpose of placing Nariakira in his rightful position. But their plan was discovered, they were accused of conspiracy and ten of the men were sentenced to commit *hara kiri*, the others being sent into exile in distant islands.

Such a high-handed move caused great excitement among the clansmen, and although the clan government made every effort to calm them, it was of no avail, and the state of affairs seemed to threaten an uprising.

Nariakira was still not without powerful friends, and at this juncture *Daimyo* Kuroda, of the Province of Chikuzen, brought the claims of the Prince before one of the ministers of the Tokugawa Shogunate, Abé Isenokami, and succeeded in placing Nariakira in power.

Drastic reforms in the administration were the result. Men of ability were placed in responsible positions; foreign civilization and methods of military training were introduced. Nariakira was very earnest in his work of reformation and he was rewarded by witnessing a complete change in the spirit of his people, and seeing the clan of Satsuma rise to first rank and power among all others of the nation.

During those eight years of Nariakira's government of Satsuma, he planned the definite line of policy that made the foundation for the great work of the Imperial Restoration. In every department of administration, in finance, education and industry, in foreign and home affairs he instituted measures for promoting the interests of the Emperor, and sought to instill in the people great reverence for their sovereign.

The Emperor, never coming in contact with his people, was regarded as a sort of demi-god (being called then as now *Tenshi Sama*, which means, Son of Heaven), but not as the real source of power over the nation. The Tokugawa *Shogun*, after assuming the reins of government, endeavored to suppress the war-like spirit of the *samurai* class, and promote literature and the arts, and this in the end, proved a powerful weapon against them, as it

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happened that *ronin*, or knight-errants, were the chief ones who developed into literati, and became imbued with strong reverence for the Imperial family, looking upon it as the supreme head of the nation, and disseminated their ideas among the masses during their wanderings.

The great aim of Nariakira was to accomplish the unification of the Empire; to accord to the Imperial family at Kyoto the rightful place in the affairs of the nation at home and abroad, and to assist the government of the Tokugawa *Shugun* by demonstrating to them the importance of progress in accordance with foreign systems in naval and military matters, as well as in diplomatic affairs. He regretted, from his heart, the decline of the Imperial prestige and the domination of the military government of the *Shogun*, and he had set out to effect Imperial restoration. In a proclamation he is said to have referred to the Emperor's authority in terms like the following :—

"The land of Satsuma, and its people have been entrusted to my care, by the Emperor at Kyoto, and I do not, in any way, consider them my own possession or subjects." At that time, when the power of state was yet firmly in the hands of the *Shogun*, no less powerful *daimyo* would have dared express himself in such terms, in official documents.

When the Imperial Palace in Kyoto was destroyed by fire in 1854, Nariakira was in his native province of Satsuma; upon receiving the news, he wrote at once to the *Daimyo* of Owari, who was a relative of the *Shogun*, and in his letter this passage appeared: "The present destruction which has befallen the Imperial Palace at Kyoto, must be regarded as punishment sent by Heaven upon the nation for its discourteous treatment of the Imperial family, for the *Shogun's* government has been inclined to restrict the allowance made to the Imperial Court, though it was an insignificant sum, not at all sufficient to effect the expenses required for national defense. [The Government was then much occupied with strengthening the defenses of the country, because of the advent of Commodore Perry at Uraga.] But this catastrophe will make necessary the expenditure of an enormous sum. It is most desirable that the reconstruction of the Palace should be accomplished with greatest care, so that there may be no fear of further punishment from Heaven."

Be it said that both the Prince of Owari and the Prime Minister of the Shogunate, Abé Isenokami, were greatly moved by this protest and appeal, and the building of the new Palace was proceeded with accordingly.

Nariakira himself made a present of a considerable sum for the personal use of His Majesty, which was gratefully accepted by him, who sent in return by way of appreciation, an original poem written with his own hand. Greatly impressed by such an expression of Imperial gratitude, Nariakira redoubled his efforts in the cause of reverence for the Emperor, and when in Kyoto, would go secretly to the neighborhood of the Imperial Palace to make obeisance, and visited incognito the prominent Court nobles, such as Konoye and Sanjo, to consult them on national affairs.

When the Emperor was informed of Nariakira's motives, he was very pleased, and issued to him a secret Imperial Edict to proceed at once in case of national

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crisis, to the Imperial capital with his band of soldiers to guard the Palace. Deeply moved by this mark of the Emperor's appreciation, Nariakira took oath to exert all his power in behalf of the Imperial family, and retired to his native province, and from that time the Satsuma clan became filled with strong reverence for the Mikado.

Nariakira endeared himself to his people by being one of them: by leading instead of driving. He encouraged literary and military arts taking part himself in educational work and personally participating in the drill of his troops.

He did not rescind the decrees of his predecessors, but emphasized and enlarged upon all the creditable laws, and urged his people, by proclamation and example, to upright and worthy lives.

He received wild cheers from the waiting crowds about his gates when he arrived, on a certain occasion, at his official residence in Kagoshima, the capital of Satsuma, by issuing the following proclamation:

"Hereafter, any person desirous of giving me advice, shall do so without reserve. Officials of every grade and departments should abide by regulations established by the preceding prince, and without selfishness or greed, take the path of righteousness. They should be careful that the views of high and low alike are allowed to be fully expressed, and all steps should be taken only after careful and mature consideration. Samurai of every grade should be diligent in learning both literary and military arts; should observe habits of simplicity and frugality, and the rules of good faith. Farmers, mechanics and merchants must likewise abide by established laws," etc. etc.

Another proclamation admonished his clansmen against rudeness or breach of etiquette as follows: "Samurai should follow strictly the code of etiquette and may be of use to the State by being diligent not only in the study of military arts, but also in the path of learning. Such are the real duties of a samurai, and it is to be regretted that there have been instances where samurai were rude and pugnacious, due, perhaps, to the degeneracy of the samurai spirit."

This was well received, and the headman of each division assembled all the samurai, explaining verbally the Prince's order.

It was strictly forbidden to commit acts of contravention of good faith, and each samurai of the clan was required to present a written oath to observe the rule, a transgression of which was punished by retraction, and the spirit of Satsuma samurai greatly improved from that time.

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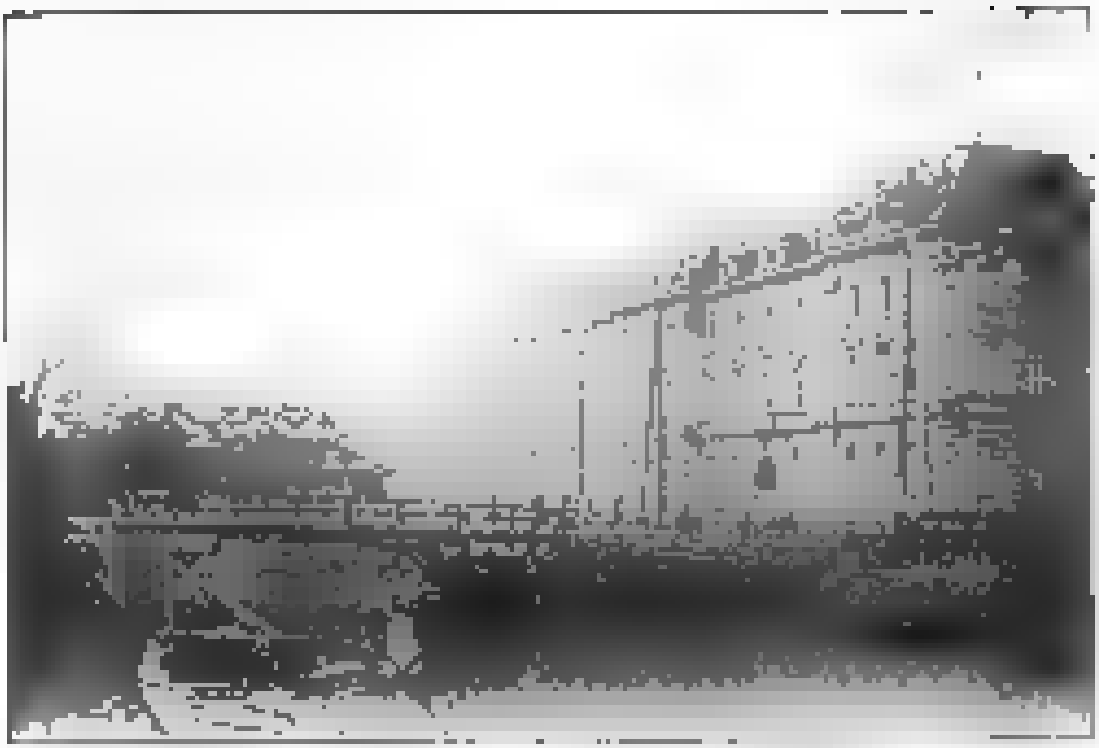
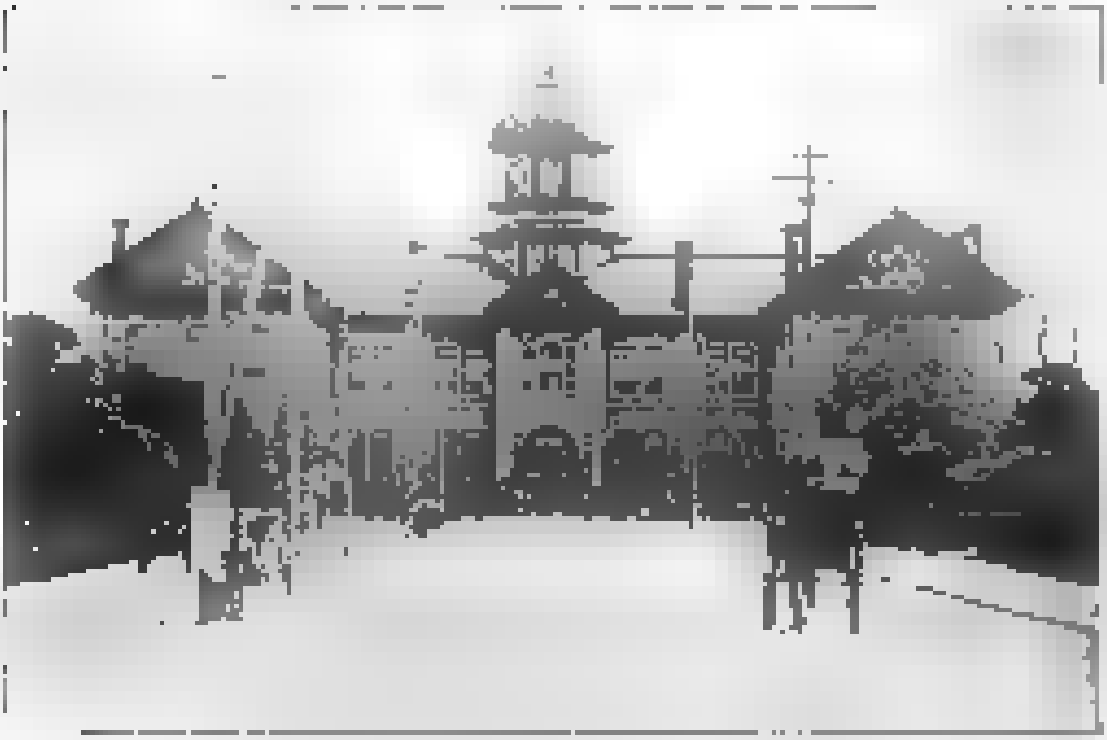


Le Département de Commerce à Tokyo.
Des Ministeriums für Landwirt und Handel, Tokyo



Des Zollamts, Yokohama

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JAPAN'S FOREIGN TRADE*

THE great increase in the volume of trade in 1910 must certainly be attributed to the favorable condition of the economic world generally. The flourishing state of the export trade was, however, also due to various other causes, the principal of which were the prosperous condition of the silk industry at home, especially the large output of spring cocoons, which resulted in an increased exportation of raw silk, *habutae*, and handkerchiefs, and the comparatively slight fluctuations in the price of silver and maintenance of a higher price by that metal than in the preceding year, which gave rise in China to a demand for foreign goods; moreover, an abundant harvest of agricultural products in China led to a very flourishing trade with that country and resulted in an increased exportation of cotton yarns, cotton fabrics, towels, umbrellas, refined sugar, marine products, and timber; and still another cause was the brisk exportation of cotton knit undershirts and *habutae* to British India.

The prosperous condition of the import trade was mainly owing to an increased importation of materials for tissues, such as ginned cotton, wool, woollen yarns, and vegetable fibres, iron materials, wheat, wheaten flour, chemical and mineral fertilizers, woollen textiles, and kerosene.

On account of the flourishing of the export and import trade in 1910, the trade with the various countries showed an increase on the preceding year. There was a marked advance especially in the trade with Great Britain and its possessions and colonies, total volume of the trade with which amounted to $150,061,475, or about one-third of the entire trade of the country, being an increase of $31,082,612 on the preceding year; of this increase $3,397,433 was obtained in the exports and the remaining $27,685,189 in the imports. The increase of $23,448,599 in the imports from the British possessions and colonies was mainly due to the increased importation of raw cotton from India and wool from Australia. The trade with Great Britain amounted to $60,241,137 which was an increase on the preceding year of $3,580,924; for although the export trade showed, on account of poor sale of *habutae* and copper, a decrease of $655,656, there was, owing to an increased importation of woollen fabrics and iron, an increase of $4,236,580 in the imports.

Next to Great Britain, the largest trade was done with the United States and its possessions, the total amount being $103,787,859 which was equivalent to 23 per cent. of the entire foreign trade of Japan and was $7,116,206 in excess of the amount for the preceding year.

The trade with the United States alone amounted to $99,200,707, an increase of $6,405,552 on the preceding year; for while the imports increased by no more than $327,997 the exports amounted, on account of the brisk sale of raw silk, tea, and straw-plaits, to $71,851,124, or 31 per cent. of the total exports from Japan, being an increase of $6,077,555 on the preceding year.

Our trade with France and the French Indies amounted to $27,554,647; while the imports from the French Indies were less than those of the preceding year by $967,157 through a falling off in the importation of rice and cotton, the trade with France exceeded that of the preceding year by $1,702,377 on account of an increased exportation of *habutae*, straw-plaits, camphor, and copper, so that the total trade with that country and its possessions showed a net increase of $608,940.

Our trade with Germany reached $27,557,120, and showed an increase of about one and a half million dollars on the preceding year in both the exports and imports. There was also an increase in

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the export trade with Italy, Belgium, and Austria-Hungary; the trade with Italy, for instance, showed an increase of over two million dollars on account of an increased exportation of raw silk to that country.

As to the import trade with these countries, although there was a slight decrease in the imports from Austria-Hungary on account of a falling off in the importation of paper, there was an increase in the importation of iron from Belgium while various goods were largely imported from Italy, so that the import trade with these two countries showed an increase on the preceding year.

There was also an increase in both the export and import trade with the Netherlands and the Dutch Indies. Further, there was an increase of $8,474,731 in the exports to China and of $10,841,501 in the imports from the same country. The trade with the other countries was on the whole also brisk.

Of the thirty-seven open ports of our country, those with the largest volume of foreign trade are the ports of Yokohama and Kōbe. The total exports and imports at Yokohama in 1910 reached the value of $189,729,511, or 41 per cent. of the entire foreign trade of the country, of which $112,587,235 was the value of the exports and $77,142,276 that of the imports, both thus showing an increase on the preceding year. The whole of raw silk, one of the principal articles of export of Japan, and 89 per cent. of *habutae* were exported from this port. As the harbor improvement works at the port are now approaching completion, the trade at Yokohama may be confidently expected to show a further expansion in the near future.

The trade at Kōbe amounted to $176,341,173, or 38 per cent. of the entire trade of the country; of this amount $61,057,384 represented the value of the exports and $115,283,789 that of the imports, both of which thus exceeded the respective amounts of the preceding year.

As Kōbe has in its rear an industrial district, the imports of raw materials for industrial purposes amount to $65,911,524, the value of raw cotton imported there reaching $53,545,407. Cotton yarns were exported from this port to the value of $12,703,344; and there was also a large exportation of cotton manufactures like cotton tissues and cotton knit goods.

The total import and export trade of these two ports amounted, then, to $366,070,684; or, in other words, 79 per cent. of the entire foreign trade of the country passed through these two ports.

Next in importance to these ports is Ōsaka, which exported last year to the value of $37,909,280; more than half its exports and imports were taken up by cotton manufactures and vegetable fibres respectively.

Next in order of the volume of trade is Moji, whose trade amounted last year to $17,086,267 its chief exports were coal and yarn and its chief imports sugar, raw cotton, and fertilizers.

Shimonoseki is an important port for communication with Chōsen, and the trade with that peninsula is briskly carried on there, consequently the figures for the foreign trade of the port show a decrease from those of 1908, as the result of the fact that the amounts of our export and import trade with Chōsen from September last were not included in the foreign trade returns for 1910.

Nagasaki shows a slight decline in its trade; but Yokkaichi and Shimizu, which are situated on the Pacific Coast between Yokohama and Kobe and are convenient for communication by sea, have steadily progressed and their trade showed an advance on the preceding year. The open ports on the coast of the Sea of Japan, however, have been affected by the depression of the trade with Russia in consequence of the closing of the free port by that country, and their trade last year was quite insignificant.

The ports of Hakodate and Otaru in Hokkaidō are, with the development of part of the country, yearly increasing their exports. Muroran has been growing in prosperity since the establishment of the iron-works with joint Japanese and British capital; but its imports showed a slight decline on account of a

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decrease in the importation of machinery required for the equipment of those works.

The export trade in 1910 reached an unprecedented degree of prosperity; and the total volume of exports, if the exports to Chōsen are included, was equivalent to 231 per cent. of the volume ten years previously.

The export of raw silk amounted to $69,016,470, of which 71 per cent. in value was exported to the United States, 16 per cent. to France, and about 10 per cent. to Italy; and waste silk was exported to the value of $4,208,672, of which 73 per cent. went to France and 20 per cent. to Italy.

The export of *habutae* amounted to $14,492,618; although its export to Great Britain and the United States fell off, that to France increased, so that there was a net increase on the preceding year of $1,594,026; and 21 per cent. in value of the exported *habutae* was sent to Great Britain, 8 per cent. to British India, 31 per cent. to France, and 14 per cent. to the United States.

Silk handkerchiefs were exported to the value of $2,430,889, an increase of $522,837 on the preceding year; the greatest amount was sent to Great Britain.

The export of cotton yarn amounted to $22,673,482, of which 89 per cent. was exported to China. The export of cotton fabrics rose to $10,231,267, an increase of $1,394,774 on the preceding year; and although there was a slight falling-off in the export of shirtings, the export of cotton and cotton drills showed an increase, while that of cotton knit undershirts has annually increased and stood last year at $3,005,766, of which 73 per cent. was exported to British India.

There was also an increase in the exportation of textile manufactures, hats, caps, and clogs. The export of matches amounted to $5,194,833; their principal destination was China, but their sale last year was limited, owing, probably, to the recent establishment of match-manufactories in various parts of that country; the export of Japanese matches last year was less than in the preceding year by $380,194.

The exports of fancy matting, of which over 80 per cent in value usually went to the United States, declined as compared with the preceding year on account of their poor sale in America.

Porcelain and earthenware, which also usually found largest sales in the United States, showed a slight falling off in their exportation to the States; but as they were exported in larger quantities than usual to Europe, the net result was an increased exportation.

Lacquer-ware showed a slight increase in exportation to both Europe and America. There was an increase of over $500,000 each in the exportation of straw-plaits to America and France; and as their exportation to Great Britain and Germany was also fairly good, the total increase was over $1,360,000.

Copper was exported to the amount of $10,402,859; as it had a poor market in Great Britain, it showed a decline compared with the preceding year.

Tea found steady sale in the United States and Canada, and showed an increase of $692,897 on the preceding year. The exportation of camphor to France increased, but that to Great Britain, Germany, and the United States declined, with the net result that it showed a decrease of $252,514.

The other articles which showed a marked increase on the preceding year in their exportation were agricultural and marine products, fish-oil, sugar, hides, skins, buttons, printing paper, metal manufactures, cement, timber, bamboo-ware, screens, brushes, and toys, while those which showed a marked falling-off were alcoholic liquors, tobaccos, rape oil, vegetable wax, and coal.

The volume of import trade in 1910, (Chōsen included), was equivalent to 164 per cent. of the volume ten years previously. Among the imports the most marked increase was shown by raw cotton, the import of which amounted to $79,610,904, or more than one-third of the total value of the imports for the year, being an increase on the preceding year of $25,457,010; and of the total quantity imported, 63 per cent. came from British India, 23 per cent. from China, and 9 per cent. from the United States.

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Wool showed an increase of $2,214,-152; and of the quantity imported, 34 per cent. came from Great Britain and 55 per cent. from Australia.

Of yarns and threads, the import of raw tussah silk and cotton yarns declined, but that of linen and woollen yarns increased. Among the cotton tissues imported, grey and white shirtings and cotton satins, italians, prints, velvets, plushes, and victoria lawns fell off; but cotton umbrella cloths showed an increase. The importation of linen tissues rose to 1,809,816 yards, valued at $363,505; and most of these tissues are exported after drawn-work or other work has been effected.

Of woollen goods imported, woollen cloths and serges show an increase on the preceding year of 4,618,029 yards and $2,095,019; and of the quantity imported 72 per cent. came from Great Britain and 20 per cent. from Germany.

Although the importation of flannels and alpacas increased from the preceding year, muslins and cashmeres have shown a tendency to gradual decline since their manufacture was commenced in Japan.

There was a slight increase in the importation of clothing, paper, leather, and soda; but dry indigo and coal-tar dyes showed a decline. The importation of kerosene showed a decrease of 17,670,000 gallons in crude oil, but an increase of 11,420,000 gallons in illuminating oil.

The value of iron and steel materials imported rose to $17,075,378, being an increase on the preceding year of $3,602,440, while the importation of copper, lead, tin, zinc, aluminium, and alloys amounted to $4,749,225, an increase of $1,365,000, and that of metal manufactures to $4,713,821; among these manufactures, an increase was shown by iron nails, mechanic's tools, and agricultural implements, while there was a falling off in bridge materials, electric-wire poles, and other building materials. Axles, vessels, scientific instruments, and machinery were imported to the value of $11,809,569, a decrease of $2,310,231; and although the importation of railway passenger cars and freight wagons, and their parts increased, there was a decrease in the importation of locomotives, parts of electric cars, bicycles and their parts, steam vessels, and machinery.

Of the cereals, the importation of rice was, on account of the abundant harvest of the preceding year, reduced by $2,470,689; but that of wheat and wheaten flour, on the contrary, increased by $1,120,281.

Other articles which showed a marked increase in importation were fertilizers such as phosphorite, crude nitrate of soda, and crude ammonia, shells, coal, paraffin wax, rape seed, crude caoutchouc, and pulp; while those which showed a marked decrease were superphosphate of lime, peas and beans, oil-cake, cow-hide, table-salt, leaf tobacco, and logwood extract.

The number of vessels which entered or cleared from the open ports for purposes of foreign trade in 1910 was 22,453, with an aggregate tonnage of 40,391,341 tons, showing, when compared with the preceding year, a decrease of 2,301 vessels, but an increase of 708,388 tons.

Of these vessels, steamers numbered 18,917, with an aggregate registered tonnage of 40,190,845 tons, being a decrease from the preceding year of 1,055 vessels, but an increase of 758,728 tons. Japanese steamers numbered 11,923, with a total tonnage of 18,636,844 tons, which is equivalent to 46 per cent. of the total tonnage of steamers which entered or cleared from Japanese ports and showed a decrease from the preceding year of 461,257 tons.

The entry and clearance of British, American, French, Norwegian, Russian, Dutch. and Austro-Hungarian steamers all show an increase in tonnage on the preceding year.

In short, the prosperous condition of the export and import trade of Japan last year resulted in an increase in the tonnage of steamers which entered and cleared from Japanese ports.

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THE SHOPS OF TOKYO

ONE of the most interesting things for a tourist in Japan to enjoy is a ramble through the many districts of real Japanese shops that express the true life of the people, untouched by Western influence; it gives the foreigner a true idea of the native methods and manners in the ordinary work-a-day world.

This is not found in those particular places gotten up to receive the tourist, where semi-Western ideas and airs are established; nor in the ambitious department stores founded, kept, and worked upon Western principles. It is not there that one sees and enjoys the Japanese as they were and are, unaffected by a confusion of misunderstood Occidental progressive ways and means.

The usual tourist in Japan wants to see the people as they are, not how much they effect to have imbibed of foreign ideas, whether good or bad; and it is in his tour, on foot, through the by-ways of the different cities, that he will find much to engage his interest.

Great differences will be found between the native shops and those of foreign countries; they have no windows, are wide open to the street (and there are no sidewalks on the streets where these thousands of mere booths abound), and customers rarely need to actually enter, as they can make their purchases standing in the street outside. But in the case of dry goods, books, papers, drug articles, a *zabuton*, or flat cushion, is presented on the outer edge of the floor for the customer to sit upon.

On approaching the store he is generally met with a bow—for the Japanese are incessantly bowing—and with the welcoming word *irasshai* or "come in"; should the customer stay for any length of time or appear to be one who will patronize the store to a generous amount, a cup of tea is brought, which is always a mark of respect and good-will. One of the singular customs among Japanese shopkeepers, is that a customer is always first approached by an attendant, who usually is not well posted as to the stock and prices; and upon inquiry as regards the latter, if it is not marked, the boy turns to another, and that one to the next, and so on if two or ten, until finally the master is reached, and he will invariably consider a moment or two, then turn his head on one side, draw in his breath through his teeth, and convey the intelligence to you. It is all most deliberate, for no one is in a hurry, and all are comfortably squatting, some enjoying a pipe with the indispensable *hibachi* alongside, that furnishes light from the charcoal neatly arranged in the rice straw ashes, and where also is a receptacle for the ashes of pipe or cigarette.

Another peculiarity is that no shopkeeper will bring out his best wares at first, nor until you have stayed some time, engaged his attention and interest, when by degrees he brings forth from hidden and secret quarters, his best things, that he usually handles with a pride and admiration that beams all over his face. Another cup of tea, and a further lengthened discussion will absorb much more time and perhaps

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further developements of still better things in his own particular line. But of course in the purchase of the necessaries of life, no such deliberation or time is spent upon the article required.

On leaving the store after making the purchase, all call out in chorus "*Maido arigato*" (many thanks), at the same time making profound bows, all of which creates a pleasant feeling of friendliness and politeness.

The dry goods store, or *gofukuya's* is where piece goods and prints, of every conceivable Japanese pattern, are sold, the majority are in blue, but of every shade imaginable.

In the china shop, or *setomonoya's*, very few pieces are of foreign shape, the brilliant array being exclusively of Japanese plates, bowls, cups, tea things, *hibachi*, jardiniers, etc., mostly of blue and white; sea-green, red and bright yellow lending contrasting notes of color.

Umbrella and lantern shops of the native kind, supply those made of oiled paper (see illustration). These umbrellas, a remnant of by-gone days, are larger than the Western type and are very effective and decorative in appearance, though clumsy and awkward to handle.

The kitchen utensil shop is one of great interest, where a blending of native and foreign household necessaries are kept in great profusion. Most of the native utensils are exceptionaly well made, and the various pieces most interesting. Here will be found the charcoal stove in various sizes and different forms; sets of tubs, brass bound, that look so inviting to the householder; brooms, brushes and dusters of all descriptions; a cheap straw sandal that is used by servants in the back yard, and usually the *waraji* or coolie sandal is to be bought here.

The stationery shops, *bunboguya's*, are very numerous and contain articles needed by students. Japanese writing paper is sold by the roll. Ink sticks are sold in all grades and sizes as well as liquid ink sold in bottles, each with a string around the neck and a metal ring to slip over the finger by which the student carries it to school, and is generally spattered all over with it; and it is a constant source of worry and vigilance on the part of a foreigner wandering about, to look out for the school boys who throng the narrow streets, to avoid being carelessly struck by a bottle of ink and decorated with its contents. The stationers are unusually well supplied with books and paper of every description and a good supply of brushes which form the native instrument for writing, although more advanced students are also taught the use of the pen.

Very essentially Japanese are the places where cotton wadding is sold; these merchants are called *wadaya*. They sell the cotton wadding and floss silk much used for bed quilts, cushions (*futon* and *zabuton*) and the finer floss silk or cotton to interline the outer clothing for winter.

The *futonya* (bed clothes merchant) is one that is patronized by the middle and working classes, as the better class make their own bedding. These quilts and cushions are displayed in the open store, as seen in the illustration.

Kagamiya, or mirror sellers, are of very old standing and it seems extraordinary that there are so many who prosper in this particular activity; it leads one to suppose that the Japanese are very fond of admiring themselves. These mirrors—few of which are large, as the natives effect their toilets squatting upon the floor—are very prettily and tastefully framed; they usually take the form of a small swinging toilet mirror, supported by a little case of drawers, which holds the many requisites used to improve the facial appearance.

The *inbanya*, or signature stamp merchants, generally couple the sale of semi-precious stones and articles made of jade and crystal, with that of making the *han*, or seal, used by all Japanese for signatures. The very common ones are made of wood, but the better ones are jade, crystal, horn, ivory or a stone which resembles porphyry marble. These stamps are always used with red ink, which is made of vermillion boiled in oil, carried in a small box for ready use at all times.

The toy shop-keeper, or *omochaya*, has

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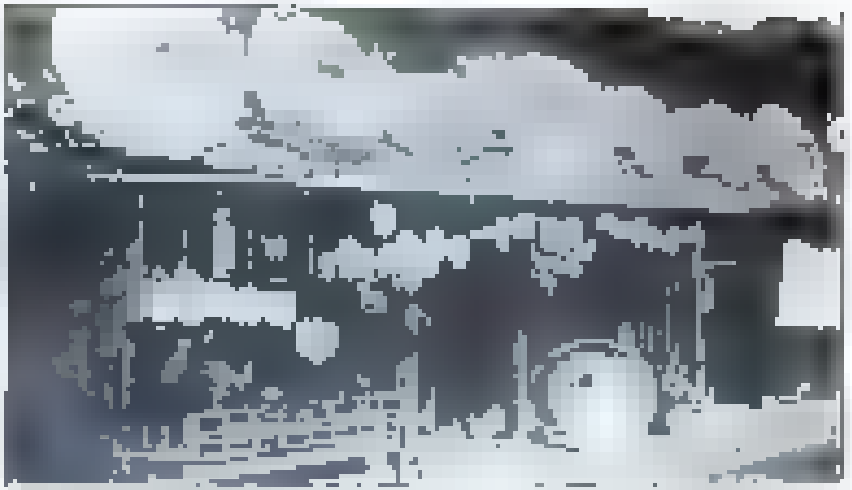

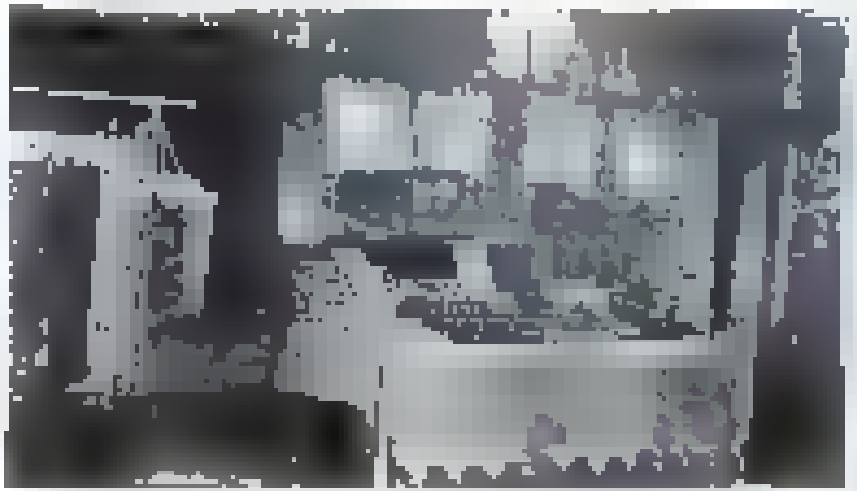

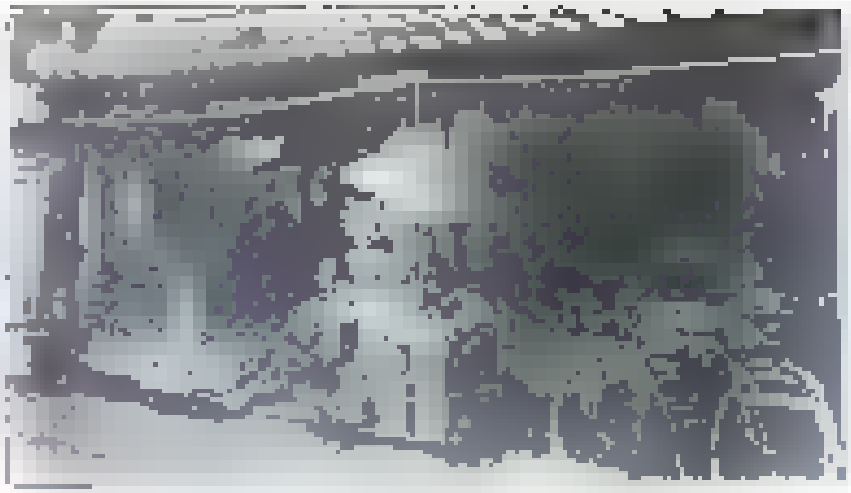

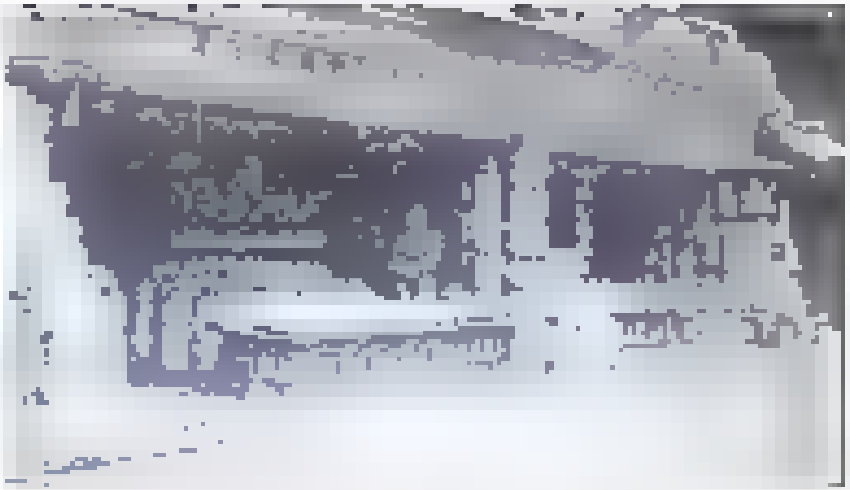

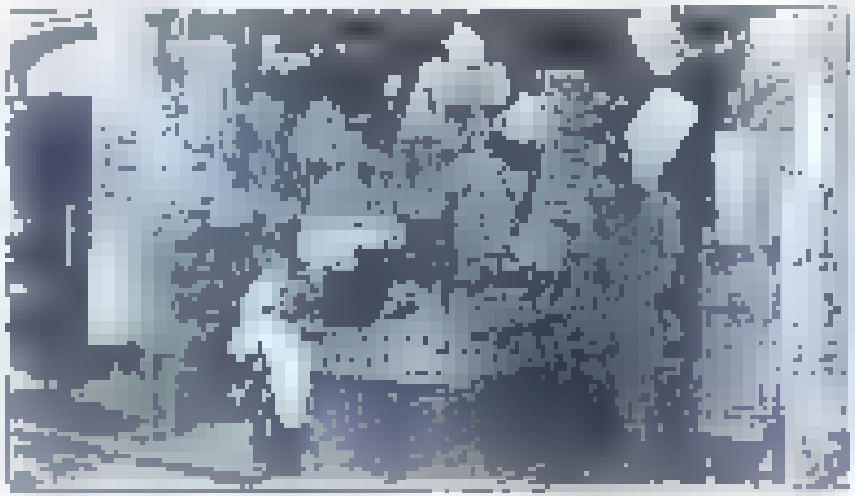

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one of the most interesting of all the tiny stores; it is filled with all kinds of toys it seems possible to imagine, both native and foreign; and many cleverly contrived from a combination of the old with the new foreign progressive ideas of mechanism, some of which are worked by water or wind, and are most ingenious. Flying machines, automobiles, steam engines, magic and moving picture lanterns are some of the up-to-date expressions for the amusement and enjoyment of the young that crowd these popular shops.

Many styles of foot gear are displayed by the *getaya*, or clog merchant. Clogs used in rainy weather, called *ashida*, have an extra ajustable cap over the toe part to prevent the toes from becoming splashed with mud. The rain clog stands high from the ground, perched, as it were, upon two upright thin hardwood boards. The fine weather clog is made of a solid piece. There are also sandals of various types and grades. The Japanese judge each other and their traits by the foot gear they wear.

In glass shops, *garasuya's*, every conceivable utensil necessary for the home is to be found. Varieties of wind bells tinkle continuously, and globes and tanks of glistering gold fish usually form one of their attractions.

The sugar dealer, or *satoya*, is a merchant of great importance in Japan. There are many kinds of sugar, but the most used are the brown soft sugars of various grades; the better quality white, is like the English moist sugar. The crystalized sugars are little used. The illustration shows the different kinds of sugar in glass cases and some of coarser quality in tubs, but usually these sugars are kept in matting bags. Some of these stores also sell confections made up of flour and sugar; it is neither a biscuit nor cracker, nor yet a candy, but a sort of go-between.

The confectioners are a busy lot, for the Japanese like their so-called sweetmeats. There are many forms, but all made on the same base, a mixture of flour of one kind or another, sometimes of rice, sometimes of beans or wheat, and sugar. Those of the inferior grade, but popular among the children are called *teppodama*, being a paste of black sugar and bean flour. *Karinto*, a paste of white moist sugar and rice flour is made, or rather cast in baking irons to represent fish, boats, helmets and all sorts of shapes to attract children.

The *komeya*, or rice merchant, reminds a foreigner of the village miller, for these shops are generally enlivened by a pounding machine worked in full view to the passer-by; many are still operated by treadle, and a man wearing only a loin cloth may be seen working it with his foot, hour after hour, seemingly without ever getting tired; but in the more advanced shop these machines are saddled to an electrie motor. The sorting, cleaning and winnowing of the rice seems to be a constant labor in these shops.

The fishmonger is called *sakanaya*. The fish trade is an enormous one, as it constitutes, outside of rice, the principal article of food. It is sold fresh, salted, cured and dried; some of the latter are put up in pieces resembling black bananas, but so hard they have to be planed by a carpenters plane for use; these are used more for giving flavor to a bowl of rice, or the shavings are added to make a very savory dish of soup.

A most interesting thing is the wonderful way the *sakanaya* handles and prepares the fish. The larger fish, of which there are many, are cut up in small sections and pieces, with every bone cut out with great dexterity, for not a particle is lost.

Like all other countries there are many kinds of fish, each having their season. Some of the most popular being the *aji* (horse mackerel); *iwashi*, (sardine; *tayori* (half beak) and grey mullet, which are sold by the piece; whilst the larger kinds such as *maguo* (tunny), *tako* (octopus), *tai* (porgy), *katsuo* (bonito), *hirame* (flounder), and *same* (shark) are cut in pieces.

Some of the fish is sold cut in very small delicate slices and is eaten raw; and every fishmonger is supplied with plates and saucers, upon which he neatly arranges the raw fish nicely embellished with finely cut fresh relishes obtained from the greengrocer.

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The greengrocer is known as *aomono-ya*, or more commonly *yaoya*; at his shop various vegetables in season are to be obtained. Many vegetables that are known to Westerners have been imported, so that between these and those essentially Japanese, the market is fairly well supplied. One of the native edibles is the bamboo root (*take-no-ko*) which is very good when boiled. It is seen in the illustration on the right hand side above the basket of leeks. Many *yaoya* in the outlying districts keep canned foods, catchups and sauces in bottles; and sometimes have an egg and dried fish section. It will be noticed that the prices are all marked, which is in so many *sen*. *Daikon*, which is a very large white radish, forms one of the principal articles of food from these shops; lotus root, (*renkon*) is another; the sweet potatato is also a favorite article of diet, but the greatest sale of this edible is at shops where they are cleaned and baked or steamed in large quantities. It is a common sight to see dozens of children running around munching a baked sweet potato, but it is not many years since it was introduced.

The shop of the fruiterer (*mizukwashi-ya* or more commonly *kudamonoya*), has much in common in its general appearance and lay out with that in the West; most of the small berries are to be found in their season; apples, pears, oranges, bananas (the latter always sold by weight), are common; also peaches, apricots, pine-apples, persimmons and loquats. Japanese pears resemble the russet apple, and is exactly the same in form. They are seen in the left hand foreground in the illustration, the small fruit to the right in the foreground being loquats. Fruits perish very rapidly owing to the warm humid climate.

The *hanaya*, or flower seller has a shop that will be disappointing to the foreigner who is accustomed to the wealth of glorious flowers at foreign florists. The illustration gives an exact idea of the usual florist's shop filled mostly with small insignificant flowers. In the season for the larger flowers, such as chrysanthemums, the iris and peony, they are usually plucked in the bud, as small green buds, and not the full, open flowers are the most admired and used in Japan. All kinds of tree flowers are also sold and much sought for in their season, such as the plum and cherry blossom, of which large branches are cut when budding. The reason for this peculiarity is that they are used for flower arrangements, and displayed in the *toko-no-ma*, or alcove, of the principal room, where guests are received. These flower branches are manipulated and trimmed with great dexterity and with exceptional results, unknown and unthought of by the foreigner. Roses are seldom grown only by a very few of the nobility who have either traveled, or resided abroad. The masses in Japan despise the rose as a thorny bush.

These are by no means all, for there seems an endless variety of shops each with its specialty, and each having so many exact duplicates that there is little to distinguish one section of the city from another; but these are the larger and more important of the native shops of Tokyo.

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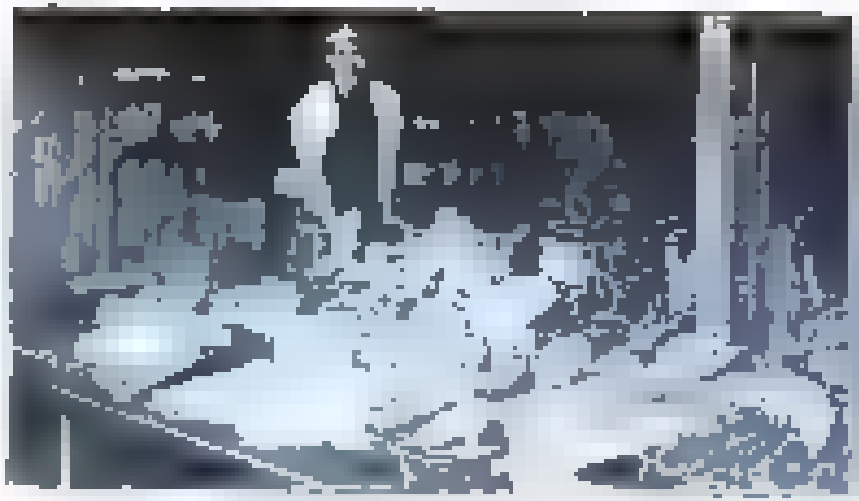

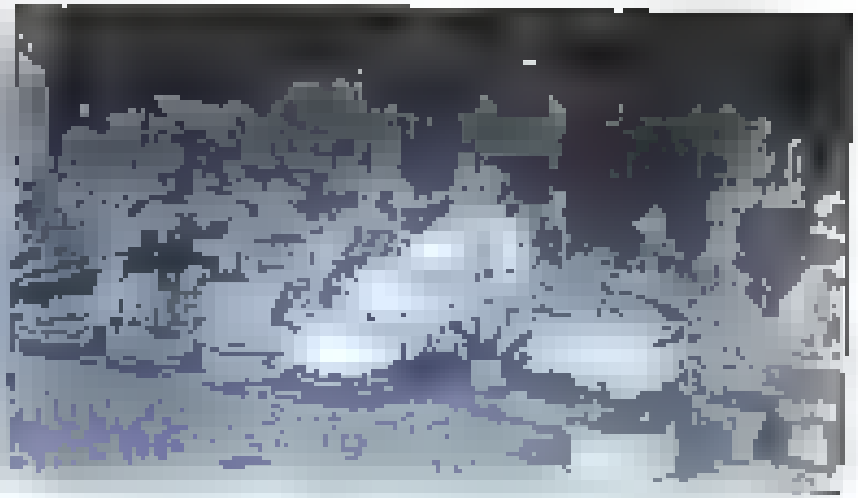

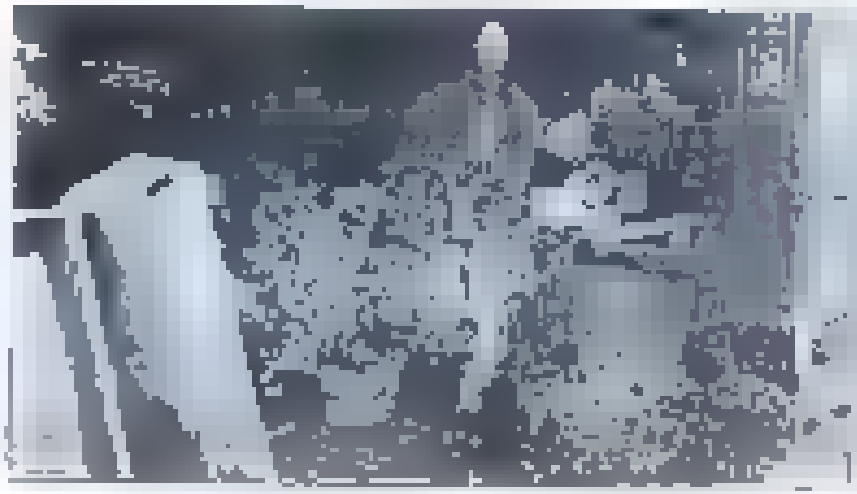

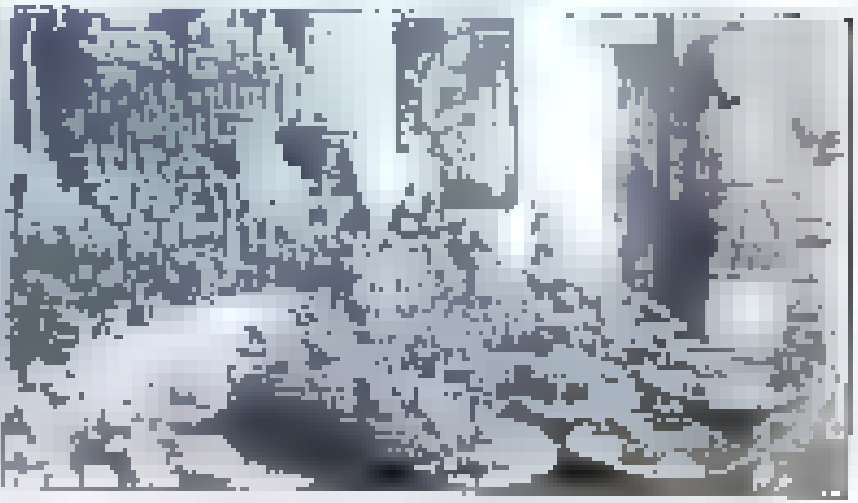

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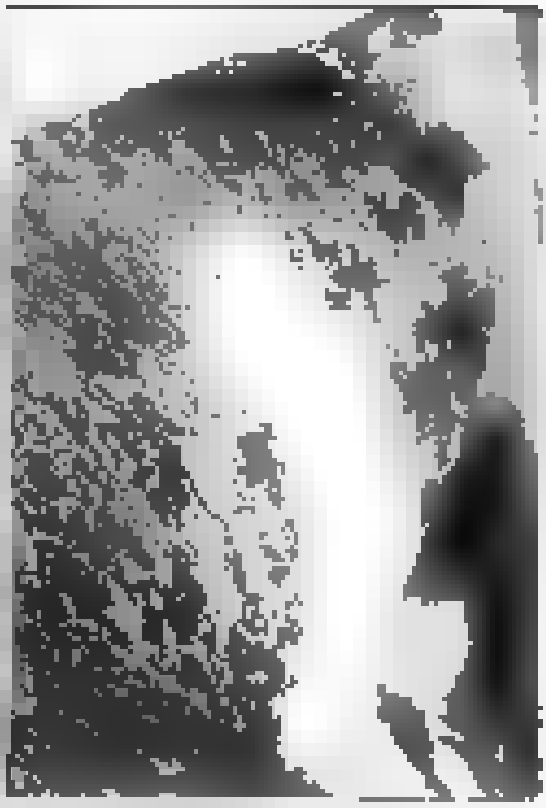

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MOUNT ASAMA

THE most accessible, and at the same time one of the most interesting, as well as the largest active volcano in Japan is Mount Asama. It has been in constant action from ancient times, though not through the same crater, the present one being established at the time of the awful eruption which occurred in 1783, and destroyed many villages and extensive forests; the immense, main stream of lava emitted, running for a distance of forty-four miles. This forms, today, one of the great sights of the mountain.

The height of this volcano is 8,130 feet from sea level, but on account of its rise being taken from a very high plateau in a long range of mountains it does not have that grand appearance we might look for and as we see in Mt. Fuji. Its base extends over two provinces, Kosuke and Shinano. The present crater is much higher than the old one, the two walls of which still exist, and form a resting place for climbers. These old walls run west from the new crater; the one nearest it is called Maekakeyama; the other, which is lower is named Kibayama, and is claimed to be the most ancient. Six lava streams were produced from the last great eruption, running in different directions; the main one north, finding its way to Adzumagori, in Kotsuke Province.

The emission of sulphurous steam is at times a great sight from the surrounding towns and villages; especially from Karuizawa, the popular summer resort much frequented by foreigners, and the favorite starting place for a trip up the mountain.

Here you may engage horses and guides for your party, and start at about seven in the evening, riding some ten miles, and passing through several villages, to Ko-Asama (Little Asama), where is a hut, of very old type, occupied by two aged people who supply travelers with *sake* or tea, and where the horses are left, with one of the men brought with the party to care for them.

The real climbing now begins. The guide also carries the lunch basket and extra clothing for as many as three; but if there is a large party making the ascent, extra men are needed for the same purpose, for it is always intensely cold at night and early morning on the summit, and a lunch and heavy wraps are necessary.

For about one fifth of the distance, the trail—if such it can be called—leads through a wooded copse and verdant patches that at times hide all view of the mountain; but farther along, the trees become smaller and insignificant, finally disappearing altogether, leaving only tall grass, bushes and weeds for a short distance, when one faces an immense cone of volcanic rock and scoria, the sides of which are so convex that the top cannot he seen until it is very nearly reached; but at night the glare from the fires is always more or less pronounced, being reflected upon the smoke and vapor.

It is a weary toil up this mountain of cinders and the time required to reach the crater varies according to the physi-

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cal condition of the traveler; but in the ordinary course of events night climbers reach the summit about two or three in the morning. The guide leads to the the shelter among the huge rocks of the old crater that somewhat protect from the raw and penetrating wind. Extra wraps are put on and blankets spread, refreshment taken, and the party closes up, in order to keep more comfortable, and trys to obtain a couple of hours rest, to be ready for a further move towards the mouth of the present crater, if the wind is favorable and does not blow the fumes too much in the way. The guides themselves often refuse absolutely to proceed further, for they are in great awe of the eternal fires, which are plainly visable in good weather.

Extra care and caution must now be observed, not only in proceeding among the immense rocks, being careful not to reach the precipitous rifts that are unfathomable and highly dangerous to dizzy persons, but one must be constant ly on the lookout for small eruptions of red hot stones and ashes.

The crater is about three quarters of a mile in circumference, and almost circular, with very perpendicular sides and many crevices from which sulphurous steam escapes constantly. On the south side two rocky precipices, that seem to be the remains of former craters, rise to a good height, being some distance apart. When the sun rises in a fairly clear sky, the view presented is one of marvelous beauty and grandeur, the scenery surrounding the volcano being of wide varleys, and verdant mountains, range after range of which appear, in all their emerald, blue and voilet mantling, sometimes partially enveloped in rolling mists, with the iridescence of opals. As the clouds break, first one view and then another is disclosed as if from other worlds, the fairy-lands of romantic imagination. Around are many mountains with fantastic outlines, and silent craters rise above the others, asserting their one-time awful supremacy; the whole holds one rapt as in some enchanted vision in virescent color, ever changing as the chameleon.

To the north are Iwasugi-yama and Kasadake, with the beautiful range running from Asama through Eboshidake, Azumayama continuing on a little north-east, showing Shiranesan, and from there passing almost directly north to the first mentioned mountain.

The immense stream of lava runs north, a little east, continning in one course, having the appearance of reddish rock; reaching the valley, into which its dreadful fiery volume was poured, it piled up into immense fantastic shapes, that remind one of the world of Dante's Inferno, so weird and foreboding do they seem; but from the summit this is lost to view.

Looking farther east, the splendid group of mountains of which lake Haruma forms a centre, is beheld and the valleys where the Agatsumagawa, (*gawa* means river) and Karasugawa flow, and finally run east, forming the main Tonegawa.

Looking more southerly, the towns of Maebashi and Takasaki are brought to view, and still turning further to the south, one sees the village of Karuizawa tucked away in the valley, surrounded by beautiful wooded mountains of myriad forms, from which rise many prominent peaks, notable among them being Ogetayama.

On Asama's summit is a small cave

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containing a sacred image of Buddha. Singularly enough few know of its existence, not even the so-called guides, but only the veterans. When, or how, it was put there no one claims to know.

The mountain is a favorite resort for college students during their summer vacation, and unfortunately it has become within the last five years, a place where students who have failed in their examinations go to commit suicide. On the occasion of the writer's visit to the summit, two, from a party of twenty students, were missing.

Other ways of ascending mount Asama are from Komoro and Oiwake, a feature of interest belonging to the ascent from the latter being a water-fall not more that twenty feet in height, but of a peculiar reddish color. Seen from the route that lies between these two points, the volcano presents its most ominous appearance, being black and irregular, with wide chasms and great ragged masses of hardened lava.

The earliest record of eruption of this volcano handed down goes back to the reign of Emperor Tenbu, about 685 A.D. Then in the first year of Tennin, 1108 A.D., when Asama gave repeated eruptions from July to September, at which time large red hot stones, sand and cinders were hurled for miles, completely devastating the surronnding districts and exacting their quota of human lives. But the eruption of 1873 was the most terrific of all; it devastated the whole country for miles, destroying many villages, and killing thousands of people.

In March of the present year, two severe eruptions took place, doing much damage and many persons were reported missing. The explosion was heard with great distinctness, even as far as Tokyo.

Another eruption took place the fifteenth of last month, August, with disastrous results to large parties of native and foreigners who were on the mountain at the time. Two, one American, Mr. John Hail, and one Japanese, Mr. Y. Sarutani, were killed, and a dozen others seriously or slightly injured, among whom was one lady, Miss Trippler, of Yokohama.

For some time after the eruption the aspect of the mountain was one to inspire awe and terror, fire and smoke rising in vivid contrast. A second explosion took place the following evening just about sunset, and a grand spectacle was witnessed by thousands viewing the volcano. The dark, giant funnel of vapor and smoke rising perpendicularly from the crater, was transformed into rose and gold of magnificent splendor, and over the surrounding heavens spread a marvelous crimson glow, rendering the scene one never to be forgotten.

The crater is found to have undergone many changes, new rifts having been made, and huge stones ejected in great numbers.

With all its great dangers, Asama-yama seems to hold an irresistable attraction that overrules discretion, and young and old of both sexes risk their lives in order to peer into its great caldron of fiery lava, and those who have done so, with no other hardship than that consequent upon any mountain climbing, consider themselves well repaid. It is an excursion of unusual interest to the lover of the superb and grand in scenery.

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MODERN MEN OF LETTERS

WITH the advent of Western civilization after the Meiji Restoration, Western literature was also introduced into Japan, and soon effected a revolution in the art of novel-writing, which had previously consisted in "antiquated word-plays, the conventional portraiture of character, the fantastic morality, and the extravagances of incident and plot of Bakin and the romantic school." [Aston]

Little European influence had been felt in the field of Japanese literature until the translation (1879) of Lord Lytton's novel, Ernest Maltravers, which immediately created a great sensation, and gave birth to a new school of writers that has taken a foremost place among the potent factors in developing a higher civilization.

The leader of this movement was Dr. Y. Tsubouchi, who continued his translations of Lord Lytton's works, became a distinguished dramatist and fiction writer, lecturer, critic and editor, remaining to the present day at the front as a promoter of a higher and more rational literature.

Dr. Tsubouchi, is now interesting himself principally in drama, having translated numerous plays from Shakespeare, and recently personally superintended the presentation of same at the new Imperial Theatre. He has been a power among the students of Waseda University, where he is an honored and admired professor.

The late Mr. Morita Shiken presented to Japanese readers for the first time, in 1888, translations of the French masterpieces by Victor Hugo, Dumas, etc., and at about the same time Hasegawa Shimei published his translations of several of the works of the Russian novelist, Volgeneff, the effect on Japanese literature of these Western writers being rapid and most pronounced.

Among the most prominent novelists belonging to the first part of the Meiji (present) period, were Ozaki Koyo and Koda Rohan. Ozaki was a native of Tokyo, (1867-1903) and began his career as a writer at the age of nineteen. His early writings were principally of the under world, manifestly after the style of the noted Ihara Saikaku, of the Tokugawa period, but his later work shows his acquaintance with European writers, and his enthusiasm for Zola was well known. He is regarded by native critics as having been an adept in portraying the tender and delicate sentiments of feminine emotion. His principal works are *Ninin Nyobo*, *Kokorono Yami* and *Tajo Takon*.

Koda Rohan, also of Tokyo, has distinguished himself in the world of letters as a writer of power and high literary merit, his work being entirely free from the indecency which, it is to be regretted, characterizes many contributions to Japanese literature. His novels are mostly historical, with a few portrayals of home life. *Gojunoto* is considered his masterpiece, a narration of the love of an artisan for his craft.

The great exponents of the various phases of Continental literature have each had their followers among Japanese men of letters. Tayama Katai, born

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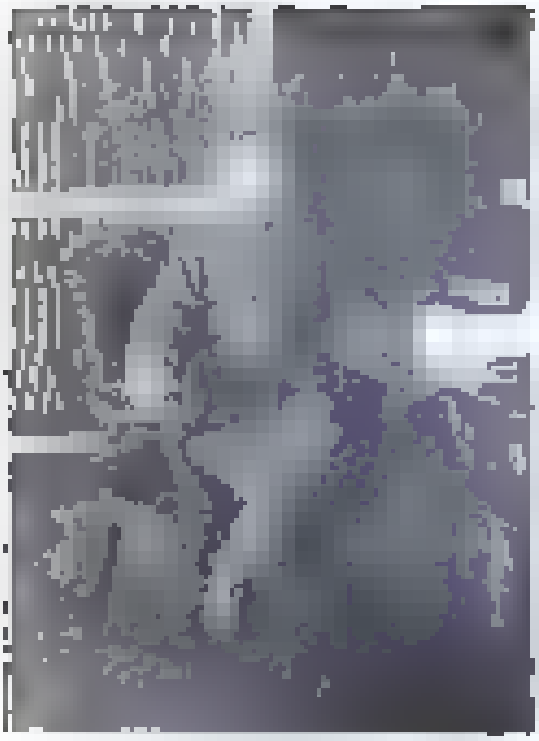

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1890, in a provincial town, is sometimes spoken of as a disciple of de Maupassant; he was self-educated, his school days having terminated upon his completing the primary course. But he was a student by nature and through his acquaintance with Western literature, he became one of the first and strongest advocates of the natural style, and himself took up the pen to demonstrate its force. His stories are candid portrayals of human passions. Mr. Tayama is, at present, editor of the *Literary World*, published by the Hakubun Kwan.

Other novelists of the same school are Mayama Seika, Masamune Hakucho, Oguri Fuyo, and Shimazaki Toson, the first two of whom are regarded as the most brilliant stars in Japan's present galaxy of literateurs.

Mayama Seika, born 1878, is a native of the northern city, Sendai, and was once a medical student, but soon turned his attention to modern developments in the literature of his country, and has contributed a meritorious share thereto. His principal works are published in a collection, called *Saikashu*.

Masamune Hakucho, born 1879, first came to Tokyo from his home in Okayama, to enter the Semmon Gakko, now Waseda University. He graduated from the department of literature and afterwards became a member of the staff of the *Yomiuri Shimbun*, where he still wields a powerful pen. His novels are decidely pessimistic.

Oguri Fuyo, disciple of Ozaki Tokyo, was born in Aichi Prefecture, in 1875, where he received a middle school education. His *Renbonagashi* is considered a masterpiece, and *Seishun* is another of the best of his productions. Native critics accord Oguri a very high place, the style and finish of his writing being regarded as very superior.

A novelist and poet of no mean talent and ability is H. Shimazaki, born 1872. Mr. Shimazaki graduated from Meiji Gakuin, a prominent Christian College, in Tokyo, where he became a teacher. His collected poems are published under the title of *Toson Shishu*, and *Hakai*, *Haru*, *Riokuyoshu* and *Tosonshu* are his best novels.

H. Murai has taken his place among writers of fiction of the modern school with dignity and purpose. He has handled social subjects, among others, that of the evil of the Japanese system of divorce, in a voluminous work called *Hinodeshima*.

There is another branch of the new school of writers, having a number of versatile and brilliant men of letters at its head. Its most distinguished exponent is K. Natsume, born in Tokyo 1867.

Mr. Natsume graduated from the Imperial University, and taught in various schools; he then proceeded to England and completed a special course of study to fit himself to become a lecturer of the Faculty of Literature in the Imperial University, Tokyo, in which capacity he served a number of years, during which time he made numerous contributions to the world of fiction and became widely known for his writings, which take first rank in modern Japanese literature.

One of Mr. Natsume's best known books is *Waga hai wa Neko de Aru*, "I Am a Cat," being a favorite humorous story. *Gubijin*, *Sonekara*, *Mon* and *Sanshiro* are among his most important works, the style of which shows a trace of the Japanese *haiku*, or epigram, and the influence of English literature.

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They bear a high moral tone. Mr. Natsume is the editor of the *Asahi Shimbun*, a leading Tokyo daily.

Suzuki Michichi is another of the shining lights graduated by the Imperial University (Tokyo) from the literary course. He was born in the city of Hirosaki, twenty-nine years ago, and is at present a teacher in the Maruta Middle School, Shimosa Province. His latest, and at the same time his most popular novel is *Akai Tori*, or "Red Bird."

Dr. R. Mori, well known for his able translations of German and French authors and also many original works, has other important distinctions; besides being a Doctor of Literature, he is Doctor of medicine, and Surgeon-General and Chief of the Medical Bureau of the Army.

Early in the Meiji era he began translating masterpieces from German and French literature, and at the same time produced stories that won a place in the native literature of the natural school. His stories, *Maihime*, "Dancing," was translated into German. Dr. Mori is held in highest esteem by literary circles in Japan.

Tokyo claims as her own another young novelist of no mean talent, Nagai Kafu, the son of Mr. Nagai, of the Nippon Yusei Kwaisha. This writer is the author of *Tsuyu no Onna* (A Woman's Dream), *Jigoku no Hana* (Hell's Flower), *America Monogatari* (Story of America) and other stories in which he has written unreservedly about sensual pleasures. He spent many years in France, and his study of the literature of that country, it is claimed, influenced his writings no little.

These are some of the most prominent and the most prevailing men of letters of Japan to-day. Though there are exceptions, as a rule the active literary life of Japanese writers may be put at ten years; for younger men come forward to claim the public's attention, and the older men, finding themselves no longer popular, do not exert their energies further. Native critics maintain that as far as conception and style of composition are concerned, contemporary Japanese writers of fiction are not in any way behind those of Europe.

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EXPERIMENT FARMS

THE scientific investigation of agriculture in Japan was started soon after the Restoration, but as there was not a proper expert to undertake the new work by introducing various improvements, there was but little result worthy of mentioning. Subsequently, with the development of agricultural education, agricultural experts brought up under the new system of education made their appearance in rapid succession and attended to agricultural experiments. In the course of time these efforts having proved effective, various agricultural improvements were introduced.

At present, according to the nature of soil and climate in various districts, the experiments relating to manuring and culture have been practically settled, so that farmers have been given a standard to guide them. As a matter of fact recent improvements and developments of agricultural affairs in Japan owe a great deal to experiment farms which are agricultural investigation organs.

The Imperial Agricultural Experiment Farm is under the direct control of the Minister of Agriculture and Commerce with its headquarters in the vicinity of Tokyo. It was first originated in 1886 and the system was practically completed in 1893.

At first, outside the headquarters in Tokyo, the whole country was divided into six sections each of which had a branch in the important districts respectively. Later the entire country was divided into nine sections with an increase of three branches.

With the development of local agricultural experiment stations, the necessity for the establishment of local branches has been considerably decreased, so that in 1903 the experiment stations were transferred to the control of prefectural governments with an exception of the Riku-u Branch (north-eastern districts) Kinai Branch (central districts) and the Kyushu Branch (south-western districts).

In order to explain the general outlines of the present organization of the Experiment Station, it may be divided into ten parts, namely, agricultural chemistry, entomology, pathology, tobacco culture, horticulture, cattle feeding, investigation of soils, and tea manufacturing, of which those items relating to agriculture proper are taken by the Kinai Branch, those relating to cattle feeding by the Riku-u Branch, those relating to pathology and entomology by the Kyushu Branch. The horticultural department is established in Okitsu, Shizuoka Prefecture.

Each department is provided with experts who make scientific investigation of the affairs under their charge. The results of these investigations are given in the Reports of the Agricultural Experiment Stations while investigations of special kinds are published in special reports. Such items to which the attention of farmers is called are published in extra reports and distributed among offices, corporations and those specially interested in agricultural affairs.

Of the results of experiments, reports of those relating to agriculture at large are

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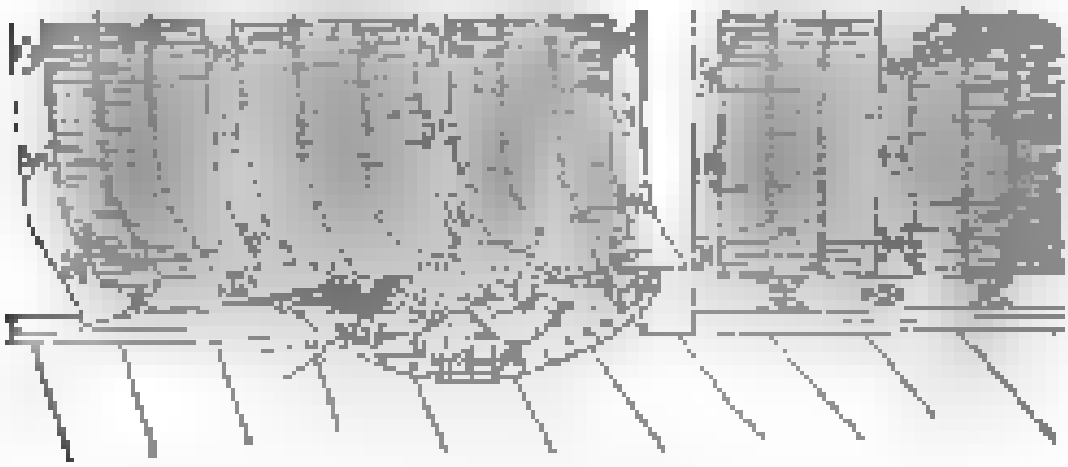
translated into English and are distributed to agricultural experiment stations, agricultural colleges and libraries in various countries for the purpose of exchanging reports and introducing to them the work of our experiment farms.

Besides undertaking agricultural experiments by itself the Government has stimulated the establishment of local agricultural experiment stations and in 1899 Regulations to the Local Agricultural Experiment Stations and Law of Subsidy from National Treasury for the Local Agricultural Experiment Stations were issued, by which encouragement was given to the creation of agricultural experiment stations in various prefectures. Thus in the present day, throughout the country, only a dozen of 47 prefectures have not this system. In those districts where there are no experiment farms, there are other organs which take their places.

Therefore it may be stated that there is not a single district where experiment farms are not established in Japan. The work connected with local experiment farms consists in making experiments in relation to agricultural improvements and developments, in setting forth agricultural examples and in giving various encouragement for the purpose of disseminating results of their experiments. Sometimes lectures are given and inquiries replied to. The stations also conduct the analysis and appraising of agricultural materials and attend to the distribution of seeds, sprouts, various specimens of agricultural products, the eggs of silkworms, cattle, swine and poultry. They are improving on the farm industry and also poultry are breeding them. In this way local agricultural experiment stations are not satisfied with mere experimenting but lay stress upon the guidance of farmers by the application of actual experiments. It is therefore an important organ for the encouragement of agricultural affairs.

It differs in the above mentioned respects from the Imperial agricultural experiment station whose chief duty is to investigate the scientific side of agriculture. The local agricultural experiment stations attend to the experiments specified by the Imperial agricultural experiment station and in some cases they attend to the experiments connected with sericulture. In the counties there are generally provided agricultural experiment stations as the work of the county or the county, agricultural societies, while some towns and villages possess such experiment farms too.



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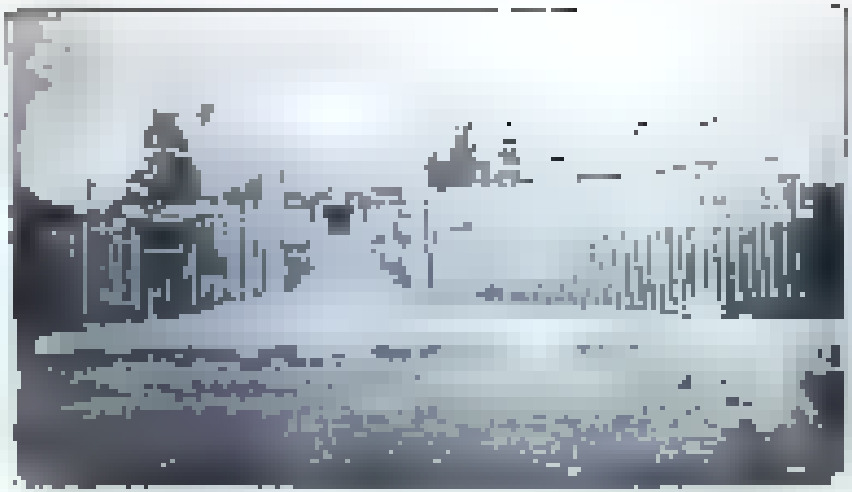
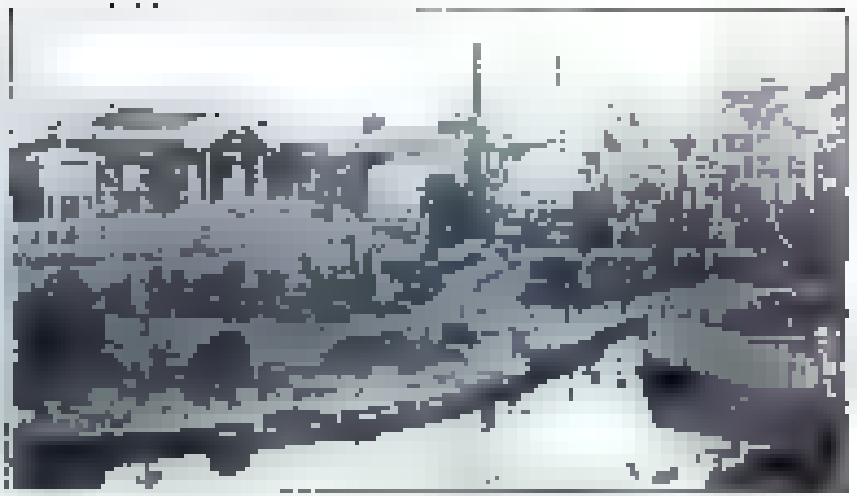
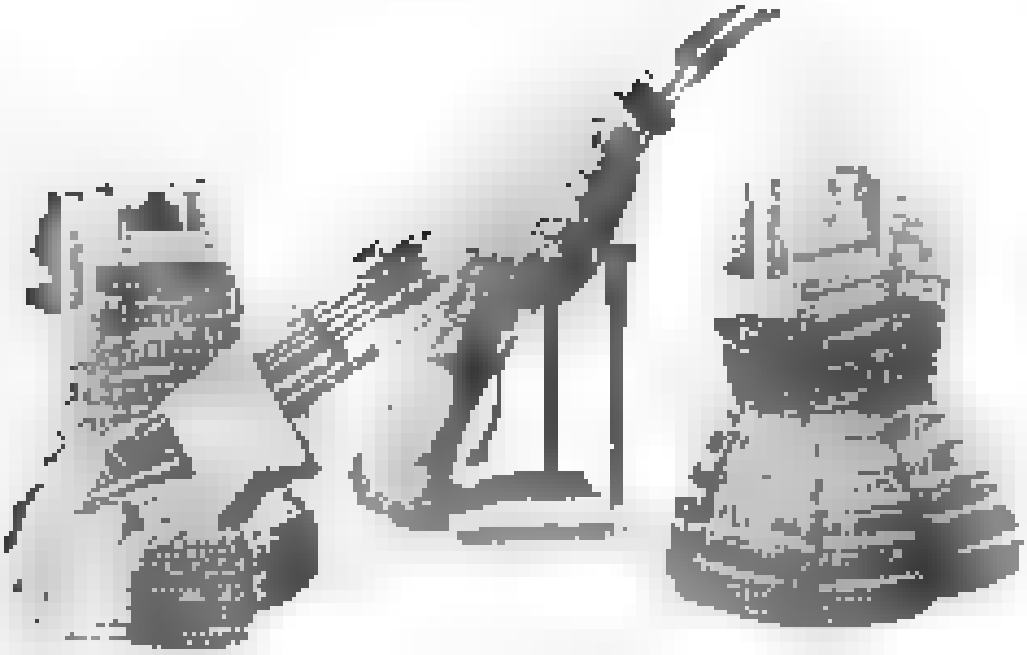


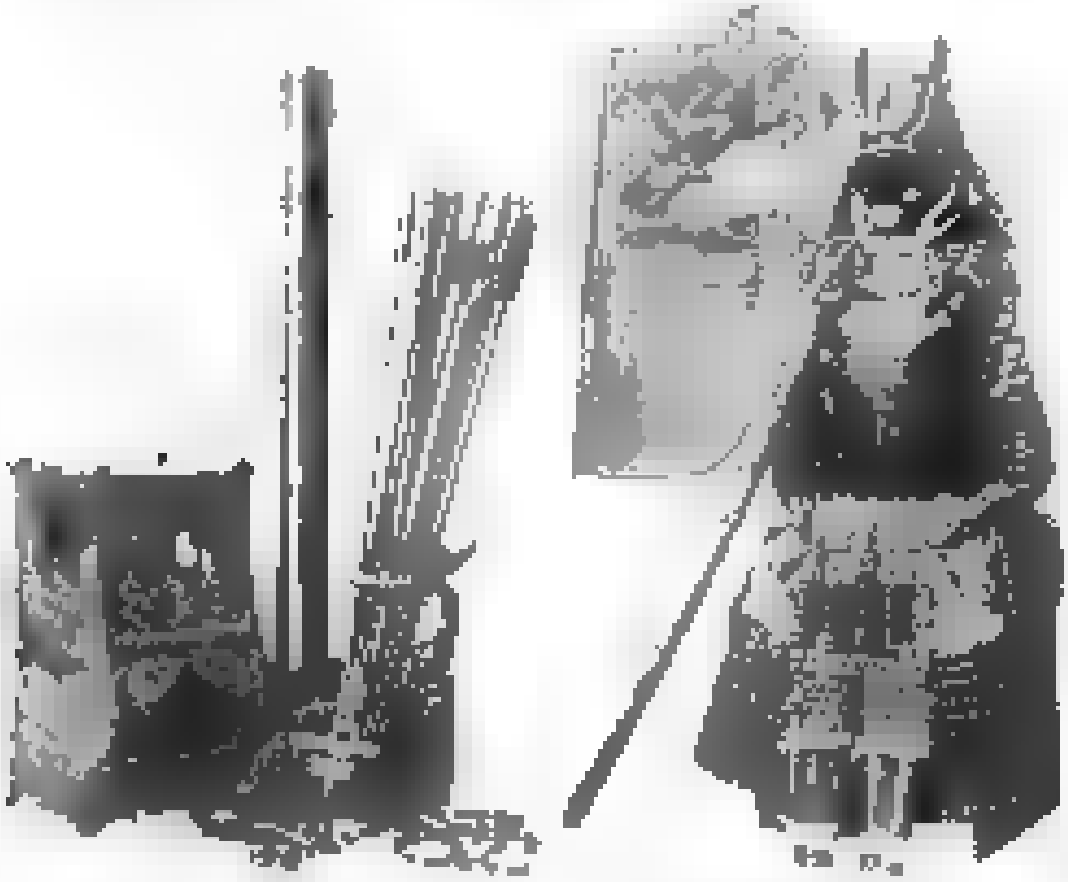




[illegible] (1336–1903). *L'armure de l'époque Muromachi (1336–1903). Der Harnisch in Muromachi Periode (1336–1903).*

[illegible] *Une cuirasse pour l'arc et les flèches. Armour for Bows and Arrows.*

[illegible] (1137–1185). *L'armure l'époque de l'ère Heian (1137–1185). Der Harnisch in Heian Periode (1137–1185).*



[illegible] *Une cuirasse pour l'arc et les flèches. Cuirass and Arrows for Bows and Arrows.*

[illegible] (1573–1603). *L'armure de l'époque de Momoyama (1573–1603). Der Harnisch in Momoyama Periode (1573–1603).*

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JAPANESE ARMOR

ARMOR, for the protection of the body and limbs, was in use for many ages by all progressive countries through both Europe and Asia, before the use of firearms was practised. In general, the several pieces, such as the helmet, or *casque*; the breastplate, or *cuirasse*; the coat of mail or *cott de mailles*; armlets, or *brassard*; gauntlets *gantelets* etc., have had much in common in all ages and in all countries. It is simply a question of design denoting period and country, aud the individual expression in its detail by each nation using it.

In Japan, as in European countries during the mediæval period, there were innumerable styles in the various pieces constituting the complete armor for protecting the body in battle with swords, pikes, lances and spears.

The Japanese helmet, or *kabuto*, and the cuirasse or body protection known as *yoroi*, in olden times were made of animal skins. There appear to be no examples existing of the armor of very early times, but the terra-cotta figures found in ancient tombs prove such to have been then in use.

History states that it was in the ninth year of Enryaku (790 A.D.) that Emperor Kwammu, during his warfare with the natives in the north-eastern part of Japan, ordered two thousand sets of armor made of iron. This seems to have been the first instance of armor being made of iron.

From this time on, through the incessant strife and feuds between the different feudal lords, metal armor was gradually developed until, in the late periods, suits of armor became elaborate pieces of ornamental aud artistic protective coverings for warriors.

From the plain helmet of earlier years, the head protection became decorative, and also significant of the wearer's religious belief. The lords, *daimyo*, and *samurai* forming the military or fighting class, each had their particular style denoting their rank. The helmet proper, which was somewhat conical in form, is called *hachi*, the summit of which is usually flat, and to which is attached an ornamental piece called *Hachimanza*, the name being taken from the god of war, Hachiman, who was held in great veneration, and to whom *samurai* used to pray fervently for success in battle. The *hachi*, or helmet, itself in later years was frequently decorated with strong iron wires called *sujigane*, which also strengthened it against severe blows from the sword. These wires were often inlaid with silver for the *hachi* of *daimyo* or lords. There is a projecting piece placed on the front, the continuation of the lower band of the helmet, and is called *mabisashi*; it forms an extra protection for the forehead. On each side of this are upright, pieces called *fukikaeshi*; and from this point on either side are bands called *shikoro* extending downward, to protect the neck, and attached in such a manner as not to prevent the freedom of the movement to either head or neck.

The *mabisashi* is surmounted by a central projecting piece, usually circular, bearing the crest or insignia of the family of the one wearing it; but very often in

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lieu the of crest, heads of lions, or dragons are to be found, according to the importance of the family bearing the arms. This is the place to look for the crest of Japanese feudal lords, as we look at the crown of the helmet for the crest of mediæval knights. Extending from the base of this part, and rising up from the centre with a circular sweep, are two long pieces called *kuwagata*, supposed to be both ornamental and useful as an extra protection to the helmet proper.

The helmet is secured to the head by woven cords, covered with artistic leather and are fastened around the neck and under the chin.

The body armor, or that part known to Westerners as the cuirasse, is called *dō*; the side plates, *wakidachi*; the shoulder plates, *inuke-no-sode*; the arm coverings, *kote*, and those for the legs, *suneate*.

The *dō* was usually made of seven separate pieces of iron or steel plates, held together by interlaced strong leather cords, sometimes elaborate and very ornamental; so also with the *wakidachi*. The upper skirt piece called *kusazuri*, also consists of several iron plates elaborately laced together; under this again is another skirt piece, called *haidate*, held together in the same way as the rest. The *inuke-no-sode* protects the shoulders; it consists of many small plates, and is fastened to the upper part of the *dō*, and hangs somewhat in the form of an apron piece.

The *kote*, or arm covering, in former years was only worn on the left arm, so as to leave the right more free for the use of the weapons. In this arm covering, there is a metal piece, situated at the point of the elbow, called *hijigane*; also at the top of the *kote* there are two extra plates of same name, intended to reinforce the upper part of the armor at a critical place.

The *suneate* is the lower leg covering, made also of small iron or steel plates, to which is at times attached gaiter pieces that completely protect the foot.

There is also another piece called *sendan-no-ita*, which was worn for the protection of the throat and as an extra guard for the upper part of the chest, supposed to be effective in protecting the wearer from arrow shots whilst looking upward, but this piece, being somewhat cumbersome, was not always worn.

The fashion of connecting different parts of the armor by cords of some particular color, caused each to be classified and named as follows:—

Hi-odoshi were those suits fastened together by red cords.

Kozakura-odoshi were suits joined by indigo cords, decorated with the cherry blossom.

Unohana-odoshi indicated the suit of armor fastened together at the top with white cords; at the middle part with cords of a light indigo, and the lower part with light green cords, the colors having a tendency to become gradually deeper as they descended.

Shirokawa-odoshi were suits put together entirely with white cord, but on account of its being easily soiled, was not much in favor.

There is one more piece of armor that was worn by a few, and that was for the face, and called *hoate*; it was generally a sort of iron mask with jaws, cheeks and nose, and holes for eyes. These faces were sometimes decorated with moustaches and beards of real hair.

At the present day there are only a

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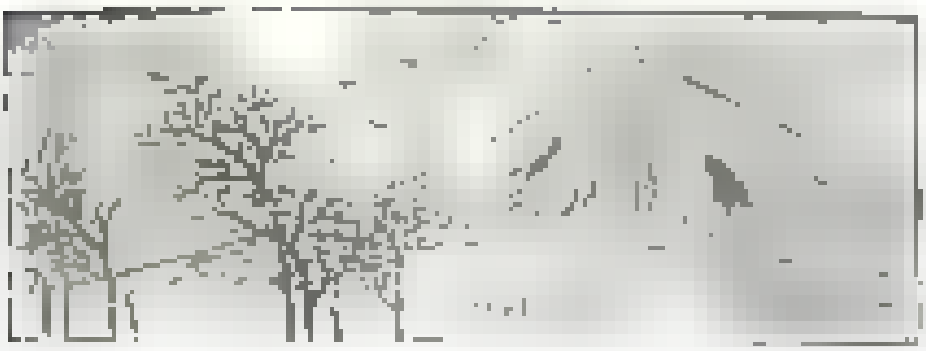
very few amateurs living, whose art has been handed down from generation to generation; these few are occupied solely with painting or repair valuable historic armor belonging to the ancient shrines and national museums of the country. It required three days a year to make a complete suit of armor.

At the shrine of Miyajima, there is a suit of armor which was worn by Kuchi Yoshitaka, at the Battle of Uji, a suit worn by Mimamoto-no-Yoritomo; and at the Kasuga shrine, at Nara, a suit worn by Minamoto-no-Yoshitsune.

There are some fine pieces at the Ueno Museum, and a superb collection in the War Museum, at Kudan, both in Tokyo.



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TOSHIYORI—OLD AGE

Umeboshi da to iyute:
Baka ni shansu na;
Mukashi wa hana yo!
Uguisu nakaseta
Koto mo aru.

Only a pickled plum, men say!
They do despise without avail:
Of old I was a flower gay,
And oft made sing the nightingale!

Translation by Dr. J. Ingram Bryan.

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Around the Hibachi

WINNING WITHOUT HANDS

ONE of the greatest swordsmen in Japan during the feudal days was Tsukahara Bokuden. His far-famed skill brought him pupils in his art from every part of the Empire, and no one dare face him in fencing match or duel.

On a certain day the famous master had occasion to cross Lake Biwa on a ferry boat crowded with passengers from the surrounding districts, all of whom were merchants with the exception of a young samurai. After the boat had got under way nothing happened to break the hour of drowsy conversation till one of the merchants accidentally trod upon the end of the young samurai's sword. The youth, who regarded his fellow passengers with supreme contempt as belonging to a despised class, became greatly enraged, poured out the vials of his wrath upon the offender and demanded reparation for his daring to insult a samurai by treading on his sword. So great an offence, the youth declared, could only be atoned for by the life of the wretch.

The man fell upon his knees in terror before the samurai and pleaded for pardon. The offence was purely accidental, he contended, owing to the crowded condition of the boat, the other passengers joining in and interceding for the poor man. The samurai refused to be thus appeased and laid his hand on the hilt of his sword.

Bokuden who had been looking on in silence, could not longer refrain from coming forward.

"It was, as you well know, only an accident on the part of the merchant," Bokuden insisted. "He had no intention either of insult or disrespect in happening to stumble against your sword. It would be only ungenerous on your part not to forgive him, especially since he has been so profuse in his apologies."

But the youth would listen to no reason and only became more furious in his attitude, and said that if Bokuden did not stop meddling he would have a duel on his hands, since the latter also was a samurai, and guilty of taking the part of a merchant.

Bokuden replied calmly that if necessary he was ready to defend his honor, but proposed that the contest should be postponed until landing, as it would be very inconvenient to fight on a crowded ferry boat, and certainly would seriously discommode the passengers. The youth acquiesced and it was left to make

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[illegible] by [illegible] his [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that the school of [illegible] which he had [illegible] [illegible] "[illegible]" [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

preparation by shortening his *hakama*, or divided skirt. Meanwhile he kept on using most insolent language and declaring that the school of swordsmanship to which he belonged was known as the "Invincible" (*Mutekiriu*) and condescended to inquire what school Bokuden hailed from. The great fencing master quietly replied that he was from the school they call "Winning without Hands" (*Mutekaehiriu*). The young *samurai* took the remark as but one more insult to be avenged and declared that he would wait no longer, but would have the ferryman land them on the nearest shore.

The boat was just then in the middle of the lake and the only land in sight was a small island; and to this uninhabited place the *samurai* ordered the boatman to proceed. The passengers were in terror as to what might happen, but Bokuden was apparently cool and unperturbed.

As soon as the bow of the boat grounded on the sand the raving youth leaped ashore and proceeded to get ready for the demolition of his antagonist. As he called out to Bokuden to follow him in haste, the great fencing master simply picked up a pole and pushed the boat off the bank into deep water, at the same time commanding the boatmen to set to their oars and proceed upon their way, which they at once did.

For a moment the mad youth on the shore could not believe his eyes: but when he realized that he had been defeated without hands, his feelings can be better imagined than described. He hurled his denunciations after the departing crew but they fell harmlessly on the unoffending air. As the noise of the imprecations died away in the distance Bokuden remarked to those about him, "I am not such a fool as to meet swords with a scapegrace like that. The sword is a fine weapon; it is the soul of a *samurai*, but its best victories are won without laying a hand on it."

The passengers were loud in their admiration of one who could turn what appeared certain death for some one, into a bloodless victory. His name from this time became more famous than ever, and his thousands of pupils from every part of the country adopted his principles, and began to regard the best triumphs those won without actual fighting, a spirit truly in accord with *bushido*, the soul of Japan.

OKEYA JINPACHI

(*Continued from previous number*)

As it was late at night, Kantarō offered to send his guest to his house; but Jinpachi declined and said, "I will borrow a lantern and return alone." Yet the master said, "I will have my servant carry the lantern and go along with you." But Jinpachi insisted and and went away alone. As it was past twelve o'clock and the streets were deserted, he put the *gennō* which he had taken from Chōkich a little while ago conveniently in his sash.

Just then a man approached and when he noticed by the light of the lantern Jinpachi's weighty belt he thought to rob him, and cut him down from behind, so that he fell and expired, without uttering a word. Then the man searched the victim; but, to his great astonishment, the heavy weight was not money and he said to himself, "I thought to secure a good deal of money, but here is only a large iron hammer. Ah! I have perpetrated a cruel man-

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slaughter by mistake." Looking further, however, he found Jinpachi's wallet which contained two *ryō*, took the money and fled

When the day dawned, some residents in the street found Jinpachi's dead body and informed the cooper's family. The old mother and Chōkichi were exceedingly surprised; and the old woman grieved bitterly, and it seemed as if she would become insane. Wondering who committed the crime, Chōkichi thought for a while, and then said, "This is surely Kantarō's doing." "No matter what it may be," said the old mother, "we must complain to the mayor." Thereupon they consulted with their neighbors.

As Jinpachi was of manly spirit, a great many persons in the ward visited his house; and some questioned Chōkichi, "Why do you accuse Kantarō?" Then Chōkichi told them the events of the day before, and said, "So the murderer is Kantarō." But the friends replied, "While you have no evidence, you must not speak so positively. We must have a funeral for the dead in the first place." And they performed the ceremony most kindly, for Jinpachi was always obedient to his old mother and kind to other people, and they grieved over his death.

Hearing of Jinpachi's violent death, Ō-oka felt sorry, for Jinpachi was a faithful workman. The next day Ō-oka summoned Jinpachi's family, the ward-officer, and others to the Civil Court, and inquired particularly into the circumstances. He then summoned Kantarō and questioned him.

Though a gambler, Kantarō was of manly spirit, and did nothing vicious; so he answered clearly Ō-oka's inquiry, as follows:—

"To repay the debt I owed to Chōkichi, I pawned my *sōdōko* and raised two *ryō* and handed the money to Jinpachi that very night; and as it was late in the night, I told him that I would send some one with him to his house; but he did not listen to my words and went away alone, and on the road he was murdered."

Thereupon Ō-oka said, "The murderer must be another person. I will call the case again another day; so you shall wait for that time." Then everybody was dismissed.

After that, Ō-oka searched for the murderer in various ways, but in vain. After fifty days had passed, he summoned Jinpachi's old mother to his official residence and said to her, "While the forty-ninth day has already passed, the offender has not yet been found out. I suppose you must be very lonely."

The old woman raised her eyes, full of tears, and replied frankly, "What you say is right. The tears on my face have not been dried to this day, and I can not sleep; I feel resentment and sorrow about the ninth hour at night (12 p.m. at present), recollecting that Jinpachi was murdered about that hour, and about the eighth hour of the day (2 p.m. at present), recalling that the funeral left the house at that time."

Hearing her speech Ō-oka felt pity for her, and gave her three hundred *hiki* (coppers) as *kōden* (present made in condolence). The old woman felt grateful, took her leave and returned home.

Ō-oka then mused alone inclining his head for a while. He called to mind that when nine (九) and eight (八), at which

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hours the old mother felt resentment and sorrow, are read together, they make *Kuhachi* (九八) and it is said in *Eki* (the Chinese classic on probabilities or changes) that the ninth hour (twelve o'clock at present) is the height of *yō* (the positive or male principle of nature in Chinese philosophy), and accordingly he should find and examine a man named Kuhachi (九八).

The next day Ō-oka gave an order to every town and village within one mile of the environs of Azabu, Aoyama, Ryūdo, Isarago and Meguro, to bring all the men named Kuhachi (九八) to the Civil Court. So the headmen brought three men of that name; one from Nihon-enoki, one from Tobizaka, and one from Isarago.

Ō-oka summoned Kuhachi from Nihon-enoki to the bar first, and inquired, "On the night of the 12th of May, did you murder Okeya Jinpachi, in Tani-machi, Azabu, and rob him of two *ryō*?

"I am a merchant, living in Nihon-enoki, and well known to the public; I possess three branch-shops, and am not in the least pressed for money; so I had no thought of murdering a man and robbing him. Your inquiry is a most unexpected thing to me."

Hearing his declaration Ō-oka let him withdraw from the bar.

The second Kuhachi was from Tobizaka; a handsome man who appeared to be a fireman wearing *haragake* (a cloth worn over the chest and abdomen) and *momokiki* (trousers) made of dark blue cloth; and a large tobacco-pouch decorated with gold and silver hung from his belt. Ō-oka questioned him as he had the first one.

Kuhachi looked steadfastly in Ō-oka's face and answered quietly, "Though I am afraid, I dare say that looking at me once you will perceive my character. I am generally known as Kuhachi, the headman of Tobizaka, and I have often given some three to five *ryō* to strangers who needed assistance. I have never thought to kill any man."

Ō-oka let him go away.

The third was Kuhachi, from Isarago; he was about thirty years old and wore an unlined garment, tied by a narrow belt. Looking at him, Ō-oka inquired, "Are you a bachelor? What is your calling?"

Kuhachi replied, "I am a single man; and I render day-labor, or serve as messenger." Then Ō-oka said, "On the night of the 12th of May, did you murder Okeya Jinpachi and rob him of two *ryō*? Confess explicitly. If you try to deny it, I must examine you by torture."

"I don't remember such a thing at all," said Kuhachi, but his tongue faltered. Ō-oka ordered the officials to inspect his household effects. They went to his house in haste, and searched it; but there was nothing but an oven, a pail, an earthen tea-pot, a bundle of firewood, and a book for the house-rent, on which Kuhachi's address and the name of the landlord were noted. So the official brought the book to the mayor, and told him the facts.

Ō-oka opened the book and saw that the house-rent from January to May was not paid, but in the book was recorded. 'Received two *bu* on the 14th of May.' Ō-oka summoned and questioned the landlord concerning the two *bu*, to which he replied.

"His house-rent was not paid for many months, but on the night of the

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14th of May, he brought two *bu*, as a part of his rent."

Hearing this, Ō-oka directed the officials to bind Kuhachi. He then was put into prison, and afterwards strictly examined, until he at length confessed the truth, and accordingly was capitally punished.

JAPANESE PROVERBS

"Give opportunity to genius."

"No danger of a stone being burned."

"Even a running horse needs the whip."

"The more words, the less sense."

"Famous swords are made of iron scrapers."

"The best thing in traveling is a companion; in the world, kindness."

"You can not rivet a nail in potato custard."

"There is no medicine for a fool."

Griffis' *The Mikado's Empire*

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PRECEPTS OF THE ITO FAMILY

By ITO CHOJIRO

FENCING long practised may or may not come into use once in a life time. I shall be pleased if the admonitions herein be of service even once in future.

We do not assume to give precepts to others, but by way of imparting some comfort to our old age, we give our children such instructions of learning, therefore do not ridicule these crude precepts.

Listen carefully to the teachings of Buddhism.

Work hard and be economical and find leisure to listen to the wise teachings of Buddhism; should you forget these two points it will be a source of trouble both here and in the world to come. Be not off your guard, but watch!

Be an early riser, a lie-a-bed should be ashamed.

A well-to-do family implies the sobriety of its general tone. People do not speak of a family as well brought up, that is merely well-off or well-to-do. Be economical in clothes, diet and dwellings.

I jot down all there is to be said so as to guard against misconception which comes from not listening to Buddhism. For instance, this world may be compared to the straw-bags (rice-receptacle) and Buddhism to the rice. So, the more a man visits a temple as soon as he needs help, and accepts the truth of faith as fast as he can, the more he will do filial obedience, and secure the happiness of his family and posterity.

If one is reduced to poverty of one's prodigality, the sweat of fore-fathers will be turned into bubbles of water. If so, both the wife and yourself will be thrown into trouble, and be made a laughing stock of the others.

Be in touch with doctors all the time, since personal accidents and illness may suddenly take place.

Be on good terms with the temple (priest), and pay proper respect, and offer alms according to your capacity. To be stingy about oblations, one is guilty of cutting down the amount of prayers, and if the priests do not offer prayers to the amount of alms offered, they are guilty of stealing prayers. Both of them should have the due conception of guilt.

Do not refuse charity to beggars. If a rich man should refuse it, this would be the same which many of the less reject. That action would become what we call *shaba-fusagi* (lavishing heavenly things) or *tsuchi-no-futa* (opening to hell).

Curses and good luck have no gate to enter our houses; they come at the invitation of men. The numerous ways in which they are invited are given below. It is the work of a fool to resign one's self to fate.

Would-be-scholars make a lot of admonitions on such virtues as Philanthropy, Righteousness, Politeness, Wisdom and Faithfulness. And they

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might not explain these principles in a limited space while the ways of Buddha go diametrically opposite to their explanatory virtues, that is, to the foundation of the faith. The so-called five commandments of Buddhism are negatively explained as follows :—

Taking the life of the living (contrary to philanthropy).

Theft (contrary to righteousness).

Lewdness (contrary to politeness).

Vain talking (contrary to wisdom).

Drunkenness (contrary to faith).

Keep peace at home. If one member of the family is forbearing, trouble will cease. Discord at home is the source of poverty.

Behave like a gentleman worthy of domicile. The putting on of fine clothes does not constitute one's gentlemanly quality.

Be economical according to the standing of each family, but be careful not to become stingy.

The anniversaries of forefathers shall be respectfully held. It is not good to make light of them.

Learn lessons both from the shipwrecked and the successful. None, if so, will then laugh at you. The ones who have failed are also our teachers.

To support one's self, in its true meaning, is a work of difficulty. To live, upon the property inherited from one's parents however little it is, is not what we may call being self-supporting.

The ancient analect says. "Making is harder than maintenance."

Even in a small family, one may not say that it is self-supporting. If one pays his debts, and intends not to be the object of charity, if he discharges his obligation and keeps rules of courtesy to others, it must be what we call success.

The woman's beauty leads to the decline of the State. Pretty wives are not to be welcomed. Chose your wives for their hearts rather than faces. The bride resembles the mother-in-law. Do not make a fuss about the looks of woman.

Husbands of unworthy character and guilty of imprudent behavior may dwell in splendid houses, but such may be compared to tea-refuse in a pretty gold lacquered box. Should they wear silk clothes, they may be compared to a rotten melon wrapped up with embroidered silk.

The poison that breaks up one's family is the same as that which affects one's body. Therefore I herewith make the following observations:

Gluttony shall be avoided. Do not take more food before you have well digested what you took before. Do not eat until the appetite is fully satisfied. Illness arises from food; it enters by the mouth while adversity makes exit from the mouth.

Medicine for longevity is identical with that prepared at home.

Sake taken before noon is bad to health, but taken about one *go* ($\frac{1}{5}$ litre) at a time is good. Do no drink to excess. The hard worker may take one *go* of *sake* with advantage.

Life of ease and happiness till the age of forty may not be taken into any worthy consideration. Better to suffer while young, and enjoy peace when aged. Both true priests and true *samurai* accumulate great virtues by their sufferings. Be patient ever looking forward with hope.

It is the supreme pleasure to look after the vegetable garden, not as a gardener but for the sake of comforts.

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Man is liable to seek happiness not only here but in the next world. Without assiduousness there can be no success here nor there.

Good fortune is the result of patient industry, otherwise there can be none.

There is a special providence over those people who rise early and go to work with assiduity, though the idle keep calling upon the gods ever so fervently, they will never listen to them.

Pepper-sacks and clod-hoppers, however rich they may be, ought not to be proud.

An ordinary meal is good enough; anything above it has to be considered as a luxury, and when taken, should be taken with thankfulness.

When you happen to eat dinner on your journey, call for a simple dish, and a gratuity must not be forgotten.

These sayings are nothing extraordinary; they are the common ones everybody should bear in mind.

To receive unmerited benefactions and to gain treasure by foul means are misfortunes. Don't pick up anything precious on the road: do not get unreasonable profits. Ill-gotten wealth is like floating clouds that may disappear at any moment.

Work honestly and make an honorable living. However humble your occupation may be, do it well with the consciousness of your own independence. Stolen things are never sweet.

Filial piety is everything. When it is tempered with respect and love for others, is sublime.

The family, from master to servant, ought to sit down to the same meal; thus useless expenditure is avoided.

A relish with rice should be eaten but once a day; anything above it is a luxury.

Happiness lies in moderation. It's only foolish people that overstep the bounds.

Do not quarrel. It will bring more harm than good.

Man should adjust himself to the business or profession to which he is brought up.

Do everything yourself and never idly rely on others.

Be affectionate with your children and their education must not be neglected. Should you spare the rod you'll spoil the child.

Night and day you must work. Woe to the lazy! Every man, rich or poor, has his own affair. Cocks tell the hour; dogs watch over the house; and cats catch rats. Everything under the sun has its own mission.

If snow, frost, rain or dew does not act upon the sprouts, they have no worth to speak of in their ages; make hay while you may.

To apply *moxa* is at times necessary. To while away valuable time is a great loss and brings distress to the heart of parents.

Fortune should be made by man not by nature. Man should not say, "wait for fortune," if assiduous and frugal, he can get whatever he likes.

A Japanese word *ken* means discrimination that distinguishes reasonable expenses from the contrary; and *yaku* implies the keeping of one's word; so, *ken-yaku* is the way which leads man to the truth.

Bear yourself in moderation and extend your benevolence to all.

Act in modesty, and be filial to your parents. Otherwise misfortune may be a predestination.

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Besides the misfortune, owing to one's negligence in moral action, evils of a previous life may come forth; then man would lose his standing.

There is no one who thinks himself to have luxurious habits precisely from to-day, he is apt to acquire them day by day. Practise moderation. How long will you live, being so frugal, and do you think that you can die with your property at all? There are some who think so, but, having your forefathers in the past, and your posterity in the future, you can not help thinking that your family continues for ever.

TEA

Take that good tea; it tastes a little rough
When first you drink it; but a longer use
Will show you that in bitter things there lies
A hidden sweetness.

Baron Takasaki

Translation by Lloyd

In *Imperial Songs*

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CORRESPONDENCE

July 30th, 1911.

To the Editor of the Japan Magazine :—

In the May number of your magazine in opening your article on "Nara," quite half of that page 13 is taken word for word from my book "Jinrikisha Days in Japan," copyright by Harper and Brothers, without permission having been asked, or even the source credited in text or foot note.

Having called your attention to the breach, I trust you will make amends.

Very truly,

ELIZA R. SCIDMORE.

[The two paragraphs here referred to as half a page, were frankly quoted, and we regret the the author's name was not mentioned, especially in view of the fact that "Jinrikisha Days" was published about twenty-five years ago, and in consequence does not and can not come under copyright protection in Japan while the present Copyright Convention between this country and the United States is in effect.—The Editor.]

CORRECTION

By request of Mr. H. Shugio, author of "Toyokuni the First" in the August *Japan Magazine*, we give below a retranslation of the names of books illustrated by that artist, and the correction of several MS. and typographical errors which occurred in his article :—

Among Toyokuni's illustrated books printed in colors may be mentioned Toshidama Fude (New Year Gifts Pictures). Yakusha Awasekagami (Actors' Dressing Mirror). Kono Tegashiwa (Actors' Portraits On and Off the Stage). Jisei Sugata (Female Portraits in the Present Fashion). Nigawo Hayageiko (Hand Book for Rapid Portrait Sketching). Sankaikio (Actors' Pleasures); and also Sakura Hime Zenden (Complete Life of Sakura Hime). Sochoki (Story of Two Butterflies). Inadsuma Hioshi (A Vendetta Story). Honcho Suibodai (A Collection of Stories). Uto Yasukata Chugiden (Life of the Patriot Uto Yasukata). Akogi Monogatari (Narrative of Akogi). Sangoku Itchiya Monogatari (One Night's Story of Three Provinces) etc. in black and white.

It will be noticed that a semicolon and the words *and also* have been inserted after the name of the book, Sankaikio. *Toyohara*, line 21, p. 183 should have been *Toyoharu: Itcho*, line 25, same page, *Itcho's*, and the word *an* line 24, p. 187, *are*.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME TWO OCTOBER, 1911 NUMBER SIX

THE NEW CABINET

THE Saionji Ministry, whose members recently received Imperial sanction and official appointment with befitting ceremony at the Palace, in the presence of His Majesty the Emperor, is composed mainly of well-known statesmen who have previously occupied ministerial seats, the three exceptions also being prominent public men, and the Prime Minister, and three of the new cabinet members are the foremost men in the Constitutional Party or *Seiyukai.*

The public, apparently regards the entire personnel of the new Cabinet with general favor. It is as follows:—

Marquis Saionji, Prime Minister, Mr. Hara, Minister of Home Affairs; Viscount Uchida, Minister of Foreign Affairs; Baron Ishimoto, Minister of War; Baron Saito, Minister of the Navy; Mr. Matsuda, Minister of Justice; Mr. Haseba, Minister of Education; Count Hayashi, Minister of Communications; and Baron Makino, Minister of Commerce and Agriculture.

Marquis Saionji becomes Minister-President for the second time. He first entered official life in 1888, as President of the Bureau of Decorations, just after returning from a many years' residence in France. Following that, he was made Vice-President of the House of Peers, then a member of the Privy Council, after which he accepted the portfolio for Education, also being called upon during that period to assume, temporarily, the duties of Minister of Foreign Affairs. The Marquis was acting Prime Minister for a short time following Prince Ito's resignation, and was appointed to that high office in 1906, serving two years.

The Minister of Home Affairs, Mr. Hara, is one of the *Seiyukai* leaders, with wide experience as a statesman and also a journalist. He was on the staff of the *Hochi*, the Oaska *Mainichi* and *Shimpo*; was special correspondent from Korea, in 1882, and upon his return served successively in the Foreign Office, as secretray, as consul, and in 1896, Minister of Communications, and became Minister of Home Affairs in Marquis Saionji's former administration which portfolio he resigned two years later.

Mr. Hara was a strong factor in the

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Constitutional Party, under the leadership of Prince Ito.

The press had predicted that Mr. Hara would take his place in the Saionji Cabinet as Minister of Finance, but proved mistaken, though its forecast for the Minister of Foreign Affairs, Viscount Uchida, was correct.

The latter has been in diplomatic service since 1887, having been Secretary of Legation at London, and at Peking; Director of the Political Bureau, Vice-Minister of Foreign Affairs, Minister at Peking, Ambassador to Vienna and is at present filling that office in Washington; until his return, the portfolio of Foreign Affairs will be assumed by Count Hayashi.

The career of the new Minister of Finance has been principally commercial, he having started in business as a member of the Mitsu Bishi firm, later becoming manager in the head office of the Nippon Yusen Kaisha; then chief of the Business Bureau of the Bank of Japan, of which he afterwards became governor, at the same time acting on the Board of Directors of the Yokohama Specie Bank.

In 1903 he was appointed by Imperial nomination to the House of Peers, and in 1909 was made president of the Hypothec Bank.

Says the Tokyo *Nichi Nichi*: "The selection of Mr. Yamamoto for his post is generally considered as speaking very eloquently of the resolute attitude of the new Ministry toward the clan bureaucracy of which Prince Katsura is now identified as the ruling spirit."

"The appointment of Mr. Yamamoto," says the *Advertiser*, "has aroused all sorts of comment. Viscount Soga, a retired general, and a privy councilor, says that Marquis Saionji must have made considerable deliberation regarding it. If a Cabinet wants to be a firm working unit, its Finance Minister has to be the strongest link. Considered, he states, in this wise, Yamamoto seems to be the right man, because of his long experience as a banker and financier.

"Mr. Senkichiro Hayakawa, manager of the Mitsui Bank, says that Mr. Yamamoto is best informed about financial affairs, and that his long connection with Japan's financial world, and specially with private institutions, will make him a good go-between between the Government and the commercial communities. Thus far, the Government has had the bad habit of monopolizing; but his appointment may sound the death-knell to these practises.

"It may be interesting to hear what Mr. Yamamoto has to say about himself. Unassumingly, he says that though he has some experience in banking, he has none about other phases of finance, so that he expects difficulties in the discharge of his duties. 'There are,' he says, 'many officials in this country who become business men, foresaking public life. But my lot is just the reverse, as I have turned from the commercial world into officialdom, thus making myself an experiment to ascertain the business man's abilities in a public office. I feel the weight of my responsibilities.'"

In the *Mail* we read:

"Naturally enough interest centres on the new Minister of State for Finance, Mr. Yamamoto. The Tokyo *Asahi* says that the appointment of Mr. Yamamoto to the portfolio of Finance came as a surprise to many, for his name has never been before the public in a political connection. He is, nevertheless, a pro-

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Herr Hoos, der Minister des Innern.

Minister der Verkehrsanstalten.

Minister der Landwirtschaft.

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minent figure in economic circles and therefore his appointment to the portfolio can not be regarded as an anomaly. Should his appointment conduce to a thorough understanding between the Government and the business men in the matter of State finance it will prove a blessing to the new Ministry."

General Ishimoto, who succeeds Count Terauchi as Minister of War, bears the record of many years' service as Director of the Military Arsenal, Tokyo. Also in various Staff Office posts, and as Vice-Minister of War, to which latter he was appointed in 1903. After the Russo-Japanese war, he was created a peer, with the title of Baron. His appointment is applauded as most fitting.

Admiral Saito, Minister of the Navy, is the only member of the Katsura Cabinet to remain at his old post; though Count Terauchi was offered the portfolio for War, he declined it, but retains the Governorship of Korea. Admiral Saito has attained his position through ability and worth; he proved himself of value as naval attaché in foreign countries, and later was made naval commander, bringing to Japan the warship *Fuji* from England, where he had spent some time.

The new Minister of Justice, Mr. Matsuda, held the same portfolio under Marquis Saionji, 1906-08, when, upon the retirement of Baron Sakatani as Minister of Finance, he was appointed to that post. Mr. Matsuda's career as a statesman began, after preparation abroad and some years' work as an educator, when he entered the first Diet. Under the Okuma-Itagaki administration, he served as Minister of Finance, and was given the portfolio of Education in the next Cabinet. He is the senior member of the present one, being sixty-six years of age, and is one the powers in the *Seiyukai*.

Mr. Haseba, another of the *Seiyukai* members, takes a ministerial seat for the first time, as Minister of Education. Being a native of Satsuma, while a youth, he took part in the Saigo Rebellion as a rebel and for which he suffered imprisonment. Entering politics, his first appointment was as Chief of the Secretariat of the Home Office, under the Okuma-Itagaki administration. He has sat in the House since the first meeting of the Diet, having been Chairman and President, which latter office he now resigns.

Count Hayashi, newly appointed to the portfolio of Communications, is another statesman, who, in his early days was made a prisoner by Imperial forces, he having fought against them under Enomoto. He was sent, by the Tokugawa Government, to England to be educated, and upon his return entered upon an official career which has been one of high honors, and in which he has proved himself most able and efficient.

Count Hayashi represented the Government at Peking, St. Petersburg and London; was sent to The Hague Peace Conference (1899), and was a signatory of the Anglo-Japanese Alliance (1902). He has also achieved some distinction as a man of letters, being the author of The Farmer Patriot, and having translated Political Economy, by Mill, The Prince, by Machiavelli, and other works.

Baron Makino, Minister of Education in the retired Ministry, takes up the portfolio of Agriculture and Commerce in the new. He was private secretary in 1888 to the late Prince Ito, then Premier; was twice Minister to foreign capitals, in 1897, to Rome, and in 1906, to Vienna.

At the first council of the new Cabinet, several appointments of Vice-Ministers were made. For Finance, Mr. Hashimoto; for War, Major-General Oka; for Justice, Dr. Hiranuma; for Education, Mr. Fukuhara; for Communications, Mr. Komatsu. Other Vice-Ministers are remaining at their posts for the time being. Mr. Minami, took his place as Chief Secretary of the new Cabinet at its initial meeting.

In regard to the policy of the new administration, "there are beginning to be indications," says the *Mail*, "that the Saionji Cabinet will from next year adopt a policy of strict conservatism in finance. The two great measures which will be taken for that purpose are the temporary abandonment of the program of increased armaments and postponement of the widened railway-gauge. It

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is indeed difficult to conceive what other course Marquis Saionji and his colleagues can logically follow. The nation expects them to lighten its taxation burdens and recognizes at the same time that there can be no meddling with the sinking fund. Therefore retrenchment of unproductive expenditures is the only source available. The policy will not be followed out immediately, perhaps, but that it will become discernible in the Budget of 1912 is gradually coming to be regarded as a certainty. It is a curious fact that whereas the Katsura Cabinet was called to power by a mandate from the nation to reduce expenditures, it is now called upon to make way for the very financiers whose supposed extravagance resulted in their downfall at that time.

"It appears to be generally recognized in political circles that whatever may be the measure of the new Cabinet's industry, there is very little chance or opportunity of accomplishing anything in the brief interval that remains before the summoning of the Diet. Finance cannot be touched. That is universally admitted, since the Government has only some two months wherein to shape the new policy however greatly they might desire to do so. Foreign affairs, also, present no feature calling for immediate manipulation, and thus we arrive at the fact that the conversion of the railways to the wide-gauge system is the only problem with which the Cabinet can deal in anything like a final manner. The admission of such a conclusion is very characteristic of the whole situation, for it evidently suggests the queries, 'What do the people expect from the new Ministry?' and 'Why were they so anxious to oust the old one?'"

Count Okuma is quoted in the Osaka *Mainich* as saying:

"Why did Prince Katsura resign, and why should Marquis Saionji succeed him? There is no conceivable cause for the change where the highest officers of State are involved. Their actions are anything but constitutional. I cannot agree with most people in calling this a political change. To be a political change, there must be clear issues that caused the change; that is to say, there must be change of the policies with the change of a ministry. If a Taro Kaja was only succeeded by a Jiro, how can you call this political change? Nor can you expect to satisfy the people who are wanting something new."

Baron Shibusawa's opinion is expressed in the *Mail* to the effect that "the Katsura Cabinet failed to live up to its opportunities when it neglected one great branch of financial requirements by failing to revise and reduce the taxes hastily imposed for war purposes. The Cabinet limited itself to dealing with the extraordinary foreign debt, and had wholly neglected revision of domestic burdens. Whatever Ministry succeeds to power, it will have to take up that problem, and it will also be obliged to abandon all idea of an immediate increase of armaments. In fact the Baron thinks that the incoming Ministry will find its greatest opportunity in dealing with this matter of the revision and the reduction of the war taxes."

And the same journal further remarks:

"With regard to the reception given by public opinion to the new Cabinet, it may be said to be on the whole distinctly favorable. How much of this is due to the disposition naturally evoked in such circumstances, and how much of it is a genuine appreciation of statecraft, there is no way of determining. The aversion inspired by the last Cabinet in the final stages of its existence could not have failed to elicit a welcome for its successors whatever their record. But indeed, when we come to the question of record there is something to be said. The incoming Ministry has to win its laurels, and inasmuch as the majority of its members had not yet given practical proof of administrative ability, judgment must be suspended. For the moment the nation seems to have forgotten that the last two Katsura Cabinets had to deal with crises of unprecedented magnitude in State affairs, whereas the second Saionji Cabinet is practically untried."

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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICHOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

II

AS I remarked previously, it was my purpose to arrive in Japan, by all means, during December, and I had therefore made all haste in leaving home and travelling through Siberia, notwithstanding which it was already midwinter when I reached Nicolaevsk, and marine service to Japan had been discontinued for the time. In consequence, I was compelled to remain in Nicolaevsk till spring, when the vessels would begin running again.

The celebrated Innokentei, Bishop of Kamtchatka, Siberian missionary (later the Metropolitan of Moscow), and a man of godly character, also spent that winter in Nicolaevsk. As a Bishop and a missionary, he was winning the admiration and love of the people by whom he was looked up to as a wonderful evangelist and learned man.

Those winter months and up to April, I spent in constant reading and study, even going over the German and French I had learned at school; I paid week-end visits to Archbishop Innokentei, to hear his teachings and profit by his experiences as a missionary; and I kept in close touch with other well-known devout and religious men, who were living in Nicolaevsk at the time. No Japanese lived there then, so I had no opportunity of seeing one.

To-day, Nicolaevsk is a city with modern methods of communication under fine system, and many steamers ply the Amur in summer, and sledge service is maintained in winter, so that traffic is never suspended, as in those days when it was completely cut off by the ice-bound river and weary wastes of snow.

With the coming of spring and melting of the ice in the North Sea, shipping was again made possible. But even then it was upon chance that I depended, for there was no direct service between that city and Japan, and my only hope lay in the possibility of the arrival of a Russian cruiser proceeding thereto; for it was easily allowable for me to take passage on a man-of-war, as missionary attaché to the Russian Consulate. Fortunately for me, such an opportunity was soon at hand, for the *Amur* had anchored off Nicolaevsk and was taking on a cargo.

I was not slow to take advantage of this, and it was late in April when, after nearly three months of waiting, I at last embarked for Japan, on the warship, which sailed from Nicolaevsk and through the Tartar Straits into the open sea.

An incident occurred on the way which gave me my first acquaintance

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FORTY YEARS IN JAPAN

By ARCHIBALD MUSHOLAT

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II

As I remarked previously, it was my purpose to return in January, all reason, that year, and I had therefore made all by my leaving home and travelling away to Sakoda, where I would spring, when the weather would become warm enough for me to return to Japan. In consequence, I was compelled to remain in Nagasaki until spring, when the weather would begin running again.

The celebrated Imperial, M. Tsuyoshi Inukai, Sakoda, missionary, and the Mercopolitan (Bishop), a distinct of goodly character, who spent [illegible] in Nagasaki [illegible] a missionary, he was winning the affections and love of the people by whom he was looked upon to as a [illegible] faithful evangelical learned man.

The winter in Nagasaki up to April, I spent in constant reading and study, over going over the German and French I had learned at school. I also worked and visited Nagasaki Immoral, to hear his teachings and prove by his experiences as a missionary; and I kept in close touch with other well-known devout and religious men who were living in Nagasaki at the time. The Japanese liked there than, so I had no opportunity of seeing one.

Today, Nagasaki is a city with [illegible] of communication and [illegible] in winter, and [illegible] in winter, [illegible] in the [illegible] and [illegible] cut off [illegible] and [illegible] [illegible].

[illegible] coming of spring and [illegible] in the North Sea, impossible [illegible] possible. But even [illegible] that a depend[illegible] [illegible] service [illegible] and [illegible] [illegible] [illegible]

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with representatives of the people to whom I was going. Nearing the mouth of the river and the village of Dekastri, cries of distress were heard, and presently a stranded vessel was sighted in the distance. The *Amur* hastened to the rescue, and arriving, discovered she was a Japanese sailing ship, and succeeded in towing her off, none the worse for her difficulty.

She carried a young Russian interpreter, who came aboard the *Amur* with the Japanese captain, who desired to express his thanks for the assistance rendered. As might be expected, I was deeply interested, and I closely observed the behavior, speech and personality of this Japanese. Afterwards, I was able to visit his ship and see many others, between one of whom, a physician, and myself a friendship was formed that proved an intimate and lasting one.

A most favorable impression was made upon me by the orderly and scrupulously clean condition of the ship, whose cargo, rigging, et cetera were so well looked after. She had sailed from Hakodate for a Russian port, where her cargo of Japanese goods would be disposed of.

Less than a week is required now to make the trip from Nicolaevsk to Hakodate, but, fifty years ago, such was not the case; three months were consumed in my voyage instead, incredibly long, but of course this was due to the circuitous route necessary to the warship, carrying both mail and freight to Russian colonists, in Kamtchatka, Saghalien, et cetera.

While regretting the delay, at the same time I was glad to see northern Russia, and made myself content to the end of the prolonged voyage, and when, one morning, I could discern the blue outlines of the Kurile Islands on the horizon, the feeling that surged in my breast was akin to that produced by the first sight of one's native land after an absence of years in a foreign country.

When I first beheld Japan's verdant mountains, as I stood on deck, an overwhelming sense of joy and enthusiasm for the work I was about to undertake swept over me, as the tide the shore at full moon, and I felt that this Land of the Rising Sun, awaiting Christ's evangelists and the blessed promises of the Gospel, and upon which I had set my heart, was now indeed my bride.

The *Amur* finally came into Hakodate Bay, a splendid harbor, from three sides of which rose sheltering hills clothed with thick woods. Even so long ago, it was filled with Japanese craft and vessels of various types.

Immediately upon landing, I was escorted to the house appointed as my home, within the Russian Consulate compound; it could not be admired as attractive, but with that I concerned myself little, for I was more engrossed with my various surroundings.

The rugged mountain that rose behind the city, the view of the bay with its unique and picturesque shipping, the houses and their inhabitants afforded interesting, and unfamiliar sights that excited admiration, surprise and curiosity; but which time made less strange, and me a part of, instead of apart from, and gradually all seemed less far removed from things in my native land. Presently, I even found myself able to distinguish at once between the *bushi* and the merchant, the *ronin* (a wandering *bushi*) and Government officials.

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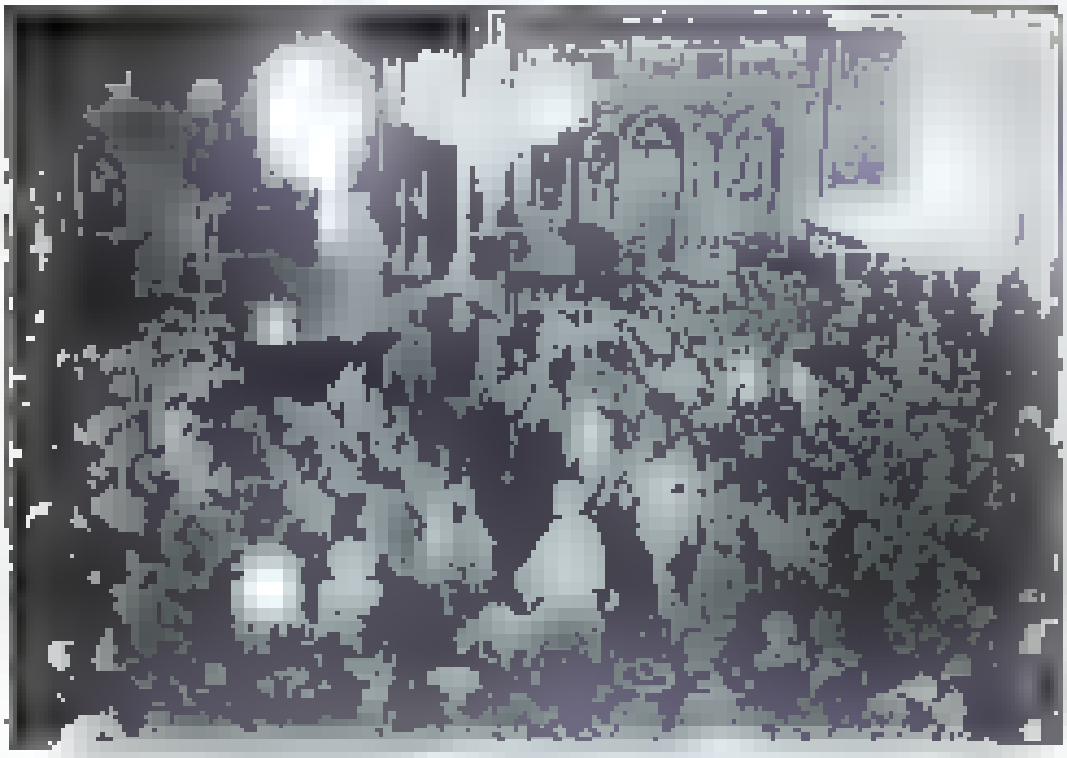

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The manners and customs of the Japanese of that time, a people but partially enlightened, impressed me as being, in some particulars at least, less civilized than those of Europeans in general; but notwithstanding, as I knew them at Hakodate in those first years of my residence among them, they had then that politeness which is characteristic.

Being engaged in religious work, the temples and shrines of the city claimed my first attention. They were simple and unostentacious, for at that time Hakodate was less important than it is at present; but a thing that pleased me was the care with which they were kept, the extreme neatness of every detail. Among them were several classes of shrines, three of which, *omiya* (lower), *shinmei* (to a guardian god) and *inari* (to the fox-god) were found in all quarters and at no great intervals, and these spoke to me of the nature of the people.

But I was shocked at the dire degeneration of their religious belief. This, mind you, not because of idolatry, nor the enrolling of animals and the elements as deities, but because of the worship of disgraceful and obscene objects, which I witnessed. And when I discovered a particular shrine in Hakodate dedicated to something of an indecent nature, I shuddered to think of the degraded state of the faith of the people. However, I was not misled into the belief that this was representative of the moral status of all Japan, and whenever I saw worthy elderlies bowing down before idols in the temples and presenting themselves piously before shrines petitioning the gods of fortune and happiness for good luck in their various walks, the firm and ardent hope of converting them to belief and faith in the true God thrilled me anew.

Hakodate, at that time an open treaty port, was not under the control of a *daimyo*, but was governed by an official called *bugyo*, appointed by the Bakufu authorities, all efficient and tried men. The Government buildings were, of course, the most important in the city.

Order was maintained and the city guarded by *kei-eitai*, who acted in the capacity of both soldiers and police, and the administration in this particular seemed to me highly successful.

After being in Hakodate about a week an interview was arranged for me with the *bugyo*, through the courtesy of the Russian Consul, Mr. Goskevitch; but upon being presented, the *bugyo* addressed him exclusively, bestowing upon me but a significant glance, as he remarked, "And he is the new missionary." Perhaps it was because of my youth, for I was scarcely twenty-five.

I had not been in Hakodate long before various diplomatic questions, of a more or less serious nature, arose successively, and on account of which, even I felt no little concern. Eight years elapsed after my arrival in Japan before the Imperial Restoration took place, so I had ample opportunity to study the administration of the Tokugawa regime as applied to political affairs of the treaty port of Hakodate.

The *bugyo* occupied a unique position and had special power; he acted independently with the consuls in all matters relative to foreigners, and the sphere of the consuls, in those days, was far greater than at present, their responsibility being about the same as that of

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Ministers of State. In matters of diplomacy they were called upon to protest strongly, and they found the *bugyo* by no means yielding when, in his opinion, occasion demanded resistance; he never humiliated himself nor his country.

Being a missionary, I did not come by any wide information of the national policy of the closing feudal days, but my experience and observations in Hakodate allow me to state without hesitation, that Japan's attitude toward foreign countries was not one of submissiveness, nor did it indicate weakness. On the other hand there was among foreigners no feeling of distrust toward the Bakufu officials.

On the whole, the situation was marked by peace and friendliness; but necessarily, during that period of establishing foreign intercourse, complications arose that demanded careful and diplomatic handling between the *bugyo* and foreign consuls.

(*To be continued*)

TO MOUNT FUJI

By A. A. RUSSELL

Oh! thou majestic mound of earth,
Capp'd with eternal snow! Thy birth
Dates back to mystic days of yore,
To which imagination fails too soar!

What wondrous scenes didst thou behold!
Of countless tragedies untold;
Of bloody feuds in times gone by;
Of fierce clan fights 'tween *samurai*.

If all these deeds thou couldst recount,
Oh! thou sacred, time-worn mount,
'Twould stagger e'en the stoutest heart
To hear the tale thou wouldst impart!

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ADMIRAL TOGO

IN the old castle town of Kagoshima, province of Satsuma, sixty-three years ago, the newly arrived son of a *samurai* was the silent centre of interest at a ceremony, the occasion for which was to bestow upon upon him his name. He made no demonstrations of pleasure, nor entered any war-like protests, but doubtless these circumstances had naught to do with the name which he received —Heihachiro—which means 'peaceful.'

This rejoicing over the 'tranquil' son was in the family of Togo (Togo means 'of the East'), which was not without honor among those famous warriors, the Satsuma clan, and though young Heihachiro was not trained, under the strict discipline of his soldier father, for a profession of peace, nor has his life service to his country, which has placed him foremost among her heroes, been in peace, though it may be said to have been in pursuance thereof, yet, Nature truly endowed him as a 'peaceful one,' whose spirit could remain unperturbed; whose inner self was ever calm and unruffled; and not unlikely this led him on to victory, where a more easily excited and high spirited warrior had failed.

Admiral Togo's boyhood was passed quietly and without any incident of an unusual nature. He was always of a reticent disposition, and showed no signs of extraordinary talent or mentality, and was once introduced by the Elder Saigo (some years his senior, and sufficiently interested in him to regard him as somewhat of a protegé), as "a fool called Togo." But at the same time the great statesman had doubtless discerned the lad's real worth.

Until he was twenty-two years of age, he devoted his time to the studies prescribed for *samurai* in Chinese classics and military exercises.

In 1870, he entered the Imperial Japanese Navy, then in its infancy, and a year afterward was selected by the Government to be sent to England for naval training, remaining five years.

The cruiser *Hiyei* was then being built in that country, and by the time it was launched, Togo had completed his studies, and returned to Japan, together with other naval cadets, on board that vessel, and very soon after received an appointment as Second Lieutenant.

He continued to win promotion; was Captain of the *Yamato* and *Hiyei*, Commander of the *Amagi*, and in 1895 was in command of the *Naniwa*.

War was then imminent between Japan and China, and as the *Naniwa* was cruising off the coast of Hoto, a Chinese transport flying the British flag was seen. Togo stood upon the bridge, it is said, with his binoculars in one hand, and a treatise on international law in the other, one or two passages of which he scanned closely for a moment, then gave orders to fire, and the Chinese vessel was sunk.

The Japanese Government immediately upon learning this, formally declared war; Togo had effected the decisive stroke.

With the successful close of the war, he was made Rear Admiral, and given command of the squadron; subsequently

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he became Vice-Admiral, and was appointed Commander-in-chief of the Maizuru Naval Station.

When war broke out between Japan and Russia, 1904, Admiral Togo was somewhat unexpectedly transferred to the first squadron, as Commander-in-chief, and with it, accomplished the naval exploits that sent his name around the world as one of the greatest strategists of the age.

His knowledge of, and experience with, warships was great, but in that respect he had more than one equal in the Japanese Navy; and so far as naval strategy was concerned, Admirals Shibayama and Hidaka are considered to have excelled the unpretending Togo; but not a man in the Japanese Navy was able to win the hearts of his subordinates as did Togo. Every man under him was ready to sacrifice his life, and all Japan regarded him with love and confidence, feeling that with such a man in command of their naval forces, the final result would be victory, and this, indeed, must have helped him to win it.

Always a man of great reserve and few words, during the progress of the war, Admiral Togo maintained his usual habit of silence, and indulged in deep meditation, never acting hastily, though always with prompt decision, and never deviating, once having determined upon a plan of action.

When he was instructed by the Naval Staff to block Port Arthur, he deliberated his own time about doing so; and after the work was begun and its difficulty and danger proved so far greater than expected that the Staff instructed him to cease operations, he paid no attention to it, but proceeded with the work which he had set his iron will to accomplish, and finally attained the end he sought.

The battle of the Japan Sea stands out in the naval history of the world, a victory to the Japanese almost unrivaled in naval warfare. In the heat of the battle, Admiral Togo is said to have stood calmly watching that indescribable scene, as immovable as a statue, notwithstanding the shot and shell that fell about him.

His return to Tokyo was triumphant; honors were heaped upon him; he was hailed as the "Nelson of the Far East," but he was the same silent and modest man, unaffected by the fame and glory he had won, not only in his own country, but around the globe. Newspaper reporters interviewed him in vain—they got no story from him; publicity was what he most avoided.

The Emperor at once rewarded his great naval hero by promotion from Rear Admiral to Admiral, conferred upon him the highest honor of the service, the First Class Order of the Golden Kite, and created him a Count.

He was also made Chief of the Naval General Staff, and finally a member of the Gunji Sangikan, the highest military and naval board, on which he still serves.

The extremely retiring disposition of the Admiral deprives the public of the knowledge of many personal incidents concerning him; but the following story is told.

When he received orders to proceed to the seat of war, he had been for some days confined to his room with a cold; but the order being handed to him, he sprang from his bed, and, rapidly changing his gown for his uniform, was on the

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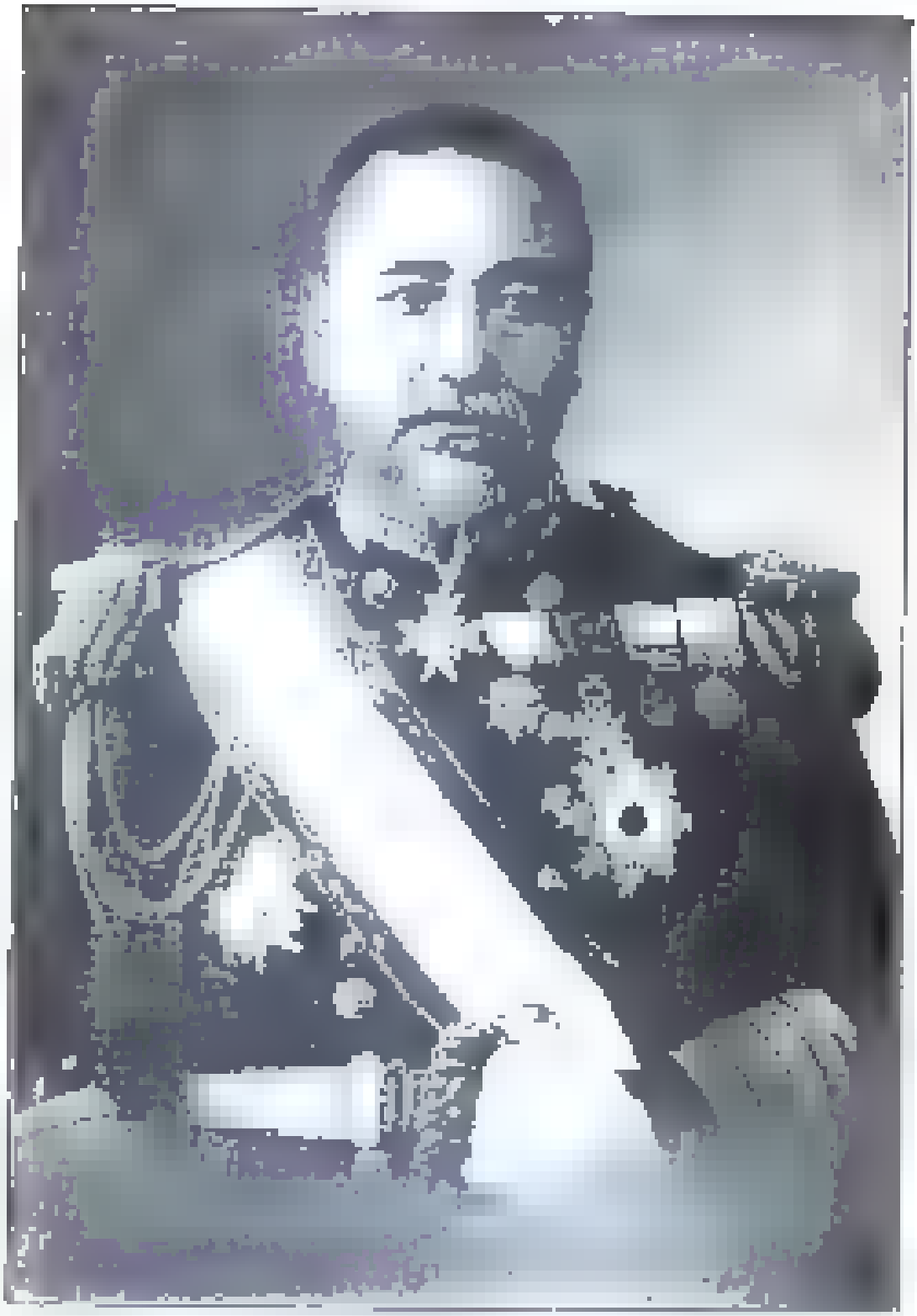

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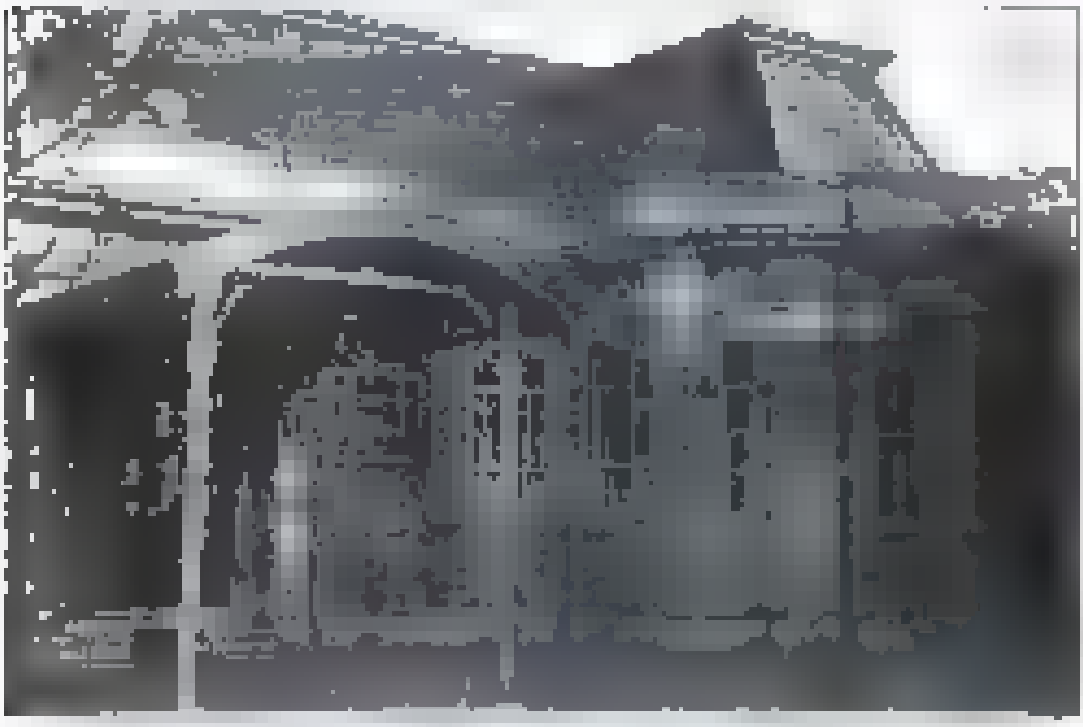

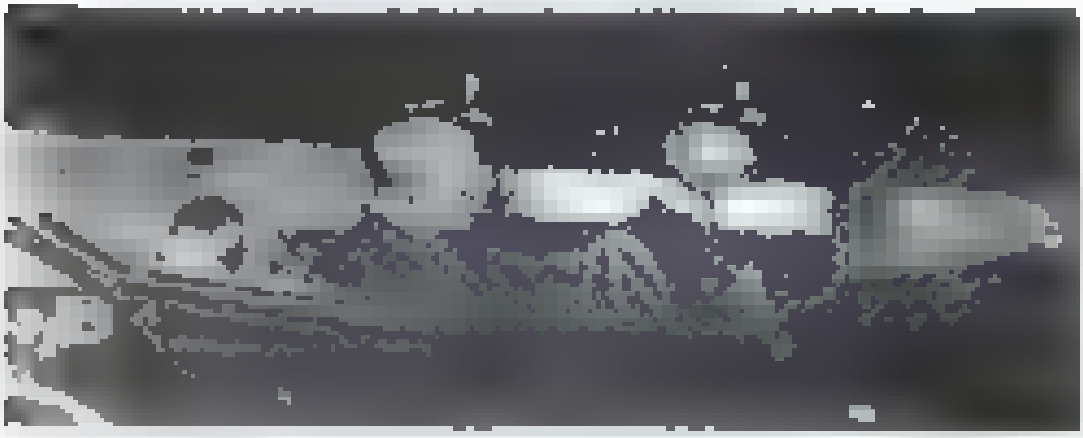

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point of departing when Madame Togo, much concerned for his health, began to remonstrate with him about starting at once; for reply, he slapped her cheek, and without even saying a word of farewell, took a jinrikisha to the train station.

His young daughter overtook him, and at the station gently rebuked her father for such treatment of her mother, saying it might prove their last meeting. The Admiral was moved at her words, and with tears in his eyes, asked his daughter to apologize for him. Such was the parting with his loved ones, of the hero of the most memorable battle of the present century.

The Admiral's family consists of his wife, a son and a daughter, who, much like himself in disposition, are seen and heard little of.

An insignificant dwelling of moderate dimensions, in Kojimachi ward, Tokyo, is the home of this most unostentatious naval commander. Foreign official visitors manifest great surprise at its extreme simplicity, but even in its present state, it is considerably improved, having been rebuilt to meet the Admiral's need for entertaining foreign guests.

As a host, however, he exerts himself very little, and it is related that upon the occasion of dining a foreign nobleman of high rank, Admiral Togo silently proceeded with the various courses, without once addressing a remark to his distinguished guest. His fleeing banquets and many proffered entertainments, during his recent tour can hardly be wondered at.

In fact, Togo is an officer fit for actual warfare, but not for drawing-room society; and Japan, at present, is not in need of naval officers who are favorites in polite society, but of men of Togo's type, and that is what she cultivates and produces.

The Admiral's favorite pastimes are reading and the game of *go*. As is usual with men of his character, his intimate friends are few, though he is held in veneration and loved by all. Admiral Yamamoto, former Minister of the Navy, and Admiral Kamimura, both of Togo's native province, and friends of his early youth, may be said to be his closest ones to-day. The latter was in command of the second squadron during the late war, and fought under Togo in the great naval battle, before which he hoisted the famous signal: 'The fate of our country depends upon this battle; every one is expected to do his best.'

Admiral Togo's popularity among the masses of Japanese is unbounded; no word is spoken but in praise. He is regarded as a model citizen, and a model officer, lovable, quiet and kind.

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THE IMPERIAL SCHOOL OF ART

THE Imperial School of Art is situated in Ueno Park near the Imperial Museum and Library. It occupies the old buildings of the Educational Museum, and has extensive grounds covered with beautiful trees giving altogether a park-like appearance to the compound.

The object of the school is two-fold: to give, with due regard to the bent and capacity of individuals, full instruction in the principles and practise of several arts and art crafts, to those who intend to adopt art as a profession; and to provide special instruction for those desirous of becoming drawing teachers in such as middle schools.

For the former, there are seven departments, viz. Japanese Painting, European Painting, Sculpture, Designing, Metal Work, Metal Casting, and Lacquering; for the latter, there is the Normal Art Course.

In July 1884, a commission entrusted with the investigation of matters relating to art education, was organized in the Bureau of Special Education in the Educational Department. The next year, the Art Investigation Section was established in the Bureau of Special Education, then known as the First Bureau of Education. This was afterward transferred to the Bureau of General Administration; and the Imperial Art School virtually owes its origin to this section, and was founded by the Imperial Edict bearing date of October 4th, 1888.

For some time it had its temporary office in the Botanical Garden at Koishikawa, preparatory to the organization of the school, which was soon transferred to the old Educational Museum at Ueno Park.

Various buildings were added as necessity demanded, but in January of the present year (1911) eight of these were destroyed by fire, and in their place has risen a large and well appointed new structure for class rooms and studios.

The school was opened the first of February, 1889, under the presidency of Mr. Shin Hamao. Soon after Mr. Kakuzo Okakura was appointed Director of the school (1890) the organization was altered to a great extent. Mr. Hideo Takamine, Director of the Higher Normal School for Women, succeeded Mr. Okakura as director (1898), while continuing the former office. The same year, Mr. Kanae Kubota, Curator of the Imperial Museum of Tokyo, was appointed Acting Director, of the school, in addition to his curatorship.

Minor changes took place under the direction of Mr. Kubota during 1900, and in the following year Mr. Naohiko Masaki, Government School-Inspector, was appointed Director, in which capacity he has served most ably, continuing to the present time. During an absence in America Prof. Takamura acted for him.

The personnel of the faculty is regulated by Imperial Ordinance, and

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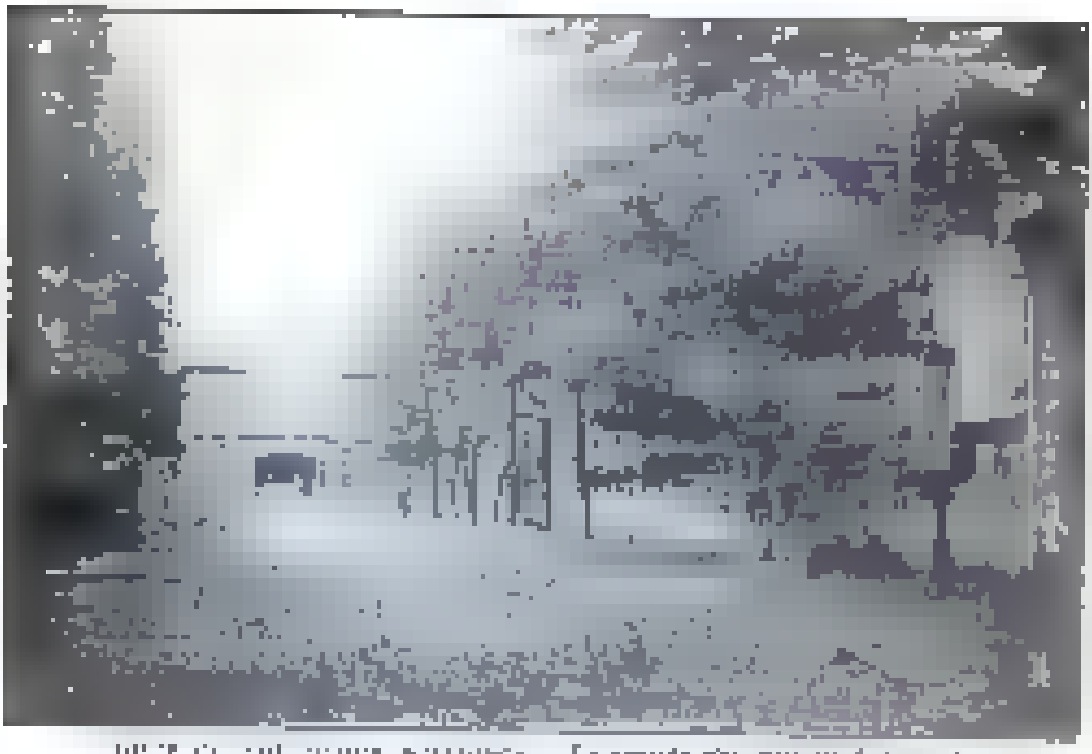

[illegible] — *La grande [illegible]*
Die Grosse der alte Kanonenhof

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at present consists of one director, twenty-three professors, nineteen assistant professors, fifteen lecturers, three instructors in athletic exercises, six assistants, five secretaries, eight employees, besides a retired assistant professor. There is, at present, one professor studying in England.

During one year the school, which is under the direct control of the Educational Department, receives from the Government about $30,000; from the sale of studio work about $25,000; and about $5,000 from various other sources, making a total of about $60,000.

The Library, which contains a collection of valuable works of art, historical costumes, reproductions, many standard publications, and principal periodicals on art, domestic and foreign, is always available for reference. Not only the members of the school staff, graduates and students, but artists or amateurs outside the school are allowed, if they have proper introductions, to use the library free of charge.

Candidates for admission must be graduates of middle schools, normal schools, or technical schools, either Government or private; must be over seventeen years of age, not older than twenty-six, of sound constitution and of good moral character.

Such candidates may enter the Preparatory Course without examination and after three months' instruction in that course, if they pass the final examination successfully, they are admitted as regular students to whatever department they choose.

A fee of $1 is required of all candidates for admission. The annual tuition-fee for any course is $10.

The Preparatory Course is designed to provide a connecting link between the middle school and the Principal Course of the Art School, and to give students suitable preliminary training, before they are admitted as regular students of the Principal Course, and covers three months, April, May, and June of each year; an examination is held at the end of the term, and admission to the Principal Course is determined by the result.

The Department of Japanese Painting consists of three studios, each one of which has its head professor. The student is privileged to choose whichever studio he likes. The practical instruction may be classified under the following heads: viz., copying, painting from nature, original composition, designing, and out-door sketching. Lectures are also given on subjects with special reference to art.

Copies are made of pictures by the professor, or old masters, simple ones at first, and gradually increasing in complexity. This is practised throughout the four years. By this means, students are supposed to gain creative powers and skill in brush-work.

Painting from nature which continues throughout the complete course, starts with the studies of plants, trees, flowers and fruit, leading up to those of insects, fish and animals brought to the studio, or studies occasionally in the Zoological Gardens.

As soon as students are sufficiently advanced, they work from models in historical costumes or conventional dress, to acquire practical knowledge of historical costumes, the method of coloring, and also precision of drawing.

Along with this training, instruction in charcoal, pencil and water-color draw-

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ing is given to those desirous to equip themselves as drawing teachers.

Throughout the course, the students are frequently required to produce new and original compositions on given themes; this exercise gives opportunity for utilizing knowledge gained by previous study.

Designing in conventional or realistic style is taught; motives, at first being simple forms such as plants and fruit; then, more complicated subjects.

Occasionally the students are required to make out-door studies of their own choice, or at a fixed spot under the supervision of the instructor.

The scheme of study in the European painting department is so arranged as to give the students sufficient training in charcoal drawing and oil painting, and also in pencil drawing and water-color painting. Lectures are also given on subjects useful to the students.

The Department is provided with five studios. Studio No. 1 comprises the students of the first and the second year grades, and instruction is given exclusively in charcoal drawing. In the first year, students begin the study of the human head from the antique, with charcoal, and in the second year, they study the human figure as well as the head from the antique, or at times from life. Still-life and landscape studies in pencil, water color and oil are encouraged.

Life classes are maintained only for the students of the third and fourth year grades, and for post-graduate students. Mediums used are charcoal and oil color. Advanced students enjoy much better opportunity for oil painting than those in the lower grades

In the third year, besides academic practise, pose and action are studied from life through time sketches in pencil, and the practise of still-life and landscape in oil or water-color is also continued. In the fourth year, the study of draperies is introduced in addition to time sketches, and landscape paintings are executed in oil only. Occasionally the students are given composition exercises on themes taken from daily life or some historical episodes.

There are three sections in the Sculpture Department, viz., modeling, wood-carving, and ivory carving. It is equipped with five studios for the modeling section, two for the wood carving and ivory carving sections, a depository for plaster casts, and a room for plaster casting. Practise of modeling forms is an important factor in this course.

The students are, at first, required to copy from reliefs representing ornamental objects, or simple natural objects; and, as soon as they acquire some proficiency in the manipulation of clay, from casts of human heads or animals.

From the second year onward the study of living animals in the studio or in the Zoological Garden, and also the study of the human figure from life, nude or draped, is carried on. In the room of plaster casting, the process of taking casts from clay models is demonstrated and the students have opportunity of practising it.

The scheme of instruction in the sections of wood and ivory carving, is nearly the same as that of the modeling section. The slight difference consists in that the students in the former sections are desired to copy works of Japanese sculpture by old

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masters or by professors, and that original works are executed in the material which the student takes up as his chief medium. Instruction in clay modeling is also given.

Two sections comprise the Designing Department; in one is taught designing for industrial purposes, and in the other architectural decoration. Lectures and practical instruction fall under the following heads: designing, painting, modeling, principles of design, architectural construction, perspective, instrumental drawing, material and technique. Designing exercises are arranged to enable students to acquire practical knowledge of historical ornament, color harmony and the conventionalization of natural objects, and tend to develop the creative power of students in original composition.

The training in Japanese painting and water-colors consists in copying exercises from ancient and modern works and in practise from plants and animals, or in accessories of historical costumes.

In charcoal the students work from plaster casts of animals, human figures and architectural ornament.

Clay modeling is practised from ornamental objects of both Japanese and foreign origin. The students are required to create original pieces of work.

The Metal Work Department embraces two sections; one for chiselling, the other for repoussé, and is furnished with a forge. The subjects most closely allied to these specialities are the principles of material and technique, applied chemistry, and modeling. The instruction in chiselling starts with the use of the chisel; in the elementary grade, the students are trained to engrave straight and curved lines after the model, and then to apply the skill thus acquired to original patterns. According to the student's advancement, methods of *kakakiri*, of inlaying metal, of cutting figures, etc., are taught, and concurrently the students are required to design and execute original work.

In the repoussé section, the students receive instruction at first in the process of fashioning very simple objects in iron or copper by hammering it. As the students progress in ability, they are allowed to work out more complicated objects.

In a separate class, instruction in painting and designing is given, since ability in these branches of art is indispensable to the students.

The Metal Casting Department is provided with a foundry, and workshops for finishing, for wax modeling and for coloring.

Important subjects in the instruction are modeling, the process of metal casting, applied chemistry, and the outlines of mechanics. The work in this Department necessarily implies the making of clay and wax models of statues, utensils and ornamental objects, and casting and coloring them.

The arrangement of instruction is progressive, beginning with the treatment of reliefs of small size, continuing with that of vases, censers, etc., gradually leading up to the casting of more complicated objects such as birds, animals, and human figures.

The students of the Lacquering Department are instructed chiefly in the art of *makié*, gold lacquer decoration, and concurrently the process of laying lacquer ground is taught. Applied chemistry, and material and technique, are among the chief subjects

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in relation to this branch of art. The stages of practical instruction are arranged progressively; the students learn, at first, such simple processes as polishing for lacquer, or relief lacquer decoration on black lacquered grounds, or wood coated with transparent lacquer, and gradually are led to the more difficult processes. In the elementary grade, work begins with the application of lacquer on small panels for practice, and when the students acquire proficiency, they are allowed to exercise their power on various articles. Instructors often impose on the students the task of estimating the expenditure for the production by giving them problems dealing with actual objects.

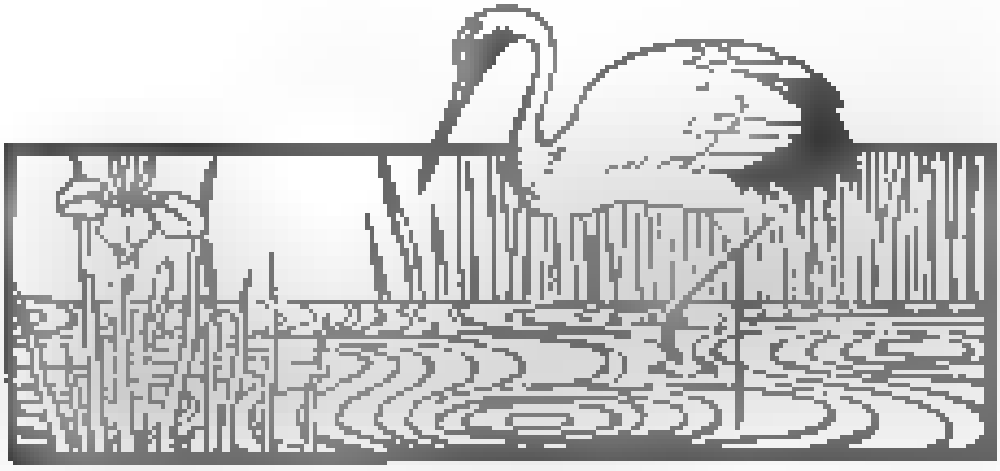
In the room for preparing lacquers, the students are taught methods of preparing lacquer for black coating and for various colored lacquer coatings and their variants.

The Normal Art Course provides suitable instruction for students desirous of becoming drawing teachers in such as middle schools. The course of study is so arranged as to cultivate the knowledge and character suitable for an educationist besides giving efficiency as an art-instructor, and includes the following subjects: aesthetics, pedagogy and the method of teaching, art history, anatomy, principles of design, freehand and instrumental drawing, handicrafts, calligraphy, English, exercises in teaching, and gymnastics.

Diplomas are given to students who have completed the whole of the required studies, and who have passed the final examination successfully. Special Certificates of Excellence are given to the students whose proficiency in work and specialist department merit such special mention.

Graduates from the Principal Course may, with the approval of the Faculty, continue their studies in a Post-Graduate Course. The student is privileged to select the study which he intends to pursue. For this reason there is no prescribed syllabus specially adapted to this course.

Since 1891, or during the past twenty years, an average of about fifty students have been graduated yearly, the total number now totalling nearly one thousand.



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LA FARGE ON JAPANESE ART

In a Personal Letter to

H. SHUGIO

51 West Tenth Street, New York,
29 September, 1898.

Dear Mr. Shugio,—

I have been very ill since I wrote to you, with no bad result, but it has prevented my sending to you the book which now goes to you, and which I think is a valuable catalogue of works on the fine arts and might help you to select such books as could give a clue to the real meaning of European painting.

As I wrote to you, there was no single book, in my opinion, which gave an account of the development of European painting, tracing its development from within. All the books of general information study, as I told you, the history of the painter's art from the outside. There are books like Viollet-le-Duc's "Architecture" which explain architecture as it ought to be explained—from its inside necessities and prejudices. Two or three of the modern writers have written within a very few years studies and monographs concerning some of the Italian painters, which are to a certain extent explanations of development in painting; Morelli, the Italian, and Berenson also, have done some very good work. But these are fragmentary studies, made rather to discover the authenticity of certain paintings than to find out their psychological and physical bases.

I still think that there is a great work to be written on European painting, and that it might well fall into the chances of some of your countrymen to accomplish such a feat. Naturally, the man of a given race and civilization takes for granted just those differences which separate him from other races and other civilizations, and those he does not explain when he tries to give a clear view of what his race has accomplished.

Now for the first time in the history of the world will it be possible to balance the idea of one set of races with those of another, putting aside entirely the question of there being any fundamental right and wrong of which a single one is the exponent. As you know better than I, all the late archæological discoveries tend to show a connection between the East and the West to an extent which we did not dream of, though we felt the resemblances that allowed us to understand more easily things strange and unforeseen. You know how very lately the proofs are accumulating of the connection between China and Greece.

These remarks are not so far away from what I should like to preach to your countrymen who are anxious about introducing European painting into Japan. You know how thoroughly devoted I am in my admiration of what Japanese art has been, and that I hope

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and pray that everything will be done, both to preserve the actual old works, and to prevent their seeming strange and impossible to the modern Japanese; which might happen gradually if our ways of work were to obtain with you in their cheap and nastiest forms. These are the forms that you are most likely to get. They reign officially in the teaching of the secondary states of Europe, and they have no connection with anything but themselves. I do not know any worse form of art than certain Italian and German work, unless it be some French work also. As our worst methods of painting and of art manufacture are of necessity the easiest to obtain the secret of, your students, coming over to the West, study the manners which they can get at the quickest, and they pick up little odds and ends which are the least important and the most transient, not only because they are easy to imitate, but also because they seem to them at once the most opposed to Japanese and to Oriental tradition. For instance, you have preserved for ages a sense of harmony, of color and tone. At the present moment Europe has largely lost it, though Europe had it, just as you have had it; and the modern Japanese imitator gives up the harmonies of color and tone because they make his work look like the work of the poor teachers and youngsters around him. This therefore is the natural and necessary danger, but if once understood it can be avoided, if not absolutely, at least enough to bring less danger upon what you have that is good.

If your students studied the severer sides of European art,—if for example they tried to rival the beautiful line of the French celebrity Ingres, they would be entirely within one of the great European traditions, and they would not desert their own. The reason that they do not is that it is easy. If your Japanese students worked in European rivalry, under such influences as that of Puvis de Chavannes, the very celebrated French painter of today, they would not have to desert their own likings for composition and arrangement of spaces. If they went back to the Italians of the Renaissance, they would find a great deal which differs from your work mainly in its material, and in some further details of modelling for instance. But every bit of the Renaissance Italian work of the great epoch has a precedent in some of the earlier Italian, and that earlier Italian is quite a mirror of your own great Buddhistic painting, supposing the use of oil instead of water; and there might be cases when one could hardly be distinguished from the other.

It would therefore be perfectly possible and logical that a Japanese student should insensibly pass without a break from Japanese traditions to certain European practises. Further than that, the colored prints of your 'vulgar school' have the statements of those problems of light and color which the European has been working at for the last two hundred and fifty years. They contradict nothing that is European; they are entirely in the direction of the more modern European study of the relation of color; and if their principles were carried out in other material, and with fuller richness of study, I doubt whether it would be possible to make any difference between them and possible, though not actual, European work.

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I am all the more convinced of this that for forty years I have used Japanese colored prints as a basis of study for my own experiments in the relations of light and color values. I have never seen that Japanese work did not merge without any border into our own. The material of printing,—that is to say, the necessary flatness of color and peculiarity of detail which are a part of the reasonable use of material, being transferred into the methods of oil painting, certain differences must obtain, because of the artistic value of material. And further, one ought to add that oil painting, as practised by the modern European, is not in advance, but has distinctly retrograded as far as sincere and logical development of material is concerned. It has degenerated with the greater part of the painters, into imitations of other ways of work, to the great detriment of the beauty of color, texture and tone, the absence of which is so noticeable in most of the modern European paintings. They differ from the older ones, and from the work of the best European, and from your own good works, by being ugly in surface and in texture, so that the ordinary physical pleasure that one has a right to expect is wanting.

I have gone so far because I feel sure that these questions are those that you must have before you in Japan, among people influential in the training for art; and that the right way to go to work to reconcile the Eastern and Western arts seems to me extremely simple. But it must have for basis the keeping of the Eastern at all costs; otherwise there will be none of either.

Sincerely, I do not know anything more pitiable than some of the paintings in the European style by Japanese artists. They look as if they were meant to show how badly the European could paint, and on what a low plane his ambitions rested. And some of these Japanese seemed to me quite as intelligent and artistic personally as was necessary for a student.

Another point comes up to me, and that is that the Japanese student of European art ought to give just as much time to the study of European art—I say study, not mere imitation—as he would at home, in the mastering of any of his own national styles.

If ever you see Mr. Okakura, I wish you would show him my letter to you.

I have the honor to send you with this a copy of my *Letters from Japan.* You should have been, with two other men in Japan, the first to get a copy; but * * * * * I think that you must have guessed that it was a blunder of some kind that prevented your having a special copy.

I regret that it was the same for Mr. Okakura and for Tsuchiya, to whom I also send copies.

* * * * * * * * *

Sincerely yours,

JOHN LA FARGE,

per L. C. Bull.

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

X

NARIAKIRA lost no time in effecting reforms, and they extended to all grades of society, and in every department of the administration. He was imbued with the spirit of progress, but at the same time was not without consideration for the traditions of his people.

Drunkenness was all too common among the clansmen of Satsuma of that time, and seeing its need, Nariakira instituted prohibition. Laws were also put into effect against extravagance, and *samurai* were restricted to the use of cotton cloth, by which economy and the elimination of many other unnecessary expenses, funds were provided with which much needed repairs of arms were made, and even fortifications based upon Western principles were constructed.

Schools were ordered erected in various parts of the principality, and Nariakira visited them in person, sometimes taking part himself in examining the students, encouraging both literary aud military education in every way, often conducting the drill for his troops. He also superintended the compilation of the history of Satsuma princes, and the inspection of the books and documents preserved at the *Kokushikan*, or History Department.

The attitude of Nariakira toward his subjects was such that they earnestly sought to follow his advice, and a remarkable change was noticeable in the general public spirit.

It was about this time that the Elder Saigo entered the service of the Prince. Nariakira realized the real worth of the man, but being surrounded by many of the former retainers of his father who were antagonistic to Saigo, the Prince hoped to avert their suspicion by placing him in the humble position of gardner, but which at the same time gave him ample opportunity to consult privately with Saigo upon important affairs of State, while walking in his garden. And many were the secret missions upon which Saigo was sent out of the province, and he executed them faithfully without being discovered.

Saigo once told the Prince that people were saying that he inclined too much toward foreigners (meaning the Dutch), but Nariakira only replied that Saigo also would some time see the wisdom of all he (the Prince) advocated. And the latter's efforts in learning the Dutch language were renewed.

Among the noted Dutch scholars of that day, patronized by Nariakira, was Takano Choyei, a physician who studied the language in Nagasaki, and who was subsequently imprisoned by the *Shogun's* Government, for some supposed political offence. Making his escape from prison on the occasion of a great conflagration in the capital, he fled to

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Satsuma, and found refuge with the Prince who availed himself of the opportunity to have several Dutch books on military subjects translated, thus increasing his store of knowledge of Occidental military methods and manufactures, and presently established a furnace, et cetera, for making guns and small arms.

By the aid of various other translations which he obtained, he learned enough of photography, chemistry and pharmacy, and the manufacture of metal types, glass and coal gas, to be able to teach his retainers something along those lines.

Through Satsuma's intercourse with the Loochoo Islands, the immense advantage to be gained through foreign trade was evident to Nariakira, as well as the necessity of a navy. Notwithstanding the positive policy of the Government against foreign trade and the construction of large sea-going vessels, Loochoo's trade with China was permitted, and Nariakira now sought permission of the Bakufu authorities to construct men-of-war; and through the influence of his friend, Abe Isenokami, the Prime Minister, obtained it, but under the pretense that they were to be used for trading with the Loochoo Islands.

The Satsuma Prince's first vessel was completed just a year before the advent of Commodore Perry at Uraga, and was the first ship of the kind built in Japan. When the Government realized the futility of endeavoring to exclude foreigners, open permission was granted the Satsuma clan to build warships, and Nariakira at once began the construction of fifteen vessels; they were, of course, of limited tonnage and inferior workmanship, but the great difficulty encountered in undertaking such work with little knowledge and no facility may be imagined.

With the launching of these ships came the need of a national ensign, and the blazing orb, emblematic of the Land of the Rising Sun, was selected and its use authorized by the *Shogun's* Government, and adopted as the national flag of Japan.

Not long before Nariakira's death, the *Kanrin Maru*, a training ship belonging to the Government went to Kagoshima, and on board were five Dutch naval instructors and the late Count Katsu, pioneer in the Japanese navy. The Prince happened to be sojourning at a hot springs at the time, but, hearing of their arrival, hastened to Kagoshima to receive the officers and the foreign instructors. He also went aboard the ship and inspected it closely, making many inquiries of the Dutch experts, whom he invited to visit the fortifications and arsenals there.

Anti-foreign feeling was strong enough in Kagoshima, and when the Dutch gentlemen set foot on shore they were subjected to many insults and indignities at the hands of the populace, who thronged to see the strange visitors, and even stones and debris were thrown at them.

At this, Prince Nariakira was very angry, and immediately issued a proclamation to his clansmen stating that *samurai* were expected to be polite as well as loyal and patriotic; that the conduct toward the foreigners deserved severe censure, being contrary to the laws of etiquette among *samurai*; that the foreigners had come in the capacity of the *Shogun's* officials, so that any act of discourtesy to them would amount to

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an insult to the Shogun's Government; that such conduct would disgrace the Mikado in foreign countries, etc., etc.

The rebuke to the people had the desired effect, for when the ship arrived a second time, and the Prince himself went to greet them and conduct them on homeward through the streets, they met with no rude behavior. Pleased with this, Naritsira publicly praised the people.

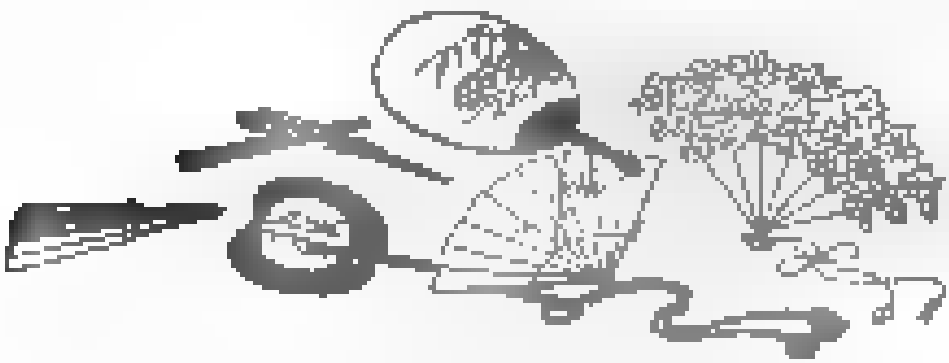
Most cordial relations between the Satsuma clan and the Shogun's Court had been permanently established by the marriage of Naritsira's daughter to the Shogun, and Satsuma memorials to the Government met with due consideration.

In 1857, occurred the unfortunate death of Abe Isoomi-no-kami. His successor as Prime Minister, Ii Kamon, though a man of rare ability, was not of a diplomatic disposition, and from that time, relations between the Mikado's Court and the Shogun's Government became very strained, and the whole country was filled with the cry for the expulsion of foreigners and reverence for the Mikado.

Prince Naritsira was in great anxiety as the turn of affairs, and decided to proceed with his forces to Kyoto, with the object of requesting an Imperial ordinance to reorganize the administration of the Shogun's Government, re-establishing friendly relations and deciding upon a sound foreign policy.

Communicating his views to several daimyo with whom he was on intimate terms, his plan became known to other clans, and some among them, misunderstanding his intentions, circulated erroneous reports to the effect that the Prince of Satsuma under the command of the Emperor, was about to attack the Shogun's Government. Some of this gave great alarm to the Bakufu authorities; but while engaged in his preparations, Naritsira was seized with sudden illness and died after a few days, August 25, 1858.

Having no direct heir, while on his death-bed he appointed his brother's eldest son, Tadayoshi, to succeed him, the latter to act as regent, admonishing him to do his best not to lose their prestige.



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TREND OF THE JAPANESE THEATRE

By AUSTIN W. MEDLEY

IN the fabulous history of Japan is a certain weird beast called *nue*, a hybrid monster composed of parts of various animals, even as the hydra of old. Now the Japanese drama of to-day is a veritable *nue*, in which the new school and the old school are existing side by side. Can this go on for long, and will one cast out the other? are questions of great interest.

The two schools are separated by vast gulfs of convention. On the one hand is the old classical drama, full of historical allusion and presented in a stiff, conventional way. Every movement of the body, every expression of the face is the fruit of long tradition, and represents some shade of emotion. This is accompanied by an unnatural, chanting voice, conversations are long with very little relief of action, and the audience seems to take its pleasure purely in the language.

This is the play dear to the heart of the true *Edokko*, who flock to the *Kabukiza*, the home of this class of drama. There you can see the old school; the shaven eyebrows, the blackened teeth, the freely flowing tears, the *oba san* with her pipe, and the multitudinous babies crawling all over the theatre and even invading the stage.

On the other hand is the modern "*kai kara*" ('high collar,' a Japanese slang term) drama, or the play adapted from Western sources, and here you will see a different kind of audience; the modern man and woman to whom long sitting on the floor in a cramped box, none too clean, is ineffably wearisome, who prefer to sit in a chair and to take their meals not actually in the theatre.

It is true that at present the new Empire Theatre holds a mixed audience; but this, I think, is due to curiosity to see the inside of the building, and during the presentation of Hamlet lately, the eyes of the old people were by no means always on the stage, but were wandering all around the theatre taking in the wondrous details.

No, at present the old generation clings to the classical play, and so long as that generation lasts, the new school can only be a struggling growth, confined mostly to the capital. The younger generations, however, demand a change, they wish to see the problems of life presented on the stage; they wish to see natural acting, natural gestures and to hear a natural voice.

It was very instructive, during a visit of the Bandman Theatrical Company to Tokyo, to see how the theatre was crowded for three nights with Japanese. What was it brought them out in such large numbers? Partly, no doubt because the *mise en scène* reminded them, or some of them, of youthful days in other countries when they had seen similar productions; and partly because they saw living representations of characters

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they had read about in books. But a great deal must be ascribed to discontent with the Japanese drama, and with the manner in which a Japanese theatre is conducted; the intrusive tea house, the smell of food, the fumes of tobacco, and the final *chadai*. A visit to the Japanese theatre is by no means a cheap amusement, and requires much arranging.

It appears that Japan affords an unrivalled field for the drama comparable to Elizabethan England, and before the rise of the novel killed theatre-going. You have a vast city, like Tokyo, with a population crying out to be entertained. In the evening, in Tokyo, there is scarcely anywhere to go, and the crowds, who fill the cinematograph halls night after night show that there is such a need.

Granted, then, this demand, how can it be satisfied in Japan? The crying want is actors. In Europe great actors may be and are rare, but there is a high level of excellence in a company. In Japan, on the other hand, a level caste in a play produced with a foreign setting is quite unknown. The actresses' school of which we have heard so much lately, and whose charming students may be seen at the *Teikokusa*, is doing very good work, and is sincerely to be congratulated on the result of its efforts. The Misses Mori and Murata are actresses who would adorn any company, and are truly remarkable in their versatility.

As well as a school of actresses, one would like to hear of a school of actors, where men could be taught how to wear European clothes, and how to avoid making Japanese gestures when playing a foreign character, a most common occurrence. There is no need for the new school to strangle the old. Let them exist side by side, but as the pace of life gets ever and ever faster, so you will find people unwilling to listen to the long drawn out plays of the old school, the high flown sentiments and the unnatural voice. Our forefathers enjoyed the novels of Samuel Richardson, and followed the fortunes of the unhappy Clarissa with weeping interest through many a thousand pages. Where now is the mighty and tear bedabbled army of Richardson's admirers? A few students may plod through the novels, but the nation has passed on. We can not spare the time now for such slow moving dramas.

And so it will be in Japan. Even now, how many can boast of having read through the one hundred six volumes of the *Hakken Den*, or the *Genji Monogatari*? The taste in literature must inevitably react upon the stage, and when it does then the knell of the old school may be tolled.

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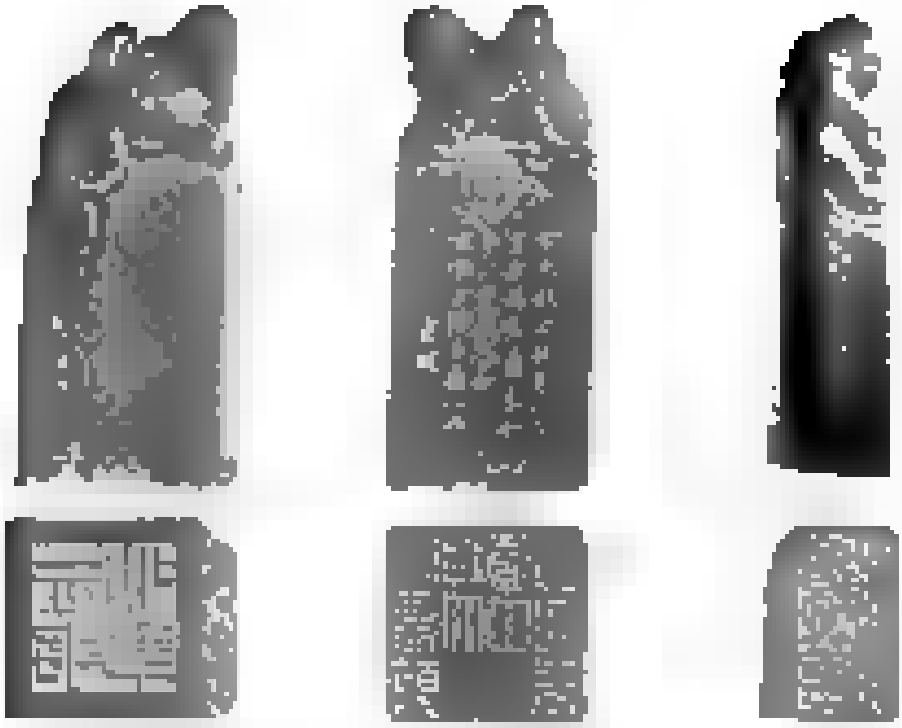
[illegible] *[illegible] Der verstorbene Lucas und seine Kinder, [illegible] von der alte Schule.*



[illegible] — Un fragment des cachets de pierre.
Eug. Burg. der Neuzeitgel.

[illegible] cachets de pierre — Eingraben Sämmtgel.

[illegible] cachet d'argent. Eingraben Sämmtgel.

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JAPANESE SEALS

(HAN)

THE Japanese seal (*han*), made of wood, stone, or metal, with characters or signs engraved or cast on the face is used in addition to a signature to represent an individual, a legal person or corporation.

In our earliest period of history, there existed no system with regard to the use of seals; but in the middle ages, during the Nara period, Chinese institutions were adopted in our Imperial Court, by which the use of seals came to be established.

What may be regarded as its beginning was in the days of the Empress Jito, in the documents dated the 2nd year of Taihō (702 A.D.) which bears seals stamped thereon. Our history tells us that in the 1st year of Keiun (704 A.D.) the Emperor Mommu commanded his officials in charge of iron-smiths to cast official seals for the use of various provinces.

Those produced as Government seals were those above mentioned, *i.e.* the Emperor's seal and provincial seals. The provincial seals were used upon ordinances issued by provincial governments, while the Emperor's seal was employed when appointing officials above the fifth rank (五位) at the Imperial Court; also in all Imperial rescripts issued by the State Government, and when *kokushi*, or provincial governors, were newly appointed.

The Emperor's seal is called by another name, *nai-in*, being three inches square and having this inscription in Chinese characters engraved, 天皇御璽. The seals of the present Emperor are distinguished as Privy and State Seals. Their size is each three inches square. The State Seal is mostly used upon documents relating to foreign countries, and bears the five Chinese characters, 大日本國璽, engraved on it; whereas the Privy Seal is stamped on the Imperial rescripts issued for proclamation at home.

In days of the Nara period, seals were employed only by the Imperial Court, or by provincial governors, and were never used by the people at large. The people then made use of what is called *kwa-o*, or *kaki-han* (written mark something like a monogram) to represent themselves. This was written under one's signature with one's own hand and was generally one of the characters that composed his name, written in a peculiar, flourishing style with varied lines and strokes so that others might not easily imitate it, and the Japanese used to study how best to write their own *kaki-han*, just as Westerners study and practise signing their names. Indeed, the use of *kaki-han* is exactly the same as signatures among Europeans. Later, in the Ashikaga period (Muromachi) the Bakufu Government made use of seals; and private individuals, too, began to use them. Still later, in the Tokugawa period, the use of seals became so universal that even tradespeople used them on receipts for money; and at present the use of seals is defined by law.

Japanese law requires that each individual should send in an impression of his seal as a specimen, called his *jitsu-in*,

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to have it registered and kept in a government office, such as *kuyakusho* (district office), city, town, or village office, that it may represent himself or his will in a deed.

Once registered and recognized, his *jitsu-in* becomes established in validity; and it may be stamped under his signature in a document dealing with the loan or receipt of money, contracts of purchase or sale, etc. The Government stamp with an impression of an individual's seal is valid. The Japanese law puts a heavy penalty on the forgery of another's seal or Government seals.

The material employed to make such seals consists of various kinds of precious stones, gold, silver, etc. Under the Chinese regime, seals of a precious stone were restricted for the use of the Emperor, while those of gold were for princes, and those of silver for Government officials.

In Japan, however, those mostly in use in these days are of agate, rock-crystal, ivory, rhinoceros-horn, buffalo-horn, shells and marble; or of cherry-wood, box-wood, etc., and quite recently India-rubber came into use.

The characters engraved on seals are mostly Chinese in style, quite different from those in ordinary use. These forms were not originally invented or devised in China for use on seals, but were made to fit the shape of the seal. Whether the seal may be round or square, the characters on it are so well fitted as to impart to the whole a graceful form. The styles of characters in daily use in writing have undergone great changes, while the old style adopted for seals has remained unchanged through ages; so that the styles now in use in Japan for seals, would present an insurmountable difficulty in deciphering, for strangers to this art. There are two ways of engraving characters on a seal, relief and intaglio; in the one the characters in the impression are shown in color, while in the other they are presented in white, on colored ground.

A sort of ink called *niku* is used to stamp a seal with. This ink is generally of vermillion red, and is manufactured in the following manner:—Ten parts of cinnabar, eight parts of castor oil kneaded for about twenty minutes. Then little by little one part bleached moxa and a little powdered alum are added. The mixture is made somewhat stiffer in summer, and softer in winter.

Seals are generally employed singly; but those stamped on pictures or beautiful writings are commonly a set of three, of which two are put under the name of the artist; while the other is put on the top in the right hand corner. This one is called *in-shu-in*, which means a 'mark put at the head.' The so-called initial stamp bears no name, real or assumed, of the artist; but it generally bears a short quotation of a poetic nature. It is, in short, for giving effect to the picture. An opinion there is, however, that it is a device to prevent cutting the picture in two, which is often done by cunning dealers in pictures when the picture is bought and sold by them.

The only reason for one of the three in the set being smaller is for the sake of variation, for if all the three were of the same size, that would offend the eye.

In all towns and cities in Japan, seal-engravers are found who make it their trade to sell materials for seals and to make engravings thereon. If you buy a seal of them, they engrave it without

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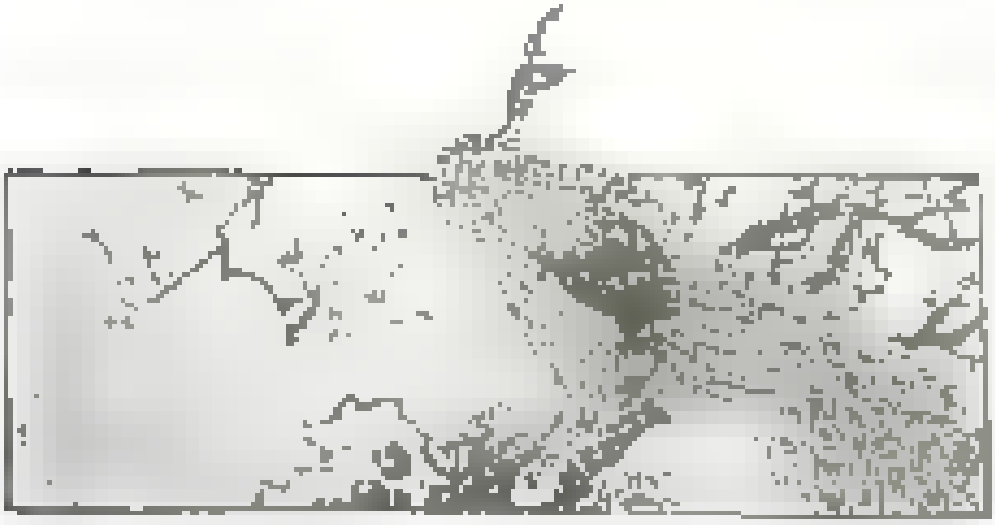
charge; the price of the material includes the cost of engraving. The cheapest kind is of lime-wood at the price of five cents per piece. For superior kinds the prices rise exceedingly high. They vary with the quality of the stone of which the seal is made.

The seals are carried in different ways: sometimes in little cases made of leather and closed like a purse; sometimes in a wooden frame-work of an oblong shape covered with leather, and lined with velvet. Valuable ones such as are used for pictures and writings often have covers made of gold lacquer or painted the part engraved; these are slipped on to that part of the seal; others are put in a bag made of rich brocade.

Most seals are round, but some are oval and others square—the part to be applied when stamping being the head of a lion, a human figure or a dragon in sculpture. Those three kinds of square are used almost exclusively for pictures and writings, and never for daily use. For all practical purposes they are seldom more than half an inch square.

The most famous seals in Japan are those of the Emperor—the privy seal and seal of the State. The old ceremonial seals now extant are those of Yamatoshi, Ghishiten, and that of Kinji Ghishiten complete, etc. These belong to the Nara period, being about ten thousand years old.



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JAPANESE SETTLEMENT MUNICIPALITIES IN KOREA*

JAPANESE residents in Korea and China were gradually increasing after the war with China, and they increased considerably after the outbreak of war with Russia. Even prior to the Russo-Japanese war, Japanese residents, in the foreign settlements set apart at the principal open ports or cities of Korea and China, concerted measures for promoting their public interests and well-being by collecting a fee or contribution, thus forming associations which amounted to a sort of self-government.

These municipal associations not being recognized as lawfully constituted municipalities, could not enforce compulsory execution against those who neglected or refused to pay the fee or other levies ; nor could they issue public bonds for public works, or sue or be sued in the law courts.

With a view to advancing the public well-being of the Japanese residents in the foreign settlements provided in Korea and China, the Law relating to Japanese Settlement Municipalities was promulgated as Law No. 44, issued in March 1904, by which the legal status of Japanese Municipalities in foreign settlements of Korea and China was recognized, and they might be organized in case the Minister of Foreign Affairs deemed it necessary.

When the Residency General was established in Seoul, authority relating to the Japanese Settlement Municipalities in Korea was transferred to the Resident General, from the Minister of Foreign Affairs.

The Local Residents, who had been charged with consular functions when the Residency General was established, were also invested with power to control the Japanese Settlement Municipalities in Korea under the direction of the Residency General. By virtue of the provisions of Regulations for enforcing the Settlement Municipal Law, promulgated by a Decree of the Residency General issued in July, 1906, the establishment of Japanese Settlement Municipalities in Seoul, Pyengyang and the principal sea-ports was recognized.

A mayor of each Settlement Municipality was to be elected at a meeting of the municipal assembly, and the election was to be approved by the Resident General. But the election system not being free from defects, the Regulations for enforcing the Settlement Municipality Law were amended in May, 1908, by a Decree of the Residency General, and the mayor was thereafter to be appointed or dismissed by the Resident General only. Should the mayor appointed be a Government official, salary is not given to him.

The assembly's members had hitherto been elected from private individuals only, but Government officials, except

* From Annual Report.

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those of the Residency, are now eligible to elect and be elected, by the amended Regulations.

At the end of December, 1909, Japanese Settlement Municipalities existing in Korea, were twelve, namely in Seoul, Chemulpo, Fusan, Chinnampo, Kunsan, Mokpo, Pyeng-yang, Wonsan, Masan, Taiku, Yong-san, and Shin-wiju. Of these, Seoul had the largest Japanese population, amounting to over 25,000, while Shin-wiju had the smallest, nearly 2,000.

In 1909, most of the mayors were appointed by the Resident General, except those in Pyeng-yang, Taiku and Chinnampo, who, however, will be replaced with men appointed by the Resident General as soon as their terms expire.

Since the appointment of mayors nominated by the Resident General, the administration in most of the Settlement Municipalities has shown better results, clearer understanding and greater harmony being maintained between Government authorities and the Municipalities.

In addition to the above mentioned Settlement Municipalities, the Japanese residents at places other than those provided as foreign settlements in Korea, conduct a kind of quasi-municipal administration by organizing *Nihonjinkwai*, or Japanese Associations.

These associations, though not recognized as a juridical person by any Law, are yet authorized by the Local Resident to raise income for the expenses of the community by collecting fees from Japanese residents who are regarded as members of the association.

In some places, the Japanese residents organized so-called school associations, and fees collected from residents were designed to meet the expense of maintaining the schools. But these associations not being authorized to compulsorily levy fees or contributions for the expenses of public undertakings in the communities, were by no means juridical persons.

Accordingly, with a view to securing the healthy development of education for Japanese residents, Regulations concerning School Associations were promulgated by a decree issued by the Residency General in December, 1909, which provided that a School Association should be recognized as a juridical person, so far as educational work conducted by the compulsory levy of fees and other public dues from residents, was concerned; and the Association was also authorized to conduct sanitary matters according to the conditions of the locality.

The approval of the Resident General had to be obtained for establishing or abolishing a School Association or for alteration of its regulations; and the Regulations for giving effect to the Settlement Municipality Law were to be applied to the School Associations. These Regulations concerning School Associations came into force on or after January 1st, 1910. The number of Japanese Settlement Municipalities, School Associations and Quasi-Municipal Associations existing at the end of the fiscal year ending March 31, 1910 were one hundred one.

With the increase of Japanese residents in Korea and China especially after the war with Russia, the Regulations concerning Japanese schools in foreign countries specially appointed by the Government were promulgated in November, 1905, by a decree of the Educational Department of the Japanese

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Government. They provided that if a school maintained by a Japanese Settlement Municipality or other association in Korea was appointed by the Resident General, its qualified teachers were to receive the same privileges as those provided in the Regulations relating to solatiums to retiring teachers and pensions to the bereaved families of teachers.

Thus encouragement of teachers was provided and indirect measures to improve Japanese schools in Korea were taken. In addition to the schools specially appointed by the authorities, there were a number of schools supported by Japanese residents in Korea. In order to maintain uniform control and supervision of these schools as well as to establish connection between Japanese common schools in Korea and various schools in Japan proper, Regulations concerning Common Schools were promulgated by a decree issued by the Residency General in February, 1909.

In connection with these Regulations, the Educational Department of Japan grants students or graduates of Japanese schools in Korea the same privileges as those given to students and graduates of common schools in Japan proper by the Department decree issued in June, 1909.

In order to encourage education for Japanese residents in Korea, the school associations maintained by them were, as already stated, recognized as juridical persons in conducting educational work. Pecuniary subsidies are also given to Japanese schools by the Residency General.

The general state of various schools maintained by Japanese in Korea at the end of the fiscal year ending March 31, 1910, compared with the previous fiscal year is shown in the following table:—

Description	No. of Schools			No. of Teachers			No. of Students			No. of classes
	Schools appointed by Government	Schools not appointed	Totals	Male	Female	Totals	Male	Female	Totals	
Common School...	18	82	100	281	80	361	6,713	5,921	12,634	318
Middle School	1	—	1	7	—	7	154	—	154	3
Girls High School	2	1	3	19	17	36	—	392	392	14
Commercial School	1	—	1	11	—	11	92	—	92	4
Academy	—	1	1	20	—	20	30	—	30	1
Kindergarten	—	7	7	—	18	18	278	240	518	13
Totals	22	91	113	338	115	453	7,267	6,553	13,820	353
1909	17	72	89	256	96	352	5,694	5,145	10,839	278

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ABOUT SILK-WORMS*

By I. HONDA

THE silk-worms reared at present in our country, are only a single species considered from the point of zoology, but through natural and artificial selections for many centuries, a large number of varieties have been established. These innumerable varieties are classified according to the number of 'crops' in a year as follows:—the annuals, the bivoltines and the polyvoltines; the annuals produce one brood, the bivoltines two and the polyvoltines more than three broods in a year.

Among these varieties the annuals are conceded to be the most profitable for silk growers, on account of producing the greatest amount of silk for a certain quantity of mulberry leaves given to them; the bivoltines produce the next greatest, and the polyvoltines the smallest amount of silk. While in feeding, the polyvoltines are the most vigorous and the easiest to be reared, the bivoltines are next; the annuals are rather difficult to be fed. In other words, the variety which produces the greatest amount of silk for a certain quantity of mulberry leaves, is weak, and those of the opposite sort are vigorous.

Varieties are often named after the colorations of their cocoons, namely, the white, yellow and green cocoon varieties. Those which are reared at present in Japan, are chiefly the white cocoon variety. Although the green ones were popularly fed formerly on account of their being healthy, now their feeding is very rare, owing to their producing an inferior grade of raw silk, which has not a bright lustrous tint.

Remarkable differences between the qualities of the filaments of the three kinds of the cocoons can not be found, but from the results of the comparative investigation concerning the boiling off of the raw silks reeled from these cocoons, we may conclude that the raw silk from the white cocoons has the least boiling off, while the others have the greater.

Still from the numbers of the moults during their life-periods, the silk-worms are classified into two kinds, that is, three-moult and four-moult worms. The former moult thrice from the time of hatching to that of spinning a cocoon, and the latter four times during the same period. On account of the fact that the latter worms produce a large amount of the better grade of silk, although they have longer 'cycles' than the former, they are widely reared, while the former are very rarely.

Lastly, according to the seasons of cultivation, the worms are classified into spring, summer and autumun breeds. Though this classification is popularly used, it does not mean that they are different varieties, but only shows the different seasons of their feeding The spring breed is allowed to hatch after the budding of the mulberry trees, the summer breed soon after the "mounting" of the spring worms and the autumn say, from the early part of August to the middle of September. The silk-worms reared in spring are almost all annuals, but according to colorations, sizes markings, and the shades of colors on the body, and whether the cocoon is large or small, long or short, oval or round, and whether its granulations are coarse or not, various names are given. Those which are widely reared for practical purposes, are only of two or three races, which are healthy, easy to feed, comparatively, and moreover produce good silk.

The silk-worms fed during the summer and autumn are the annuals, bivoltines, hybrids obtained by crossing the two, and, rarely, polyvoltines. So there are many names of the races, but only those

* From a Treatise on the "Silk Industry of Japan," by courtesy.

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conceded to be the superior ones are widely reared.

Generally, the silk produced by summer and autumn worms, is inferior to that of spring worms. Formerly the annuals were commonly reared, while the summer breeds were reared only in a certain district, and even they were nothing but the second generation of the so-called bivoltines.

But about forty years ago a method was invented, by which the eggs of the second breed of the bivoltines were preserved in a cool storage, and by this means the first breed is made to hatch in summer and the second breed in autumn.

The feeding season of the new worm is suited to the leisure of the farming classes, and by this rearing of silk-worms they may conveniently distribute their labors. On these accounts, the invention of the autumn breed has made active progress during a short period.

A natural cold cave, called *fūketsu* has been found in every district as a storage for the eggs of the annuals and bivoltines, which are taken out and hatched at any time, as one pleases, from spring to autumn. It is said that the fact that the recent sericulture in our country has brought forth such prosperity, is greatly due to the discovery of *fūketsu*.

A cave is often found in a rocky place in the volcanic districts, and the temperature is so low that even in the hottest day of summer it is below 40° F.

When the eggs are preserved in this cave, their nuclei are in the same dormant state in summer or autumn that they are in winter. If the eggs are taken out and kept at a temperature of over 70° F., they will hatch after one or two weeks.

In Japan we rear not only the domestic silk-worm (Bombyx mori L.) but two species of wild ones. There are several known species of silk-worms found wild in our country. The *Kuwako* which has the same ancestor with the Bombyx mori, *Antherea yamamai*, *Antherea pernyi*, *Caligula japonica Moore*, and *Attacus cynthia Drury*. Among which we will speak about those which have practical use.

The *Antherea yamamai* is indigenous to Japan. Over one thousand years ago the silk-worm was already described, from which it is thought that the silk-worm has been known from the most ancient times. At the present time, silk-worms may be found in the forests of every district.

Their feeding was undertaken for the first time about ninety years ago in the prefecture of Nagano. Afterwards they were introduced into the neighboring districts. About forty years ago, their rearing was encouraged by the Financial Department, and along with the general rising of various other industries among the people, it became widely pracised in every district near the boundary of the prefecture of Nagano.

At Kita-azumi-gōri, Nagano, a guild called the Matsukawa-gumi was organized to carry on the enterprise energetically. But the attempt ended in failure, owing to the difficulties of the work of rearing silk-worms, and people became fully aware of the disadvantages of the undertaking, according to the circumstances of the districts.

At present the limit of the feeding sphere has become narrower, and the wild silk-worms seem to be almost the special product of Minami-azumi-gōri and Kita-azumi-gōri, in Nagano Prefecture, the business being practised by all the farming people of Nagano; they are reared to some extent in other prefectures, such as Ibaragi and Chiba.

According to the latest investigations, the number of the breeding houses in the prefecture of Nagano is two hundred sixteen and in the others about forty. The yield of the cocoons varies greatly year by year; the number collected in 1907 was some 8,435,800; their price also varies yearly and in the same year that of the superior class of 1,000 cocoons was about two and a half dollars.

The moths come forth the latter part of August or early part of September and lay eggs. For the preparing of seed, the cocoons which have a healthy pupa and thick layers are selected and placed in layers with a silk pedical upward in a shallow box. The moths usually emerge at the end of thirty or

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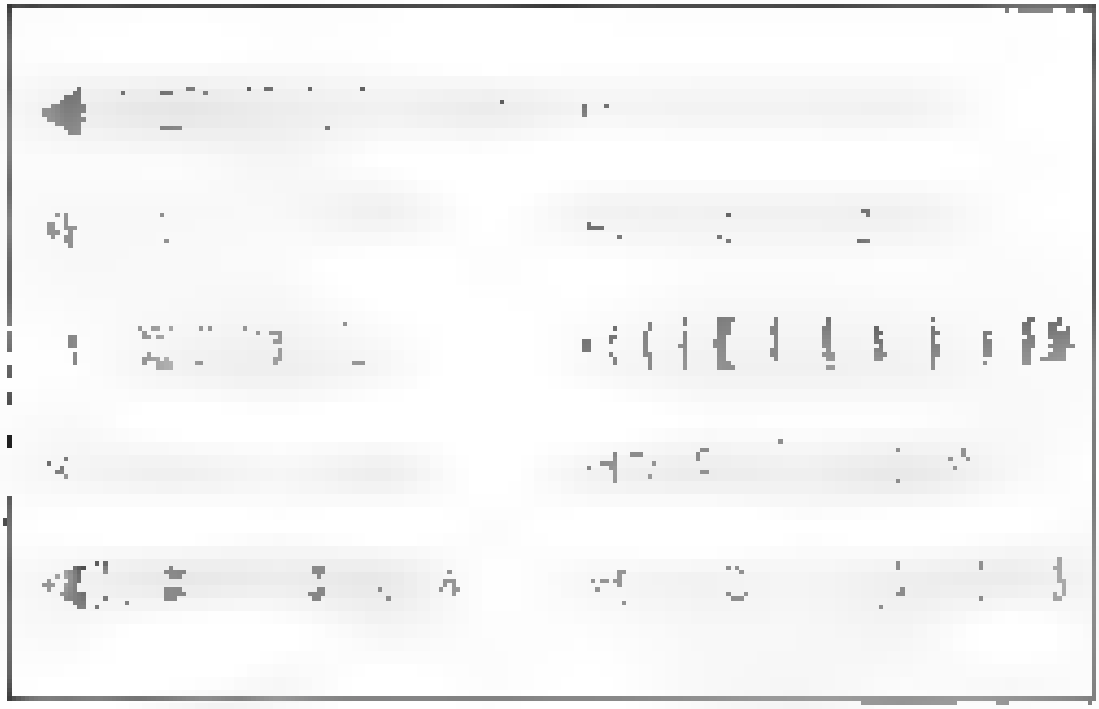

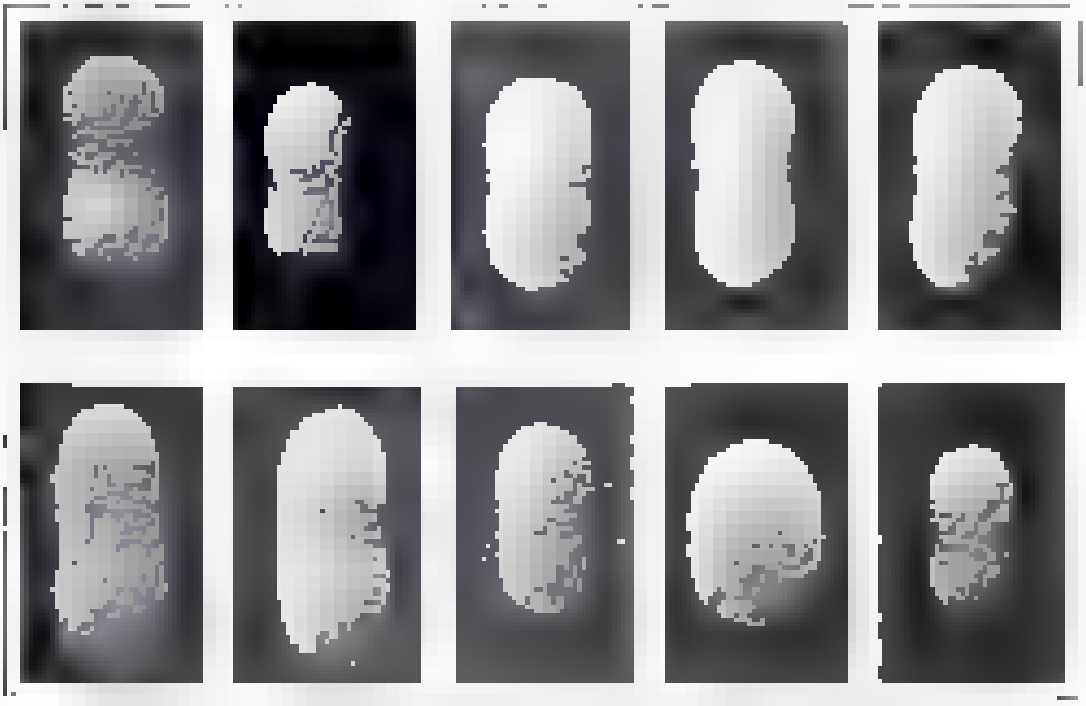

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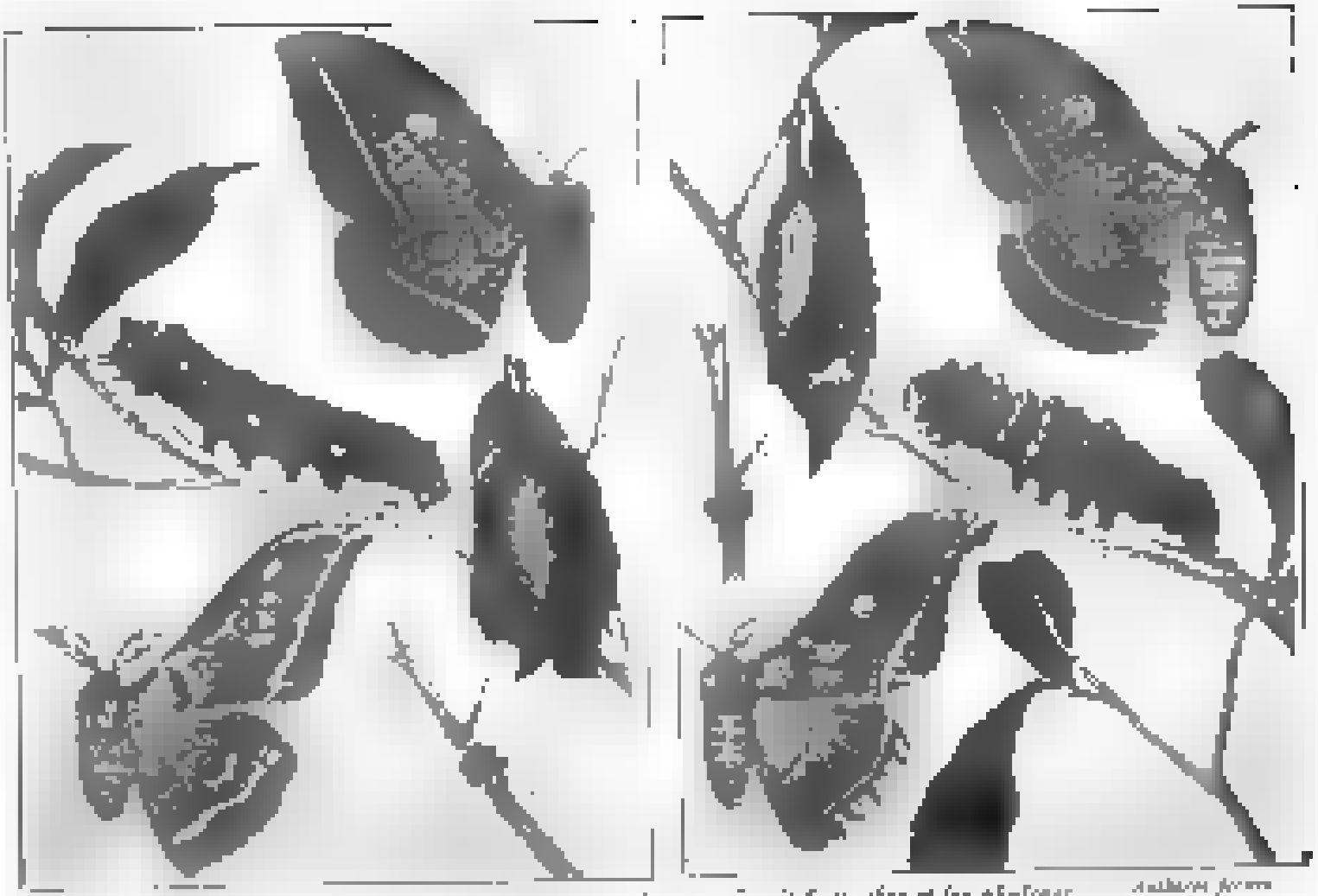

Les yeux à soit fortement et les plissures.

Die wilde Spalmaulmoor und Mutter.

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forty days after they have entered into the pupal condition. Their wings are a bright yellow, a brown transverse line runs through them and a large transparent eye-spot is on both the fore and hind wings. Their length is 30 mm. (male) and 37 mm. (female). One or two pairs of moths are transferred in a small bamboo basket, where the eggs are deposited. The moths are removed, and the baskets bearing the eggs are hung in a cool place, protected from sunshine, rain and dew. In January of the next year, the eggs are scratched off from the basket with the fingers and washed with clean water, and spread over a hemp-cloth stretched over a wooden frame, and are kept hanging in an airy place.

The eggs are nearly round and are of a dark grayish brown color. Before they are hatched they are pasted on the middle of a long piece of paper, ten to fifteen per each piece, in order to bind them around the branches of the food producing trees. This operation is practised when the first worms are hatched. A tree which spreads its branches about six feet receives some five pieces of the paper. Hatched larvæ distribute themselves over every part of the tree and grow by eating the leaves.

The newly hatched larva has a dull ochre brown head and light yellow body, but after bei g full grown, the color of the body changes into green and the subdorsal part of each segment is covered very coarsely with yellow hairs.

On account of the fact that the worms are fed in the open fields, the climate has so great an influence upon them that in the rainy years, many of them will die and moreover their cocoons have thin layers; in the years of drought the cocoons are of small sizes.

Although these climatic influences can not be avoided, the rearers notice the following points, while the worms are feeding; whether they are in want of food, owing to the incomplete growth of the leaves, or the worms having eaten them all by gathering together in one place, as sometimes happens. The rearers endeavor to keep the worms and the leaves in the proper proportion, looking after the food plants from time to time.

There are several enemies to attack the worms: sparrows, Manchuria great tits, cuckoos, field mice, squirrels, tree frogs, spiders, wasps, ants, etc. For protection against these enemies a kind of scarecrow is made here and there, a gun with a blank cartridge is fired off occasionally, trenches are dug out round the trees, and weeds under the trees are got rid of.

The mature worms finish spinning their cocoons in one or two days, then after three or four days the cocoons are collected. On account of the fact that they are colored so green and are so wrapped up with leaves that they are often overlooked, it is difficult to gather them. In general, a skilful gatherer may collect five hundred cocoons in one day.

Seventy per cent. of the total amount of worms distributed, is usually lost during the feeding season, so that about seventy thousand seed-grains are distributed among the food bushes in one *cho**, but the crop is only about twenty thousand cocoons.

The cocoons are of a bright green color and oval. Their length is 46 mm., their breadth 23 mm. on the average. The average length of the filaments taken out by unwinding a single cocoon is 520 metres and the average titre 5.41 denier. The thickness of the filaments of the cocoons is greatest in the outside layer and is gradually reduced in the innermost layers.

The *Antherea pernyi* originated in northern China, where it seems to have been reared from most ancient times, and was imported into Japan at first in 1875. At that time the worms were experimentally reared at Sapporo in the Hokkaidō, and in Tokyo. They excited the curiosity of the people and were gradually propagated into every district, but many of the rearers had no experience in the matter and reared them only for their own amusement. For these reasons, almost all of the rearers failed and were compelled to stop the work of feeding silk-worms.

* one *cho*=2.45 acres.

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forty days after they have emerged into the pupal condition. Their wings are a bright yellow, a brown transverse line runs through them and a large transparent eye-spot is on both the fore and hind wings. Their length is 30 mm. (male) and 37 mm. (female). One or two pairs of moths are transferred in a small bamboo basket, where the eggs are deposited. The moths are removed, and the baskets hanging the eggs are hung in a cool place, protected from sunshine, rain and dew. In January of the next year, the eggs are scraped off from the basket with the fingers and washed with clean water, and spread over a bamboo-cloth stretched over a wooden frame, and are ready hanging in any place.

The eggs are nearly round and are of a dark green or brown color. Before they are hatched they are pasted on the middle of a long piece of paper, ten to fifteen per each piece, in order to bind them around the branches of the food producing trees. This operation is practised when the first worms are hatched. A tree which spreads its branches about six feet receives some five pieces of the paper. Hatched larvae distribute themselves over every part of the tree and grow by eating the leaves.

The newly hatched larva has a pale ochre brown head and light yellow body, but after being full grown, the color of the body changes into green, and the subdorsal part of each segment is covered very coarsely with yellow hairs.

On account of the fact that the worms are fed in the open fields, the climate has so great an influence upon them in the rainy year, many of them will die and no cover their cocoons have their layers; in the year of drought the cocoons are of small size.

Although these climatic influences cannot be avoided, the farmers notice the following points, while the worms are feeding; whether they are in want of food, owing to the immediate growth of the leaves, or the worms having eaten them all by gathering together in one place, as sometimes happens. The farmers endeavor to keep the worms and the leaves in the proper proportion, looking after the food plants from time to time.

There are several enemies to attack the worms: sparrows, kite-hawks, great tits, cuckoos, field mice, squirrels, tree frogs, spiders, wasps, ants, etc. For protection against these enemies a kind of screen or a made hut and there, a gun or a blank cartridge is fired off occasionally, sometimes scaring out small birds, and so the farmers keep the worms properly.

The mature worms begin spinning their cocoons in one or two days, then after three or four days the cocoons are collected. On account of the fact that they are colored so green and are so wrapped up with leaves that they are often overlooked, it is difficult to gather them. In general, a skillful gatherer may collect five hundred cocoons in one day.

Seventy per cent. of the total amount of worms distributed, is usually lost during the feeding season, so that about seventy thousand seed-grains are distributed among the local dealers in one *ken*, but the crop is only about twenty thousand cocoons.

The cocoons are of a bright green color and oval. Their length is 40 mm., their breadth 29 mm. on the average. The average length of the filaments taken out by unwinding a single cocoon is 720 metres and the average title 4.4 denier. The thickness of the filaments of the cocoons is greatest in the middle layer and is gradually reduced in the inner and outer layers.

The *Akayama Fawn* originated in northern Chiba, where it seems to have been reared from most ancient times, and was imported into Japan at first in 1875. At that time the worms were occasionally reared at Sapporo in the Hokkaido, and in Tokyo. They excited the curiosity of the people and were gradually propagated into every district, but many of the rearers had no experience in the matter and reared them only for their own amusement. For these reasons almost all of the rearers failed and were compelled to stop the work of feeding silk-worms.

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The rearing of worms began in 1880 in the perfecture of Nagano, where the people fed them in the same way as had been used in the rearing of *A. yamamai*, and now Minami-azumi-gōri and Kita-azumi-gōri in the same prefecture are the most important among all the districts for the feeding of these worms. According to the investigations carried on in 1907, the number of houses of rearers of the spring breed is one hundred seventy, the crop amounts to 5,495,600 cocoons, and those of the autumn breed to ninety-seven, the crop being some 745,000 cocoons.

Besides these districts, the rearing is practised to some limited extent in various places in the prefectures of Ibaragi, Tochigi and the Hokkaidō.

The yield is so small that it is not necessary to describe it here.

A. pernyi appears twice a year. The spring breed comes forth in the latter part of May, matures after about 50 days and spins a cocoon. The moths appear at the end of 25 days after they have become pupæ, and lay eggs which will hatch after about two weeks.

The autumn breed emerges in the middle of August and spins a cocoon after about 40 days. The worms pass the winter in the pupal state and the moths appear in the early part of May of the next year and deposit eggs.

The wings of the moths are a yellowish brown and each of them has a transparent, circular spot surrounding which is a border of red and black lines. The body-length of the male is 32 mm., that of the female some 40 mm..

For the selection of the breeding stock, cocoons are thoroughly differentiated after they are gathered. The cocoons for the spring breed are placed side by side in a basket which is put away during the winter and the early spring, in a well ventilated and rather warm place, kept away from the direct sunshine.

When the moths appear, each one or two pairs of them are then transferred into such a bamboo basket as that used in case of *A. yamamai*, and lay eggs. The latter are scratched off from the basket with the fingers after two weeks. The autumn breed deposits eggs in the same way which are scratched off after one week. The eggs are oval, their diameter 3 mm.

For rearing the worms, about twenty eggs are pasted on each piece of paper and before hatching, they are distributed among the food shrubs in such a way that each piece is bound up and around the branches, with the eggs turned down, avoiding the direct sunshine. About 130,000 eggs are scattered in every *chō*.

After hatching, the rearers endeavor to keep a uniform distribution of the worms, looking about the feeding bushes from time to time, and also take care to protect them from their enemies. *A. pernyi* is more vigorous and less attacked by diseases than *A. yamamai*. On this account, it is less necessary to select carefully the feeding places.

Even in the most unfavorable conditions for *A. yamamai*, such as the luxuriance of foliage and too much rain, the former may grow up healthy and vigorous.

The cocoons are gathered several days after the worms finish spinning and being brown and just like the withered leaves, their collection is a troublesome work to any one without skill and experience.

The yield in every *chō* is from 20,000 to 25,000 cocoons. The cocoons of the spring breed have somewhat different qualities from those of the autumn breed; namely, the latter unwind with more difficulty than the former, so the spring cocoons are chiefly used for filature, while the autumn ones are used for breeding purposes. Their length is two inches, and their breadth on the average one inch.

The average length of the filaments of a single cocoon is 650 metres and the average titre is 4.86 denier. Their titre varies so that it is small in the outer layer, gradually becomes greater in the middle and then again small in the innermost.

Cocoons of the *Chōsan*, or *Caligura japonica*, are found wild in the forests of every district in Japan. There are none who rear the worms, but their cocoons are gathered, in Iwate, Fukushima, Tochigi, Nagano, Gumma, Yamagata

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and Miyagi Prefectures in the north-eastern part of Japan, and in Hiroshima and Okayama, in both of which they are found in large numbers, and in some districts of Kyushu and Shikoku in the south-western part.

The worms appear once a year. In the vicinity of Tokyo, the eggs hatch from the latter part of April to the early part of May. The larvae feed on the leaves of camphor, chestnut, Rhus vernicifera, walnut trees, etc.

They mature from fifty to sixty days after hatching, moulting four times; they then come down from the tree to spin too on the twigs of shrubs, three or four feet above the surface of the ground.

The cocoons are an elongated oval composed of net-work layers and one end is open. The moths come forth about August or September, and lay eggs on the twigs at the lower part of the trees that produce leaves for their food. The eggs will hatch during the next spring.

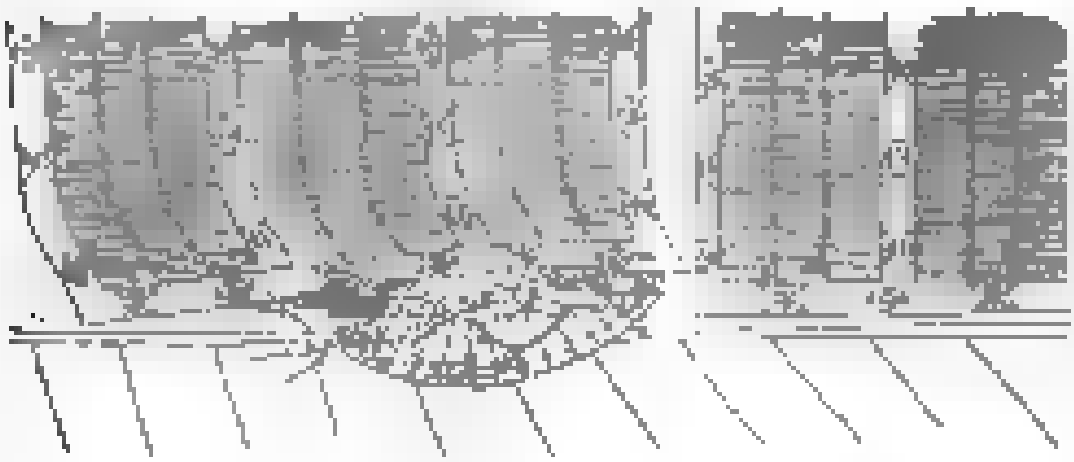
The moths have grayish brown coloration, with green lines on their wings. On each of their hind wings is an eye spot whose inner side is bordered tri-centrically by concentric rings, differently colored, and their fore wings also have a grayish heart-shaped spot. The mature larvae are green and provided with long white hairs. The cocoons of the worms, not being fit to reel, are developed into floss silk which is then either spun into threads or used for various purposes without being spun.

The cocoons may be gathered from July to May of the next spring. On account of the fact that when they are left in a field for a long while, their qualities become vitiated, the superior ones may be collected at any time until the morrow. They are boiled with a little soda at first, then selected, and washed with water. They are pressed with a machine, and then stretched into floss silk, after the pieces of leaves or debris have been picked away. The floss silk is hung in a room for drying. It is a yellowish brown, has a fine lustre, and is soft.

The amount of the cocoons produced, varies every year, according to the weather; but on the whole, the annual production is about 135,880 kilograms, that is to say, 30,000,000 cocoons.

Although floss silk is more or less in demand in the interior, the greater part is exported chiefly into France and Germany and next into England and Hongkong.

According to the relation between demand and supply, the market price of floss silk varies so greatly as to be some $175 per 100 kin, when high, while it costs the half of that price, when cheap.



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The amount of the cocoons produced varies every year, according to the weather; but on the whole, the annual production is about 146,000 kilograms, that is to say, 300,000,000 cocoons.

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According to the relation between demand and supply, the market price of floss silk varies so greatly as to be some fifty per cent dear, when high, while it costs the half of this price, when cheap.

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Around the Hibachi

THE CARP IN A DREAM

NEARLY a thousand years ago, in the reign of Emperor Daigo, at the temple of Midera in Omi, there lived an old priest named Kogi, a celebrated artist. He did not, however, like painting pictures of Buddhas, landscapes, flowers, birds, and such commonplace subjects among painters in those days; but every time he was free from service, he enjoyed sailing a boat on the lake, and throwing fish he had bought at the fishermen back into the water, and watching them as they swam away, made sketches of them. By and by he became skilful in painting fish.

Often he fell asleep, being tired of drawing, and dreamed that he swam in the water and played with the fish. When he awoke, he would take up his brush and make a picture of what he had seen in his dream, which he would call "the fish in a dream" and hang it on the wall, to show his friends. Many people who liked his work asked for them, and he willingly gave away, without the least hesitation, any but those on "the fish in a dream," and always said in a jokes, "The fish preserved by a holy priest should not be given to those merciless people who take life wantonly." Both his work and words were renowned everywhere.

Being taken ill, after a week he fell unconscious. His eyes closed and he was pronounced dead. His pupils were called together, and grieved over the death of their master. But when they were leaving a coffin for the funeral, one of them, placing his hand on his master's breast, found that his body still retained a little warmth. So they sat around and watched in hope that life was not extinct.

After three days had passed, he drew breath, and sat up with wide-open eyes, as if awakened with a start. Looking about at his pupils, he asked, "How long have I been asleep?"

They told him of all that had passed three days since, and they were greatly rejoiced at his recovery. "Well," said the revived priest, "send word to Tatsuno-suke, the believer, that I am come to life again. Bring him and his brother here in haste, and I will tell you a very, very strange story."

The priest, moreover, asked that the messenger should take care to look into the believer's house, to see whether they were having a dinner at that moment;

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and the cook was seasoning some raw fish to make *saskimi.*

They wondered what that meant, but when the messenger went and looked into Taira-no-suke's house, sure enough, all his family sat at dinner, and what the priest said as to the cook proved true too.

Taira-no-suke listened with great wonder to the messenger's words. Thinking there was something strange in all this, he put aside his cup and chopsticks and hurried to the temple, followed by his brother and a servant.

Seeing Kogi sitting on his bed, he congratulated him upon his reviving. Kogi asked him if he had told Bunshi, the fisherman, to catch some fish.

"Yes, I did," answered Taira-no-suke, with a look of amazement, "and how do you know all that?"

"Well," said the priest, "listen to me and see if what I tell you is true. Bunshi brought to your house a basket of fish; one of them a red carp three feet in length. You were playing at checkers with your brother, and your servant, watching the game, was eating a big peach. When you saw the fish, you were greatly pleased and you gave three glasses of wine to the fisherman. Your cook came out and took the fish into the kitchen to make some *sashimi.* Now what do you say to that, friend?"

"It was indeed as you say in every particular," replied Taira-no-suke, and he and the others present were much perplexed at Kogi's tale, and persistently inquired how it had come to pass that the priest knew all that had happened at his friend's house.

The priest himself wondered that his dream was all real, and he told how, as he remembered it, when he could hardly endure his fever, he arose, and went out-doors leaning on a staff. In the fresh air, he felt recovered, quite as strong as ever, and as if he were a bird which had left its cage and flown back into the azure sky. He had walked on over the hills and fields, until he found himself on the bank of the lake. Looking at the clear water through which he could see small fish swimming, and pebbles on the bed, he thought he would take a bath, and took off his clothes and jumped in.

He had never been a good swimmer, but now he could swim about buoyantly any way he pleased. He thought, however, that man could never make himself as at home in the water as fish, and wished in his mind he could have enjoyed himself as well.

Just then a large fish at his side said to him, "What you wish is very easy to fulfill. Please wait a moment." And it went down swiftly into the deep. After a little while, there came up from beneath the waves a fairy-looking creature, mounted on the fish and clad in a splendid court robe, accompanied by a great retinue of fishes. She beckoned the priest and said: "I am a messenger from the Sea-God who liveth in the Water Palace. He heareth that thou hast shown a world of mercy toward the fish, and now thou wishest to be as at home in the water as they. So our lord giveth thee a suit of the Gold Carp's clothes, and permitteth thee to indulge thyself in the pleasures of the Water Palace. But take care not to be tempted by the nice smell of worms which are put on sharp hooks. Be sure thou dost not touch them, or thou wilt lose thy life." With these words, the fairy on the fish turned away and vanished into the deep sea.

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Struck with wonder, the priest looked about himself, and, lo! he was indeed a carp with golden scales all over his body. Trying to move his limbs, he found that they had been changed to fins, and he could swim about just as freely as a real fish.

Now he was beside himself with joy and he had quite a time sporting in the waves. When it was warm he rose to enjoy the cool, and when it was stormy he sank for security from danger. Sometimes, when playing near the shore at the outlet of the lake, he was alarmed by waders, and dived beneath the waters, upon which the green shadows of the hills and islands lay wavering.

Sometimes in the darkness of night, when people sailed in a boat on their way home from their nightly amusements in the old town beyond, he was aroused from sleep behind the reeds, by the boatman's oar.

Sometimes when the moon, rising over the mountains, shone upon the waters, he rose up to the surface for fun, to catch the floating "golden goblet," which, being nothing but a reflection, was broken to pieces and scattered about upon the waves the moment he touched it. At other times in the depth of night when all was still and dark, and he spied out with his longing eyes a dim light above, he floated, and drew near it, only to find to his disappointment that it was a fisherman's fire on the shore.

While thus amusing himself, he began to feel very hungry and he was going about in search of food, but found nothing nice, until at length he saw Bunshi, the fisherman, hanging down his fishing line over his boat-side. A bait was seen at its end, such a beauty, so big and red, and it smelled so nice. But he thought of the fairy's warnings. He thought who and what he was. To be attracted to a fish's food, how silly it would be for a man, for a follower of Buddha! He swam away. But after a while, finding himself so weary that he could no longer endure it, he looked at the bait again, and said to himself, "It seems quite impossible that I should be killed by only swallowing that little bait. Besides, the fisherman is my old friend; what should I fear?"

And he rushed at the tempting bait and swallowed it all. But the sharp hook was there, and he felt himself pulled up quickly out of the water, and Bunshi take hold of him.

He had cried out, "What do you do with me, friend?" but Bunshi, looking quite indifferent, put him into a basket he had in his boat, left the boat behind the reeds and took the basket with Kogi, or the carp, in it to Taira-no-suke.

Taira-no-suke who was playing at checkers with his brother on the veranda, was very pleased with it and told the cook to dress it at once. "Why, gentlemen," screamed Kogi with sorrow, "you forget me? Let me go back to the temple!"

In spite of all his efforts the people around seemed as heedless as the fisherman, and roared with laughter, clapping their hands. The cook taking him down into the kitchen, put him upon a board, pressed his head with his left hand, and took a glistening knife in his right.

Kogi struggled for his life, crying out, "Help! help! Why do you kill a disciple of Buddha?" but the cook pressed him all the tighter and was just on the point of cutting him, when he awoke with a great start.

All had listened with amazement to his strange story and wondered how all that the priest had dreamed could have corresponded to a nicety with what had actually happened before he awoke. Taira-no-suke hastily sent his servant home to throw all the fish back into the lake.

Kogi lived a happy life to a great age. When he died all his pictures of carp were thrown into the lake, in accordance with his will, and the fish in the pictures came out of the silk canvases and swam joyfully away in the water. So not a painting of carp, it is said, was left behind him. One of his pupils, Narimitsu, was reputed to have been gifted with his master's inspired secret, and it is written in an old book that once he painted some cocks and hens upon the screens of the Emperor Kanin's palace, which were so true to nature that a cock, when looking at the picture took them for rivals, and boldly attacked them.

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FROM THE JAPANESE PRESS

DR. JORDAN

Dr. David Starr Jordan arrived at Yokohama by the T.K.K. liner *Chiyō Maru*. He was met and interviewed by a large number of Press representatives, to whom he expressed himself freely. Naturally the question of peace was the chief topic. Dr. Jordan gave various reasons why he was in favor of the peace movement. Biologically he showed that the superior animal comes from the superior species. War meant the destruction of the strongest elements of the belligerent nations, and thus the loss to the world was incalculable. It is an error to attribute the downfall of Rome to degeneracy; its true cause lay in the loss of the strongest element of the nation through constant wars. If all countries desired to be truly strong and happy, war must cease. He believed that war would not be so easily fomented in future. European countries were groaning under a heavy burden of national loans which aggregate $26,000,000,000, entailed by wars in the past. Further, wars meant ruin, irrespective of their final issue. International relations may be strained but no country would lightly plunge into war. All international disputes would be adjusted by means of arbitration. For this reason he was in favor of the Anglo-American General Arbitration Treaty and adverse to the amendments suggested by the Senate. He would have Japan participate in the treaty. The war-scares circulated in the United States were all false. They were nothing but the creation of shipbuilders, etc., who circulated false rumors to delude the people and to coerce the Government with a view to advancing their private profit. The American-Japanese war-scare was a production of these mischief makers, who were not limited to the United States, but also existed in European countries, where they circulated war-scares for similar purposes. Intelligent men should not lend their ears to such people, but should endeavor to put a stop to them. The defensive works on the Panama Canal were entirely useless. Responsible authorities often made silly blunders and this was an instance.

The Professor upheld his refutation of Admiral Togo's statement, made in New York, as to the necessity of warships for the maintenance of peace, and said that armaments spelled ruin to a nation as the existence of destructive arms always reminded one of wars. He refuted the Admiral's view because he was convinced of its error, but it did not lessen an iota his high admiration of the great personality of Admiral Togo.

Replying to a question on the anti-Japanese agitation on the Pacific Coast, Dr. Jordan said that Japanese laborers did not join the Labor Unions, and they drove out the white laborers by competition. This naturally aroused displeasure. He thought it would be to mutual profit to prohibit the emigration of Japanese laborers for the time being.

Dr. Jordan delivered two addresses in the Auditorium at Karuizawa before large audiences under the auspices of the Peace Society. To any one who has read "Norman Angell's" *Great Illusion*—a work that has thoroughly exhausted all that can be said on the desirability and the proximity of international peace—there was nothing new in Dr. Jordan's speeches. But nevertheless the addresses delivered were both interesting and lively. After pointing out what has been insisted on by many writers and speakers for centuries, that civilisation and war are logically irreconcilable, Dr. Jordan went on to show that from the day when the fashion of borrowing money wherewith to carry on war commenced, its ultimate cessation was assured. National debts during the past hundred years have been moving up to enormous figures and the time is not far distant when the taxpayers in the various democratic and

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semi-democratic countries will refuse to allow their hard-earned money to be squandered by bellicose Governments as a cure for wounded pride. Dr. Jordan quoted a great many facts to show how appalling has been the price in the sacrifice of valuable lives that each nation engaged in war has had to pay, whether victorious or defeated. He rightly observed that it is not the weaklings nor the dull-witted who have made the best soldiers, but the very pick of mankind, and in many cases these have been relentlessly mown down like grass and it has often been impossible to find men equally capable to take their places. To the fall of the Roman Empire on account of the decimation of Roman citizens, and to the heedless destruction of the flower of the French nobility and gentry by Napoleon's unquenchable thirst for glory, Dr. Jordan alluded in an eloquent and telling manner.

One reason Dr. Jordan deduced to show that peace is at hand was the fact that no nation can go to war without borrowing and the chief money-lenders, Dr. Jordan thinks, would be averse to lending money to either Germany or England for war purposes against each other. This is very doubtful. Money-lenders in past times have never regarded large loans in other than a business light, and as long as a country's credit is good, as is that of both Germany and England, the difficulty to which Dr. Jordan referred would not be felt. Money-lenders certainly will not be the first to call for a halt in the increase of armaments.

It is very much to be regretted that when pleading the cause of peace Dr. Jordan did not avoid making remarks that aroused considerable hostility in the minds of some of those who listened to him. He alluded to the Czar of Russia in such an offensive way that the Secretary of the Russian Embassy walked out of the Auditorium, and he referred to the Emperor of Germany in a manner that any German present would certainly resent. Though the fact was intimated to him before he delivered his speeches, Dr. Jordan does not seem to have realized that he was addressing a cosmopolitan audience. It is a pity that there should have been any jarring element in a meeting that was convened for the purpose of promoting good will among mankind. One of the audience, in commenting on what had occurred, said: "Dr. Jordan seemed to think that he was addressing an American audience in the United States." Unfortunately Dr. Jordan is not the only man who forgets that Karuizawa is a cosmopolitan summer resort and that the beating of national drums is out of place and calculated to give offence to certain sensitive persons, while appearing quite harmless to others.

—*Japan Mail.*

DR. JORDAN AT WASEDA

A welcome meeting was held in honor of Dr. Jordan in Count Okuma's residence at Waseda. Count Okuma addressed the guests briefly as follows:

"We heartily appreciate the labor of the professor who has brought to us the message of peace over the Pacific ocean. It was the United States that introduced Japan to the world, and the friendship between the two countries originated from this peculiar relation. It is regretable that the international relations among the powers are not so satisfactory as we desire and especially the conduct of Japan is the source of suspicions and misunderstandings to Western countries. It would give great happiness to Japan were the professor to disperse misunderstandings of this sort."

Dr. Jordan replied that the friendship between the two countries was as complete as could be desired and the troubles which would occur occasionally were something like a family quarrel which was the result of too close a unity. It was for the diffusion of peace that he came to Japan. The powers were now suffering from the poison of armaments. Of course armaments were necessary to a certain extent, but it was due to the lack of confidence in one another that the powers would vie for the useless expansion of arms. Since the peace of a family or of a country could be

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obtained there was no reason why peace of the world should be impossible. There was not a single soldier at the border between America and Canada, but there was no uneasiness there for the maintenance of the integrity in both countries. The General Arbitration Treaty to be concluded between England and America might be regarded as the dawn of the peace of the world. The professor hoped that in case America made a similar proposal to Japan the latter would consent to it so that the evils of war might be prevented.

—*The Yomiuri Shimbun.*

STUDENTS' VIEWS

A party of Imperial University students travelling by the Yamanote Electric line were heard eagerly discussing the topic of international peace which is now so prominently before the public with the advent of the learned messenger of peace from California.

One of them was distinctly a skeptic on the blessed idea of universal peace. According to him, such hope extended to men, would simply degenerate them and make them effeminate. Self-protection presupposes a danger of struggle, and it is with such contingency in view that men are led to be on the alert in keeping themselves well provided against a menace. So it is with nations. The struggle for existence is the law of nature. The survival of the fittest is effected through the process of a struggle of some form or other.

Another student broke in and said that an Englishman who heard Dr. Jordan, at Karuizawa, told him that the epithet that the learned biologist applied to the Czar was by no means conducive or helpful to the cause of international peace which he had come to preach.

The third one remarked that Jesus and his followers have been preaching peace on earth for two thousand years, but increase of armament never stops!

—*The Tokyo Nichi-Nichi.*

RUSSIA AND JAPAN

The disputes which have occupied so much time and controversy since the war between Russia and Japan, have at last been settled by a thoroughly friendly process. Both sides claimed that they had valid legal grounds for their demands, but there did not seem to be much prospect of these claims being finally admitted by either. In fact the dispute did not at all promise to approach a settlement, and as these problems, though intrinsically small, could not be left unsolved, it was finally agreed that the purely legal phases should be set aside, and a settlement effected on the basis of a total payment by Japan amounting to $225,000 together with $65,000, which latter figure represents compensation to the owners of forty private houses at Port Arthur. On the other side of the account was placed a sum of 60,000 roubles, which Russia is to pay by way of compensation for the *Kompira Maru* and the *Miye Maru* which had been improperly seized. Moreover, the Japanese Government agreed to hand over the *Angara* to Russia, although that ship's character of hospital vessel had been vitiated by some of her actions. The Emperor of Japan, in addressing the Czar, described the above settlement as the outcome of a sincere desire on Japan's part to remove all sources of friction between the two Empires, and the Russian Sovereign replied in equally courteous terms. The whole affair reflects great credit on the parties concerned, and constitutes another proof of Japan's determination to cultivate the friendliest possible relations with her great neighbor.

—*Japan Mail.*

THE JAPAN-RUSSIAN ASSOCIATION

The Japan-Russian Association which was organized under the Presidency of the late Viscount Enomoto, in 1902, and temporarily suspended owing to the outbreak of war between the two countries has now been restored to its activity, with a Prince of the Blood as its head. A general reunion of the Association was held at the Seiyoken Restaurant, Tsukiji, when Count Terauchi and Baron

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Goto were elected respectively as the president and vice-president. After adopting the revised regulations, the members sat down to a dinner and a toast proposed by the newly elected president for the bond of amity between the two nations was enthusiastically responded to by those present.

—*The Choya Shimbun.*

THE JAPANESE IN CALIFORNIA

Mr. Uchigasaki, who recently returned from abroad, is quoted as saying that while travelling through the United States giving a course of lectures at various places, he came in contact with many Japanese residents. The Japanese residents in California, he thinks, have undoubtedly scored a success, not only in agriculture but in all sorts of manufacturing industries, excelling the white laborers in skill and in perseverance.

The Japanese in the United States are active both mentally and physically, probably owing to the free development of their mental and physical capacity, unrestrained by old customs and traditions. The *Táiyo* and other magazines are in good demand, the majority of them taking an interest in home politics, economics and diplomacy.

The bright side is, nevertheless, counterbalanced by drawbacks. On the dark side may be stated that over eighty per cent. of them squander their hard-earned money in gambling and they are also prone to break their contracts. They also sadly neglect the education of their children. Japanese children contract undesirable habits by coming in contact with the white children and become ungovernable and spoiled.

The prospects of Japanese immigration to California are hopeful, and past achievements are worthy to adorn a page in the history of civilization of this country. Of all the students he met abroad the Americans were most active and endowed with the spirit of independence. They were not ashamed to serve in low callings to earn money to enable them to prosecute their studies at college. On the contrary the Japanese students abroad betray a sad lack of courage. They keep themselves confined to their rooms with their fellow students and seldom associate with other nationals.

—*Japan Mail.*

GREAT EXHIBITION OF 1917

It is stated that more than 120 architects, have personally investigated the grounds of the great exhibition which is to be held in 1917, with a view to competing and submitting designs for the buildings. Quite a number of foreign architects have entered the lists, and among them is Mr. Gardiner, of Tokyo. A German has sent for the plan of the grounds from Germany, and intends to compete.

—*The Yomiuri Shimbun.*

POTTERY SHOW

The Keramic Exhibition now going on at the Fine Arts Society Building, Ueno, is attracting a very large crowd every day. There are many interesting exhibits for use and decoration. The loan collection of old Korean keramics is worth a visit for anybody. There are some rare pieces of special merit. They have been loaned out of the collection of Prince Yi, of Chosen.

—*The Tokyo Nichi-Nichi.*

TO DR. JORDAN

Professor S. Suehiro, of the Kyoto Imperial University, has written us a letter with regard to Dr. Jordan's mission, which appeared in yesterday's edition. We give below a summary of his letter.

"Although I feel deep gratitude to Dr. Jordan for his unselfish and tireless efforts for the peace movement, I cannot help speaking of the points in which I disagree with the learned gentleman. Dr. Jordan advocates a general arbitration treaty as the most effective means for the limitation of armaments and also for the abolition of war. But the difficulty and almost impossibility of concluding a general arbitration treaty is well demonstrated by the recent attempt of the United States and Great Britain to conclude what they termed a general

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arbitration treaty, which is in reality, however, not of a general nature. The United States and Great Britain are peopled by the same race and equally exposed to enormous dangers by coming in collision with each other, yet even these two nations find it hopeless to negotiate a general arbitration treaty in its true meaning. How can Japan and the United States succeed in what those kindred nations have failed to do? Even were it possible to effect a general arbitration treaty, it is a matter of primary urgency for the peace advocate that he should endeavor to eradicate causes that lead to international hostilities rather than try to find the means to settle the differences. I hope Dr. Jordan will ponder this point. Between the United States and Japan there are unfortunately two things which stand in the way of true peace. One is the anti-Japanese feeling in America; the other is the Manchurian question. That the United States should treat the Japanese in her land differently from European immigrants is decidedly most unjust. In Manchuria our preferential right, without infringing upon the principle of equal opportunity, is a fact internationally recognized. The United States' attempts to oust Japan from this position is most unfortunate for the peace of the two nations. I hope Dr. Jordan will direct his efforts more vigorously for educating and enlightening the American people with a view to making them treat our people as the equals of Europeans, and respect our position in Manchuria."

—*The Osaka Mainichi.*

ADMIRAL TOGO'S ENGLISH

From the Army and Navy Journal we quote the following:

Army and navy officers who have become discouraged in their attempts to entertain Admiral Togo in conversation will appreciate a story told by a Washington diplomat. The silence of the Japanese naval hero was a general topic of conversation. A diplomat who had known Admiral Togo prior to the Russian-Japanese war asserts that up to the time when reporters attempted to interview him on board his ship about the war, he spoke English fluently. When the reporters asked about Japanese plans and sought for other information the Admiral could not understand a word they said, and was utterly unable to say a word in response. The reporters noticed, however, that his table and desk were strewn with English magazines and text-books. As the Admiral lived in England from 1871 to 1878, it is not unlikely that, with his largely receptive mind, he laid away a good store of the language of Shakespeare. The above anecdote of Count Togo may afford a hint for our officers when they are abroad and approached by newspaper men for opinions on delicate questions. They may fall back upon linguistic lockjaw as a way out.

—*Yorodzu Choho.*

SIR ROBERT HART

In the lamented death of Sir Robert Hart, Japan loses one of her most upright and strong friends. His death is, of course, an irreparable loss to China. But it is not only the country to which the distinguished service of the great man had been directly rendered that feels the loss of his guidance and advice, but it is the whole of the Far East and of all the outside nations having interests therein that are keenly conscious of the consequences of the departure from among us of a mind so ripe with oriental experiences built on the typical foundation of the Anglo-Saxon education.

The international character of the service rendered by the late Sir Robert is more than proved by the number and varieties of decorations and honors given him by different governments. During his lifetime, he received twelve European decorations and one from our own Emperor in recognition of his valuable services. They are mostly of the highest grade. Our Emperor decorated him in 1907 with the First Class Order of the Rising Sun.

Sir Robert was known for his integrity of purpose and fairness of his

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judgment. In giving nearly the whole of his highly useful life to China he has made a very valuable contribution to the cause of humanity at large in the wise and cautious guidance of the international relations of the country he was serving. The position of the Inspector General of Customs was practically that of a foreign adviser to the Government of Peking. Much has been written of Sir Robert's great work in building up the system of Chinese Customs to what it is at present, but his value and influence in guiding China's foreign policy in general remain still to be written. His life and work constitute one of the most prominent landmarks in the History of the Far East.

—*The Tokyo Nichi-Nichi.*

JAPAN AND RUSSIA

The newest and the clearest proof of cordial friendship now binding the two nations of Russia and Japan which has been demonstrated by the retrocession by us of the *Anegawa* to the Russian Government is causing a good deal of fear and suspicion among those who would read some ulterior motives into our actions and those of Russia.

Through their colored glasses the returning to Russia of the ship just mentioned appeals to them as a demonstration of a concerted action on the part of both nations in their future policies of aggression in Manchuria and in Mongolia. They would look upon the event as a seal placed on the allied and united action of Russia and Japan which will be taken at some future occasions for advancing their own interest in that part of the territory of China where her sovereignty exists only on paper or by the very dint of the balance of power kept up on account of international rivalries.

Their feelings of distrust and suspicion, groundless as they are, should never be lost sight of by our Government as well as by the nation at large. We have repeatedly made a declaration of our attitude and intention concerning the maintenance of our own interests in Manchuria, but those wearing the colored glasses refuse to repose confidence in our words. We have done nothing up till this moment that would give them real cause of apprehension, but they refuse to credit us with what we have repeatedly and openly declared before the whole world.

While we would not interfere with their mental attitude or their mode of thinking, we feel it our duty to point out to them that their very efforts to alienate us from the Chinese people may result in menacing the peace of the Far East. To stand up as the champion for China's sovereignty and integrity of her territory is all right if it is performed without an attempt to call up a bugbear in the Chinamen's sight; but when this is indulged in by false interpretations of a certain actor by misrepresentations, it can have only one result of sowing the seed of distrust which may ultimately endanger the peace of this part of the world.

—*The Tokyo Nichi-Nichi.*

MR. OKURA'S FINE ART MUSEUM

Mr. Okura's Fine Art Museum in the premises of his mansion at Aoicho, Akasaka, which is rich with rare and valuable fine art treasures will be shortly presented to the Ministry of the Household.

The Choya Shimbun.

PROPOSED ESTABLISHMENT OF A GERMAN UNIVERSITY

It is reported that German Jesuit priests are collecting a fund with a view of establishing a German University in Tokyo. This is in accordance with the decision arrived at by a meeting of Jesuit bishops in Germany. It is said that this educational project was prompted by the success attained by the Morning Star School, in Tokyo, which is under the management of the French missionaries. The French missionary school has gained a good reputation for its efficiency.

—*The Osaka Mainichi.*

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME TWO NOVEMBER, 1911 NUMBER SEVEN

THE HONGWANJI

FOUNDED by the celebrated Buddhist Archbishop Shinran (1173–1262), descended from the Imperial family and therefore also bearing the hereditary title *Monzeki*, the Hongwanji, or 'Monastery of the Real Vow,' rapidly grew to be the largest and wealthiest of Buddhist temples, the sect being known as *Shin*, or *Monto*, and represents the protestant division of the Buddhist religion in Japan. For its priests may marry, and its doctrine is based upon a passage in Buddhist scriptures recording Amida's vow that he would accept Buddhahood only upon the condition that salvation would be open to all who earnestly wished to be savad and should call upon his name ten times; thus establishing the belief that faith in Amida as a saviour of mankind from sin is the thing necessary for one to enter into his kingdom.

The original temple was built at Ishiyama, near Osaka; but in the sixteenth century when the feudal lords were at war with each other for supremacy, and Oda Nobunaga, *Daimyo* of Owari Province, succeeded in subjugating the neighboring provinces, he desired to build a castle and, on account of its important strategic position, selected the site upon which the old Hongwanji of the Shin sect stood and secured an Imperial order to have it vacated by Archbishop Kenyo, the eleventh high priest since the founder, Shinran. The priest submitted and withdrew, but his oldest son, Kyonyo, made stubborn resistance to hold the temple, until Nobunaga had to appeal to force.

When Hideyoshi succeeded Nobunaga in power, the abbot had passed away, and through some political influence, his widow made appeal to have her younger son, Junnyo, specially appointed to succeed his father as high priest, on the ground that the eldest son had forfeited his right to succession in having refused to obey the Imperial command to give up the Ishiyama temple. The plea was granted, and Junnyo, as Archbishop, then erected the temple at Horikawa-dori, in Kyoto, and first called it *Honpa*, or main temple, but later *Nishi*, or Western Hongwanji.

After the death of Hideyoshi and the rise of Tokugawa Ieyasu and his military government, Kyonyo applied for

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his patronage and being favored by Ieyasu, was enabled to erect another Hongwanji at Shichijo, Karasumaru, Kyoto, and this was called the *Higashi*, or Eastern Hongwanji. Thus the division arose, not owing to dissension as to creed, but as a mere matter of a mother's preference, and the influence she was able to bring to bear, and the Tokugawa *Shogun* fully realizing the power of the sect among the masses, lent a ready hand to divide, and thereby diminish, that power.

Both abbots and their successors flourished and extended their labors into a wide field, establishing branch temples in all the large cities of the Empire.

The Nishi Hongwanji, dating back to 1591, was built upon a magnificent scale in accordance with the wish of its regal patron, Hideyoshi, and a most beautiful garden with a small structure was arranged especially for his use and in which he spent many hours.

The present main temple was commenced in 1749, by the seventeenth abbot, Archbishop Honyo, and was twelve years under construction. Its width is ninety-two, length one hundred thirty-eight, and height seventy-nine feet; the floor space being nearly ten thousand square feet. The interior is rich in gold and color, subdued only by the half-light that enters through the paper *shōji*. The great pillars, the walls, the sliding doors, the carved *ramma*, the ceiling, the shrine are all a splendor of gold with painted and modeled decoration.

In addition to the main temple are several other buildings of importance; a second hall of worship called the Amida-do; the Kyo-zo, or depository of Buddhist canonical books; and the famous mansion, or *yashiki*, of the high priest, besides numerous lesser apartments.

The Amida-do, about three-fourths the size of the main temple, is similarly decorated, and has a splendid shrine containing a gilt image of Amida, said to have been carved by the celebrated Kasuga *busshi*; and portraits of famous priests of India, China and Japan, Prince Shotoku and Archbishop Honen (Jodo sect) among them, hang upon the walls.

In the Kyo-zo are more than six thousand scrolls of Buddhist literature, many of which are contained in special lacquer cases. This building is surmounted by a *giboshu*, or ornamental piece, for which, it is said, one thousand metal mirrors were melted and used as material.

For wealth of art and elaborateness, the *yashiki* of the prince-abbot is not excelled even by the Imperial Palace. There are some fifteen apartments, each of which presents the work of one or more of the famous artists of the age; Tanyu, Eitoku, Ryotaku, Ryokei, Hidenobu and Koi of the Kano school; Kokei and Ranshu of the Yoshimura group; Maruyama Ozui, Kaihoku Yusetsu, and Hidari Jingoro all contributed to make this Japanese palace an unrivaled artistic achievement.

Their work is upon panels, screens, *fusuma*, cedar doors, coffered ceilings, and carvings, many of which were transferred from Hideyoshi's Fushimi Castle, and embrace all the motifs and subjects dear to the artists of Japan, most of them being upon a gold-leaf ground. There are bamboos and tigers, the eagle and oak, the plum and the cherry-tree, chrysanthemums, lions and peonies, trailing wistaria, fans, books and scrolls, horses and hinoki trees, dogs, drums, monkeys, musk-cats and sago palms, waves, sparrows, storks and wild geese.

One apartment is arranged for the Nō performance, and a court also furnishes a special theatre for Nō dramas.

A chamber called *Taiko Kubi-jikken no ma* is the room in which Hideyoshi viewed the heads of those he had killed in battle.

Among the temple's treasures are the Imperial ordinance of Emperor Ogi-

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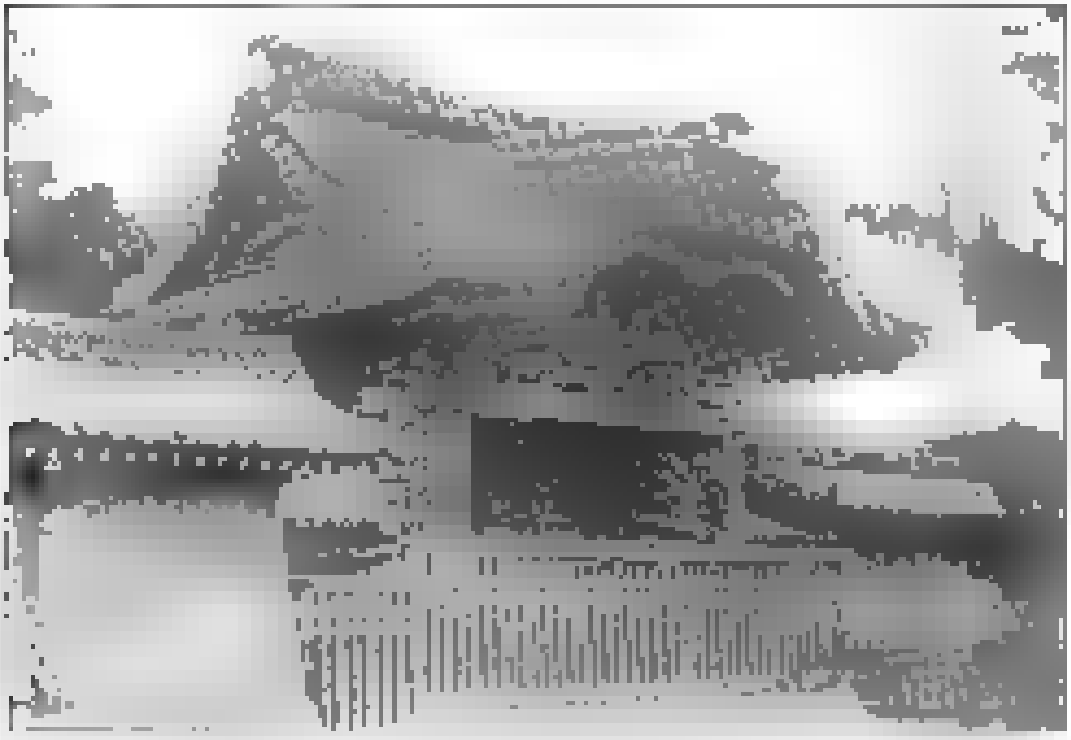

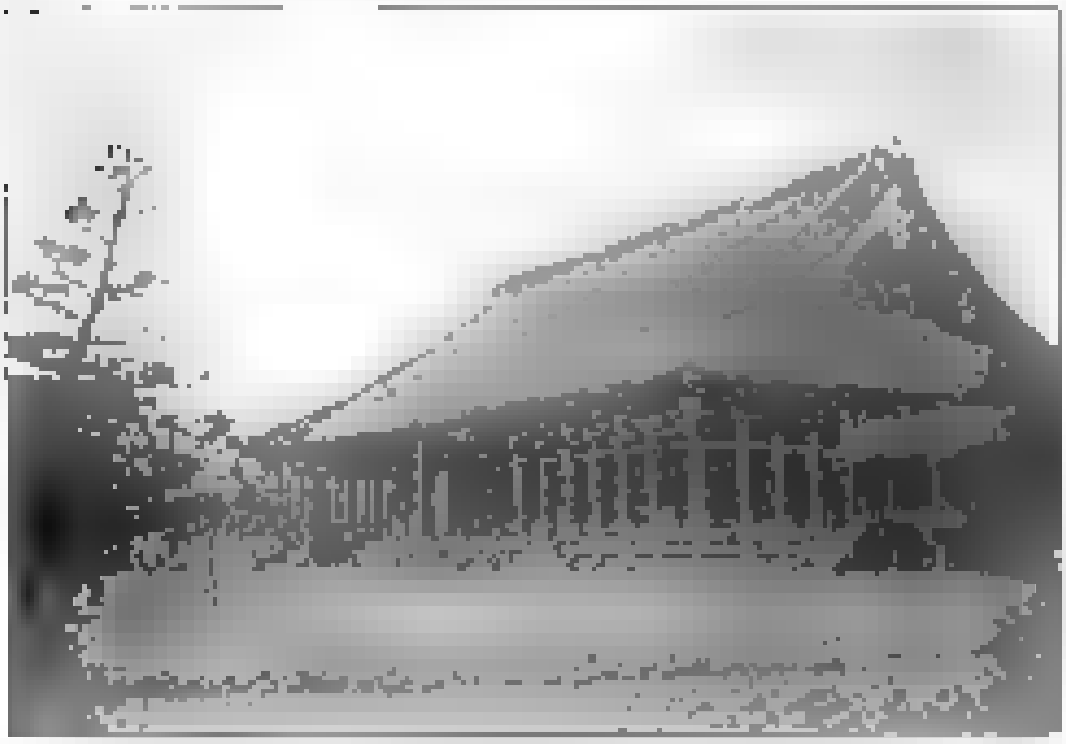

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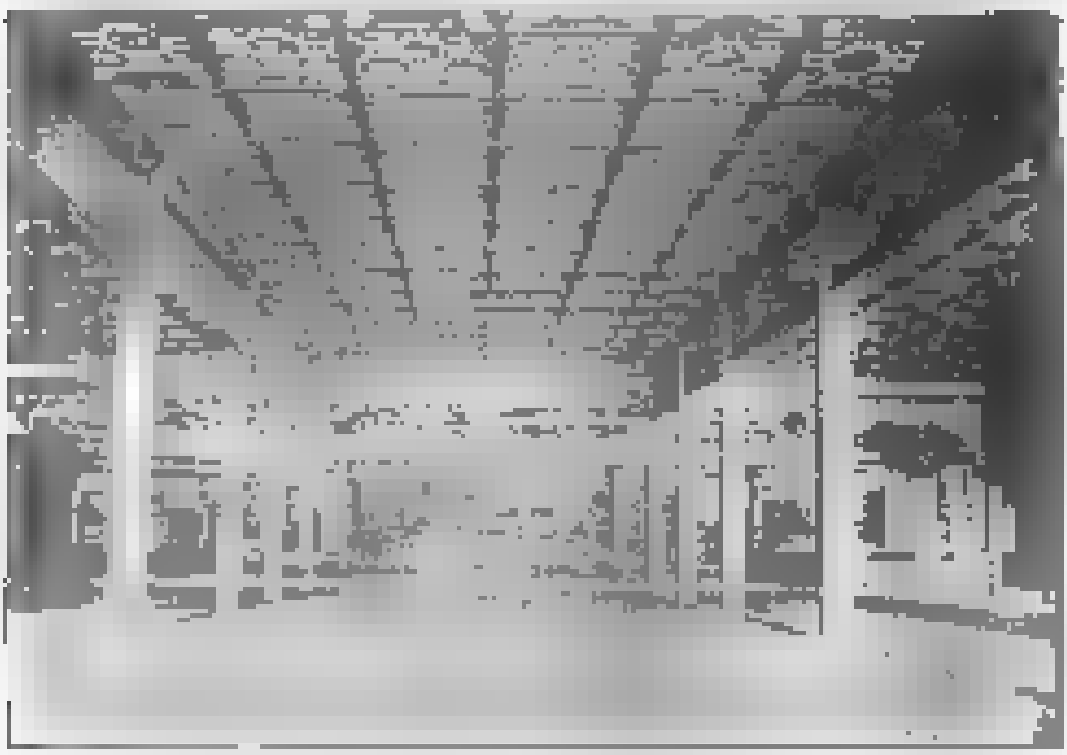

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machi (1558-85), a picture of Daruma by Bokukei. one of Hotei by Mokuan, a drawing of hawks by Rinryo, several ancient masks, and autographed letters of Emperors of each reign.

The present abbot of Nishi Hongwanji, Otani Kozui, is a man of strong personality and progressive ideas; he spent several years in Europe, and traveled extensively throughout Asia, spending many months in India making research among the relics of Buddha. But it is said that owing to being preoccupied with literary pursuits, he takes little interest in evangelical work, causing his popularity as head of the temple to wane.

The present buildings of the head temple Higashi Hongwanji were begun in November 1892, and completed eight years later. The style is in strict accordance with that maintained through hundreds of years by the Monto sect, and the main temple is the largest in the Empire. It speaks most eloquently for the life and vigor of Japanese Buddhism, for it was erected by public contribution, and much of the labor, as well as material, was the generous gift of peasant parishioners. A notable fact is that its huge timbers were swung to their positions by great cables of human hair from the heads of pious women who had nothing else to give, white strands gleaming here and there in the masses of black!

The length of the main temple is two hundred thirty, its width one hundred ninety-five, and its height one hundred twenty-six feet; the roof consists of about one hundred seventy-five thousand large tiles.

The best craftsmen and artists of the day were brought together to execute the decorative features, which have much the same spirit and character of similar work in the older temples, and in a later day will be as prized, perhaps, as that of the ancients is now. The effect of the whole is one of rich simplicity.

In the centre of the main temple is a standing image of Buddha, to the sides of which are boards inscribed with a prayer for the continued rule of the present Emperor, and tablets to the late Emperor Komei. Upon one altar is an image of Prince Shotoku, and upon another that of Archbishop Honen; and portraits of the founder of the sect, Shinran, and the successive head priests hang upon the walls The chief treasures are an autograph of Shinran, an image of Buddha by Prince Shotoku, and works of art by Hidari Jingoro, Kano artists and Korin.

The residence of the abbot of Higashi Hongwanji is called the Karatachi palace, and its garden Shosei-en, is one of the most famous in Japan, said to have belonged to a member of the Minamoto family in olden days. A pavilion there has elaborate decorations by the early painters.

The present Abbot, Otani Koyen, who bears the title of Count, is deeply reverenced by his followers for his wisdom, knowledge and piety, and for his assiduous propagation of Buddhism, he being an enthusiast in performing the duties of his high office.

The services of the Monto sect are attended with ceremonies not unlike those of high mass in Christian churches, in the burning of incense and candles, the chanting, and richly-robed priests. The worshipers also use a rosary and present themselves before the shrine in much the same manner as their Western brothers before the Crucifix or the Virgin; their '*Namu Amida Butsu*' (I pray Thee Eternal Buddha) taking the place of 'Hail Mary, Mother of God'. Morning service is held at the hour of five daily, and the temples are always open for prayer and worship.

Branches of the two Hongwanji, called *Betsuin*, or detached temples, but of no mean importance, and whose high priests are descendants of the Archbishops of Kyoto, have been established in all important cities in Japan, and also in several foreign lands, where the propagation of their faith is now being zealously undertaken by special missionaries.

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris, (1859-1909) the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subseqrently. In the literary world she is best known for her hymns and poems. Tsurayuki was a classical writer of old Japan. 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

NOTWITHSTANDING the fact that I am a woman, I mean to try to write a journal, just as men do.

It chanced that, in a certain year on the 21st day of the twelfth month, at the hour of the Dog,* I set forth upon the journey which furnishes me an occasion for keeping this diary.

A certain person who had, for a number of years, served as governor (of Tosa), being released from his official position, duly settled his accounts, and winding up all affairs pertaining to his governorship, quitted his old home in order to take ship for the capital.

A large number of persons, some of whom are unknown to him, as well as many whom he knows, have flocked to witness his departure.

Among these are some whose kindly offices have for a long time been employed in his behalf, and their regret at parting is full of sincerity.

All these friends have been at infinite pains and trouble to assist him in a variety of ways.

22nd Day, Twelfth Month. — The gods have been supplicated to-day, for the favor of safe passage from Tosa to the Idzumi country.

Fujiwara no Tokizane called to make his parting salutations to the ex-governor, bringing with him gifts to serve as *Uma no hanamuke*,* albeit the intended journey is to be made by ship.

Officers, both of high and low degree, indulged so freely in the wine cup, at the feast which he furnished, that all became intoxicated; and, truly, a merry wassail was made on the beach, as the company frolicked here and there in the wildest gaiety.

23rd.—Yagi no Yasunori, a personage of much consequence, called to-day to make his farewell compliments. As this gentleman is not in the service of his country, I believe that his parting gifts were made with honest sincerity. For some reason, possibly my own unworthiness, ordinary people ordinarily do not call upon me, at present; but one of true heart refuses to follow the example of others. I do not thus praise

* "Hour of the Dog" was about 8 p. m.

* Parting gifts. Literally presents made to a guest when the nose of his horse was turned toward another destination. *Uma* (horse,) *hana* (nose,) *mukeru* (to turn toward.) In ancient times, the farewell present was a horse.

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him because of the gifts he brought, but from my appreciation of his character.

24th.—To-day, the priest in charge of Kokubunji,* came bearing presents for the governor. In fact, he brought materials for a great feast, and danced all the ship's company, down to the children, plied the wine cup so freely that they marched and danced about in their intoxication, even those ignorant of a single character, describing the character ten (十) with their staggering feet!

25th.—A letter was received to-day from the governor's successor, requesting the favor of a visit, and in compliance with this invitation, the departing officer sought his house. There, all day and until far into the night, a great variety of festivities and amusements were provided for the entertainment of the guest.

26th.—This was also spent by the ex-governor at his successor's house amid many pleasant diversions. No pains were spared by the latter in entertaining him, and even his retainers were abundantly supplied with gifts.

Chinese poetry was composed on the occasion; and the ex-governor as well as the newly appointed one, together with a number of others, made Japanese verses. I will not transcribe the Chinese poems, but append a stanza composed by his excellency, the new governor:

> "When from the capital I sped,
> The chiefest joys that came to me,
> Were thoughts that I should meet with thee;
> But what avails it to my heart,
> Since thus, alas! we meet to part?"

A poem produced by the departing officer runs as follows:

> "I thought none other like myself
> Should come and go
> Afar upon the billows' path
> Of crested snow;
> But thine the fate like mine to roam,
> Thus to and fro."

I will not quote any of the various stanzas composed by other members of the company.

Suffice it to say that, at length, with varied and interesting conversation, the two officers passed to the entrance, indulging in much reciprocal clasping of hands.

Many of their parting utterances were exceedingly amusing, owing to the fact that both were somewhat maudlin from over-conviviality.

27th.—To-day oars were put in motion toward Mato, and the good ship set forth from Otsu, in Tosa Province.

About the time of this departure, the ex-governor's little daughter, born in Kyoto, and his companion in the journey to the province, died very suddenly, and in sore distress over his recent loss, heart and courage fail him. While his retainers are eager at the prospect of returning to the capital, he alone remains plunged in melancholy silence.

The anticipated arrival in Kyoto has lost its charm for him; for once there, sad memory will recall this one fact alone: "My child is no longer with me."

Those in attendance on the bereaved father suffer in sympathy with him, knowing that his anguish is a reality beyond any doubt, and that the affliction is well-nigh unbearable.

Touching this sorrowful event, a certain person composed some lines which read as follows:

> "Toward far Miyako turning
> Thought moves with eager yearning;
> Yet grief blends with our lot,
> For *one* returneth not.

* "Formerly, each province contained a temple called 'Kokubunji,' the priests in charge being appointed from Kyōto." Such, in brief, is the comment of the editor of Tsurayuki's journal.

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At another time the same person produced the following poem:

"Sometimes forgetful that my vanished darling
Is with the dead,
I deem her somewhere gone instead,
And ask, 'Where is she?' ask in vain,
O cruel Pain!"

While these poetic musings were claiming attention, the brother of the new governor, together with some others, overtook the ship. They brought with them wine and other dainties for our refreshment; and seated on the shore, the company talked about the difficulty of parting and kindred topics; while the former governor's retainers whispered among themselves, saying, "These newcomers are surely men with sincere hearts!

All felt diffident about drawing from their lips, the heavy net with its freight of words.* However, at last, by dint of uniting their strength they succeeded in bearing the heavy burden and produced the following:—

'As flock the wild ducks mid the reeds and rushes,
Thus have we hither sped, an eager throng,
"To stay him in his course—our friend regretted—
For whom we long."

This all applauded as a fine effort. Then he who was departing composed a stanza:

"Though we thrust the oar in the ocean-wave,
We cannot fathom the deep below,
And yet behold
The great sea-depths of your hearts we know.
Your kindness all untold!"

While thus the friends held poetic converse, the rude seamen having guzzled as much wine as possible, and not, in the least, comprehending their sorrows, said,—"We must ply the oar, and get the ship on her way. The tide is high, and fair. Winds will blow from this time on." So we all went on board. Before separating some sang Chinese songs suitable for the occasion and although we were in the west, others sang for us various songs of the east country.*

The voices rendering these songs were, in truth, so full of melody that the very dust was shaken from the roof of the ship's cabin; and the clouds in heaven paused in their course at the sound, gently swaying to and fro.

Having stopped to-night at a place called Urato, our two friends, Fujiwara no Tokisane and Tachibana no Suyehira, succeeded in overtaking the ship.

28th.—To-day it was planned that the ship should proceed to the port called Ominato.

The son of the returning governor's predecessor resides in Urato, and came on board to visit us with gifts of wine and a variety of other refreshments.

Thus furnished with a banquet, the company ate, drank, and made merry; while the ship moved on her way, at length arriving at her destined port.

29th.—Still in the same port (that is Ominato).

A physician of the place favored us with a present of wine, together with the flavoring known as *toso*.†

I think the man's heart must be an exceedingly kind one.

1st Day, First Month.—New Year's day; but the ship still remains in the same place. Expecting to make use of the spicy flavor provided for our wine, it had been fastened on the roof of the cabin at nights, but the wind happening to rise, it was carried away, and lost in

* An allusion to a net with its haul of fish—*finny* not "winged words."

* Koshin, probably, is meant by the "east country."

† A compound containing cinnamon and various other spices.

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the sea. Besides, as this place is in the rural regions, we were not able to purchase potatoes, rice cakes, or edible seaweed; so that our only feast was soup* made with the fish called *ai* dried and pressed; and with this as a relish we sipped our wine.

No doubt the *ai*, as he entered our lips, thought to himself:

"How luckless am I to be saluted by the lips of ancients like these!"

We on our part thought only of Kyoto with longings in which regret was mingled. "I wonder," we said to each other, "how it is in Kyoto to day. Are the decorations of straw rope,† the *nayoshi's* head, holly, and the like displayed before the Imperial Gateway?"

2nd.—The ship still remains in this port; but, fortunately, we received to-day from a good priest, a number of dainty articles in the way of food.

3rd.—Here, yet, in this place; and every day it is just the same thing. The fact that the wind remains unfavorable, and keeps on saying "Pray, stay awhile longer," as if sorry to part with us, is a most annoying circumstance.

4th.—As the wind does not favor us, we cannot proceed.

Masatsura (of Tosa) visited us, the bearer of wine and other good cheer. A great number have thus brought presents; but I have not made any return, there being nothing suitable on the ship. In this way we have had an agreeable and lively time, but, not having anything to bestow in return, I find myself in quite a dilemma.

5th.—As wind and wave do not cease, we still remain in the same port, and people come constantly to visit us.

6th.—To-day it is just the same as yesterday.

7th.—Still in this harbor. We chanced to remember that to-day is a festival, and thought how white horses* are being presented to his Majesty the Emperor.

As for us, our eyes gaze upon the white waves of the sea alone.

A person living at a place called Iké favored us, to-day, with a present of fish.

There was quite a variety of river and sea fish, and among them some *funa*,† but no *koi*. They were brought in great quantities, stored in long boxes, which were borne by a regular retinue of servants

There was, also, a present of young greens, and a pheasant with a spray of plum-blossoms attached. By this we were made aware that this is the seventh day of the New Year.

Accompanying the presents was the stanza appended:

"The moors are thickly covered
With springing grasses green.
In sooth, from out this 'Iké,' ‡
Where water ne'er is seen,
These early shoots of tender herbs,
I sought to glean."

Thus our visitor graciously condescended to favor us with these presents

* A play on the word "suimono" (soup) and the verb "sui" (to sip) occurs here; but, as elsewhere in the translation, these puns are necessarily omitted.

† The straw rope seen at the entrance of Japanese houses at the New Year season, and protecting them from unwelcome evil spirits, is too well known to need mention; but the fish called *nayoshi*, it may be remarked, was a kind of mullet.

* In ancient times it was the custom on the 7th day of every New Year to bring before the Emperor the white horses which were his especially prized possession.

† *Funa* a kind of river fish; *koi* the well-known, much-prized carp.

‡ An untranslatable play on the word *Iké*—name of a place—and *iké* the word for pond, is the *idea*, if such it may be called, of this effort "to drop into poetry."

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and the stanza that accompanied them, for all of which the writer expressed her exceeding gratitude. (This "Iké," by the way, is the name of a place).

The donor of the gifts is the daughter of a noble gentleman of rank; and having become the wife of a person belonging to this part of the country resides here at present.

The good cheer was distributed among the ship's company, even the children receiving their share, and a great feast was made at which all indulged to satiety. The vulgar sailors, in fact, made drums of their overfull stomachs, and went about beating them and sporting in such fashion as to startle old ocean itself; so that the waves rose high in alarm at their pranks. While they were in this frolicsome mood, many and varied were the amusing things that enlivened the occasion.

To-day, also, some one whose name I have forgotten, but which I will write down when recalled, brought for our behoof a box containing luncheon. . . . He evidently came intending to make a poetic effort, and being sorry on our account that wind and waves were so unpropitious as he gazed upon the rising billows, this poem was the outcome of his musings:

> "As ye speed o'er ocean sweeping
> Louder than the white waves leaping
> With their roar, my voice of weeping,
> While I linger far behind."

In good sooth, I laugh as I think what an unconscionably loud voice his must need be. I do not know, and cannot affirm definitely, whether his poetry and the viands he gave us were good or not. Everybody exclaimed, "A fine poem!" but nobody made any effort to compose one in response to it. . . . . What with eating and drinking the cheer provided for us, night wore on, until it grew quite late, and the author of the poem, then look leave, saying,—"I will again have the pleasure of calling upon you."

The child of a certain passenger on the ship said, just after this gentleman's departure, "I'll make a poem in reply." Her parents much surprised answered, "An amusing tale you tell us, indeed! If you can compose a stanza, do so at once." "We will stop the person who has just taken his leave," added they; but he was not to be found, having already gone some distance, no doubt.

Although the little girl had really made a stanza, she bashfully refused to repeat it at first; but, at length, after strong urging on the part of her friends, uttered words to this effect:

> "From the sleeve of the departing,
> From the sleeve of those who stay,
> Floweth down a stream of tear-drops—
> Well-a-day!
> 'Tis these tears—I can but think—
> (Not the brine of surf and spray)
> Bathing thus the ocean's brink."

Whether these lines are intrinsically so interesting, or whether they seem meritorious only to me, because composed by my own dear child, I do not know. In my opinion they are unusually good, not only for a child, but if composed by a grown woman, would do her no discredit. Whether it would be well or ill to give them to the person who has lately left us, I can not determine; at all events I have corrected the poem and laid it away.

(To be continued.)

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THE GREAT LANDSCAPE ARTIST OF THE UKIYOYE SCHOOL

By H. SHUGIO

HIROSHIGE, the great landscape artist of our Ukiyoye school, has been attracting a great deal of attention and discussion among his foreign admirers during the past few years, and he often has been misrepresented owing, no doubt, to the lack of reliable information. Mr. E. F. Strange, of the South Kensington Museum of London, did more to make Hiroshige better known than all other writers who, so far, have written about our Ukiyoye artists; and Mr. J. S. Happer, an American admirer of Hiroshige, who, I am told, had the largest collection of his colored prints, also has given us a great deal of information, not generally known before among the foreign admirers and collectors, in his valuable catalogue of Hiroshige prints, collected by him in Japan and sold some time ago in London.

Many, I am sure, obtained other interesting facts about Hiroshige from the admirable paper on the colored prints of Hiroshige read before the Japan Society of London, by Mr. Strange; and after reading that paper I must confess there is not much to add to it.

It may, however, be of some interest to many of his numerous foreign admirers, to have one of his own countrymen write a short sketch of his life.

Hiroshige was born in the 9th year of Kwansei (1797) and belonged to a family of *hikeshi doshin*, or fire brigade police. The head of his family was attached to the fire brigade station, on the bank of Yayesugashi, in Yedo. His family name was Ando, and he had three other names, namely, Tokutaro, during his boyhood; Jiuyemon, during the middle period of his life, and Tokubei, during his last period. Hiroshige is said to have been naturally fond of drawing pictures, and he began to draw as soon as he could handle a brush.

His father therefore decided when the boy was quite young to make him an artist, and asked his old friend, Okajima Rinsai, to give his son drawing lessons, as he was then living near his home. This Okajima Rinsai was an artist who painted in the Kano style, which was very popular then among our aristocratic society; but Hiroshige, when he attained his fifteenth year, wanted to become a pupil of the most popular Toyokuni, who was the great master of the Ukiyoye school of that time. He was, however, unable to enter that great master's studio, owing to no vacancy there and entered the studio of Toyohiro, a fellow student of the great Toyokuni in Toyoharu's studio, by the good offices of a friend who was a bookseller. He made great and rapid progress in a very short time after entering that studio, and he was presented, by his master, with an

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THE GREAT
SEA TRADITION
FROM SUEZ TO CAPE HORN

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autographed diploma granting him permission to use thereafter the art name of Utagawa Hiroshige, under the date of the 9th of the 3rd month of the 9th year of Bunka, or March 9th, 1812, just a year after his entrance to his master's studio. The original of this diploma is now in a private collection in Tokyo.

In his early artistic career he made designs for cheap colored prints of all sorts, and for the illustrations of the three-volume novel, *Onkyoku Nasakeno Itomichi*, written by Tori Sanjin, in the 3rd year of Bunsei, or 1812.

It was the first book illustrating done by him, within my knowledge. He is said to have gone to Kyoto, early in the Tempo period (1830-1843), on a mission for the Tokugawa Government, to make a sketch of the great ceremony of the presentation of horses at the Imperial court.

This trip to Kyoto was a great turning point in his artistic career. He was trying very hard in his early artistic life to distinguish himself, no doubt greatly spurred on by the great popularity of the first Toyokuni's prints of actors and female beauties.

Much influenced and charmed by the beautiful scenery on the great Tokaido, he made up his mind during his Kyoto trip to become a landscape specialist. It was shortly after his return from Kyoto that his world famous prints of the fifty-three stations on the Tokaido were published by Takenouchi, a dealer in prints and books, of Reiganjima, Kyobashi district, Yedo.

This Tokaido series at once became quite popular as soon as they were published, for they were so far above the landscape prints drawn by Ukiyoye painters (with the single exception of that of Hokusai's works), in the same time.

Assured of great success, Hiroshige devoted his best efforts to landscapes, doing now and then a few comic sketches and some book illustrations. He was a fairly good comic poet himself, and there are several books of comic songs illustrated by him; some of the comic poems composed by him are also to be found in some of those books. He wrote and published his comic poems under the pen name of Tokaido Utashige.

It is said that his landscape pictures printed in colors became very famous throughout the whole Empire, and they were in great demand everywhere and all the print publishers were very eager to secure his landscape designs for color prints. He made a trip to the province of Kai, leaving Yedo in the 4th month of the 12th year of Tempo, or April, 1841, and returning in the 11th month of the same year, or November, 1841. He painted some theater curtains, boys' May flags, screens, sliding doors, *kakemono* pictures, etc., during this trip, for his friends and patrons in that province, besides some sketches and notes for himself.

His Kai trip journal, which is full of interest, is said to be now in a private collection in Tokyo. He moved to Tokiwa-cho, from his Ogacho residence, in the 3rd year of Kokwa (1846), and again to Kano Shinmichi, in the 2nd year of Kayei (1849). He traveled through the two provinces of Awa and Kadsusa, leaving Yedo early in the 2nd month of the 5th year of Kayei, or February, 1852, returning home in the 4th month of the same year, April, 1852. He painted many pictures for his admir-

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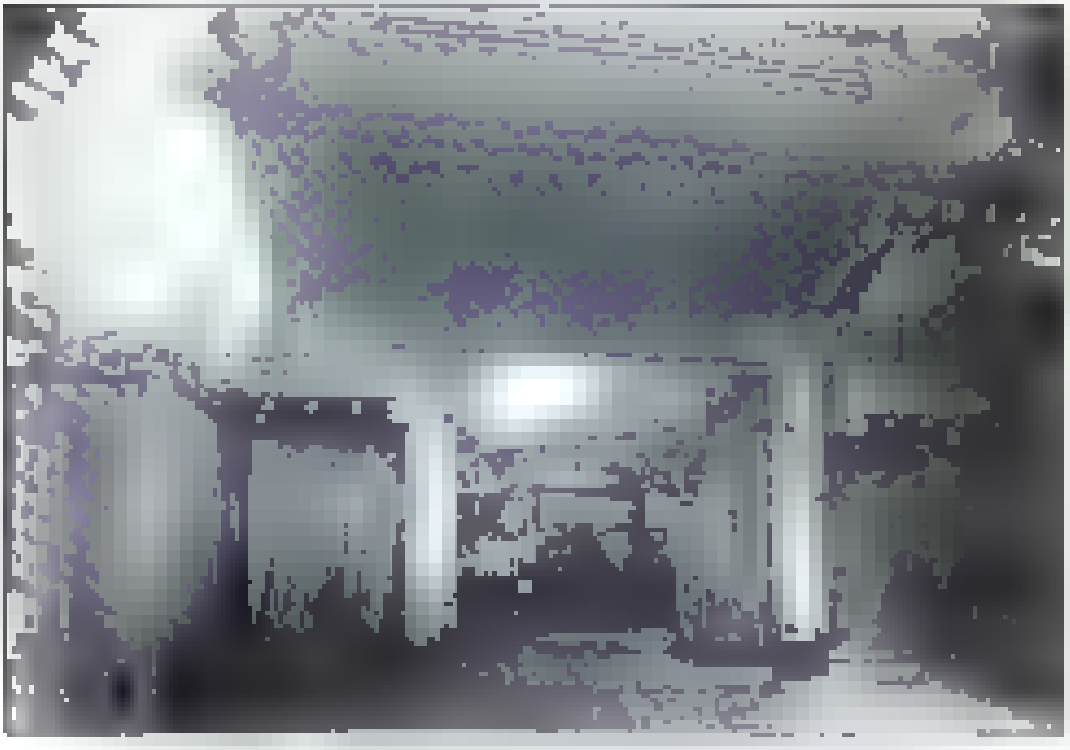

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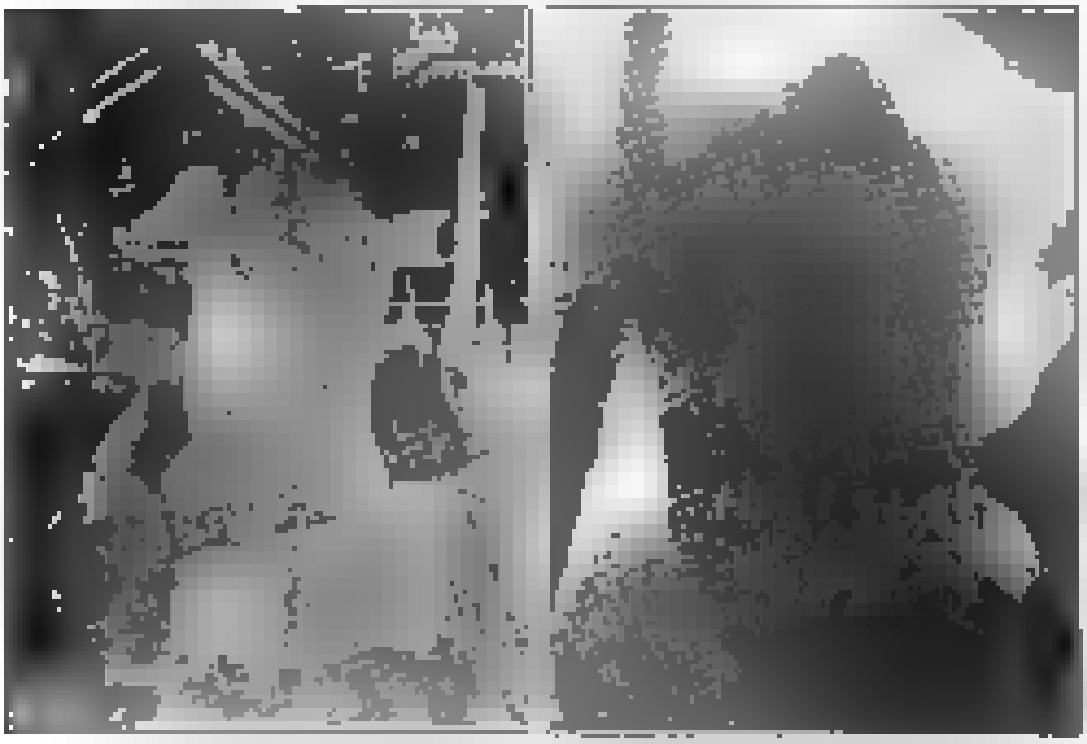
Vitrine fixe.
Aller Seite.

Vitrine mobile, devant derrière
Neue Seite, die Front- und Rückseite.



Vitrine commémorative de Hirschsprung, devant, derrière
Gedenktafel für Hirschsprung, Front- und Rückseite

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ing friends and patrons in these two provinces, as well as making some sketches and notes for his own use. He also kept his trip journal which is also in a private collector's possession now in Tokyo.

His last trip was made in the 1st year of Ansei (1854), through certain parts of the Tokaido, to inspect and to make the survey maps of several rivers which cross that great highway, for the *Shogun's* Government; and his Tokaido journal is also kept in a private collection in Tokyo.

He died at the age of 61, on the 6th day of the 9th month of the 5th year of Ansei, or September 6th, 1858, falling a victim to cholera, and was buried in the grounds of Togakuji, in Matsuyamacho, Asakusa district, where his grave-stone is standing, bearing the posthumous name of Kenkoin Tokuo Riusai Koji.

A stone memorial tablet was erected to the memory of Hiroshige in the sacred grounds of Akihajinsha, a Shinto temple in Mukojima, by his pupils, in the 15th year of Meiji (1882). He had many pupils, but there are only two who are to be specially mentioned; namely, Shigenobu and Shigemasa, both of whom signed, after their great master's death, Hiroshige or Hiroshige II.

Shigemasa, a much younger man than Shigenobu, was adopted by the first Hiroshige as his son. Thus it is quite certain that there were three artists who used the name of Hiroshige; the first Hiroshige, who died in 1858; the second Hiroshige, who left Yedo shortly after the first Hiroshige's death and who is said by some to have settled in Yokohama, but no one seems to know where and when he died; and the third Hiroshige, the adopted son of the first Hiroshige, who died on the 21st of March, 1894, at the age of fifty-two.

I am told by an intimate friend of the last Hiroshige, who is still living in Kanda, Tokyo, that the last Hiroshige, who was commonly known by the name of Ando Tokubei always insisted that he was Hiroshige II. for the reason that he became the first Hiroshige's adopted son on the condition that he was to succeed him after his death, taking the art name of Hiroshige II. The widow of this last Hiroshige is still living in Shibuya, Tokyo, and is taking good care of her departed husband's grave, faithfully and devotedly.

The artistic qualities of the three Hiroshiges are in their natural order. Shigenobu, who also used the art name of Kisai Riusho, did some clever and fine work, and some of his drawings and colored prints are almost as good as his master's; but the last Hiroshige was much weaker, though he was a clever copyist, having done some good work after the first Hiroshige's designs.

The signature used by the first Hiroshige in his last period was closely imitated by the two succeeding Hiroshiges, that it is often quite difficult even for Japanese to distinguish between them, and it is no wonder to find some blunders made by some foreign collectors as to their prints.

Hiroshige illustrated many books after 1820, until his last days, but a very few of them are now known by collectors.

There seems to be no need for me now to speak of the first Hiroshige's artistic greatness as a landscape painter, when his reputation is firmly established, but I shall add a few words about his personality. He is said to have been rather quiet in his manner and thoroughly artistic in temperament, full of humor and poetry. He was passionately fond of composing comic poems, and also took great delight in drawing comic sketches. He was a very keen student of men and nature and he always kept the habit of taking notes of all that interested him.

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EXPORT MANUFACTURES

AN interesting feature of the Japanese manufacturing industry, is that a goodly portion of the products are of strictly foreign origin, and are made almost exclusively for export. The total value of exports for last year amounted to $224,214,498; the following list of products names the exports according to their importance as such, as shown by the Government statistics of 1910.

1.	Habutai	$14,492,618
2.	Copper	10,402,859
3.	Matches	5,194,833
4.	Shirtings and Sheetings ...	3,270,936
5.	Straw-plaits	3,130,990
6.	Knit underwear	3,005,766
7.	Porcelain and Pottery ...	2,756,961
8.	Cotton drill	2,541,592
9.	Silk handkerchiefs	2,430,889
10.	Mattings	1,468,638
11.	Chip braids	1,416,766
12.	Nankeens	1,251.468
13.	Paper	1,071,823
14.	Umbrellas and parasols (foreign)	924,866
15.	Towels	919,058
16.	Cement, Portland	671,862
17.	Iron and Steel	641,768
18.	Table cloths...	586,575
19.	Lacquer ware	554,919
20.	Tooth brushes	544,996
21.	Cotton crepe...	533,983
22.	„ flannel	479,315
23.	Fans	461,273
24.	Lamps	427,834
25.	Paper (foreign)	364,800
26.	Clocks	312,848
27.	Coral (worked)	289,413
28.	Rope and bags	288,628
29.	T. cloths	252,100
30.	Mirrors	218,553
31.	Screens	193,872
32.	European clothes	188,126
33.	Rugs	176,330
34.	Lanterns	104,076
35.	Ivory	104,342

It may be noted that more than half of these products, which form the bulk of manufactures for export, are of foreign origin, and many of the others are not just such as are used in Japan, but have been modified for foreign markets. The width of *habutai*, which stands at the head of the list, is more than doubled, and the weave also varies; the shapes and often the designs of porcelain are of foreign pattern, to say nothing of the process itself; the mattings exported are not the kind seen in Japanese homes; cotton crepe woven for export is double the width sold in Japan; such screens as are made for foreign trade bear no semblance to those used here, and the rugs find little sale in their home land.

The textile industry employs about 700,000 female operatives above 14 years of age who receive a daily wage of from .10 to .12½ cents; 50,000 girls under that age at from .04 to .07 cents per day; 70,000 male workers above 14 years who are paid from .12½ to .20 cents for a day's labor, and 3,000 boys under 14 years earning .07 or .08 cents a day. That day means 21 hours of continuous labor, and there are 323 of those working days in a year.

There are four divisions in the labor; spinning, dyeing, weaving and finishing, more than 80% of the work being accomplished by women and girls. There are some 15,000 textile factories, 487,000 weaving houses, 88 cotton mills, 720,000 hand looms and 52,000 machine looms at which this army of workers is kept busy. Fukui, in the province of Echizen, and Kiryu in Kotsuke, are the largest producers of *habutai*, factories employing many thousand girls and women being located in both places.

The cotton mills keep 70,000 female, and 18,000 male operatives working

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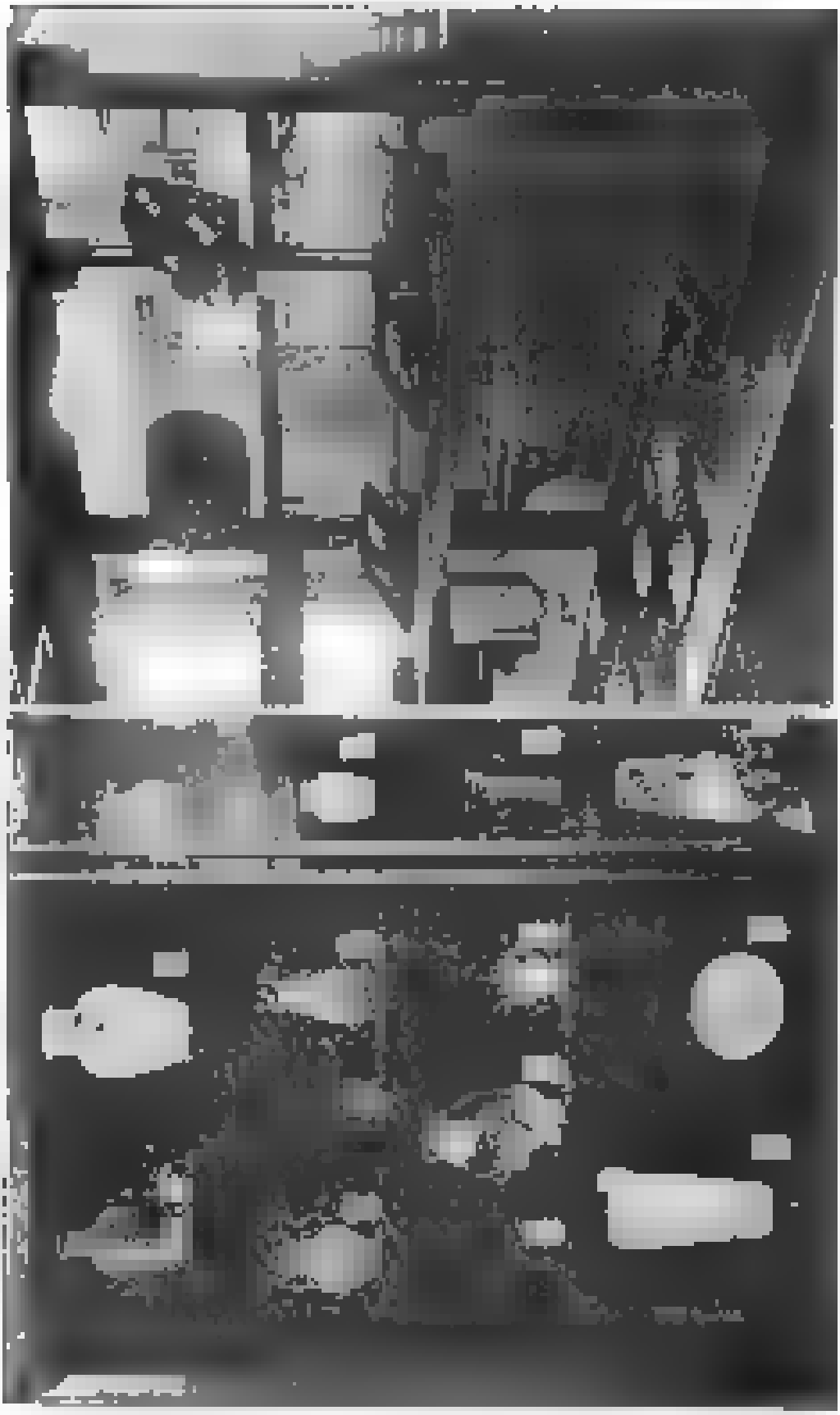

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daily at the average wage of .13 cents and .21 cents respectively. About one-fifth of the goods manufactured is exported.

The manufacture of matches furnishes employment to about 13,000 girls and women and 6,000 boys and men in Tokyo, Nagoya, Osaka and Kobe. More than two-thirds of the total output is exported, the majority of which are phosphorous, safety matches being consumed at home.

About 6,000 persons are engaged in knit underwear factories aad in braiding straw- and chip-plait, the latter work being done mostly at home; more than half the workers are women and children.

Porcelain and pottery have constituted important articles of export since the time of the very beginning of Japan's foreign trade, and for many years the work was done on a small scale only, but many families engaged in it. Though there are now extensive and thoroughly equipped potteries that employ a large number of workers, there are still nearly 6,000 families who have kilns, and derive a livelihood therefrom.

In this work the males far outnumber the females, there being 28,000 of the former, and but 6,000 of the latter. Arita, in Hizen Province; Seto, in Owari; Kyoto; Nagoya; Hanazawa, in Haga; Tokyo and Yokohama are all large producers of pottery and porcelain. One-third the total output is exported.

The principal center of the export matting manufacture is Hiroshima Prefecture, where some 4,000 artisans, three-fourths of whom are women and children, earn their living.

Paper, both of the Japanese and European varities, is exported. For this work, about 8,000 hands are employed, about half being men. About one-tenth of the native and half of the foreign paper made in Japan is sent to other countries.

Silk umbrellas and parasols and umbrella sticks are shipped in considerable numbers, and as the foreign silk parasol has entirely taken the place of the native one (the Japanese women use them at all seasons, as they wear no hats) and the foreign umbrella is also much used, though the oiled paper one is still largely in evidence, they find good sale here also.

Cotton towels of the foreign type are made almost exclusively for export, as natives use a very different material; a thin, plainly woven cotton fabric stenciled with decoration in blues and black made in ten-yard lengths, and cut into towels, used unhemmed.

The table cloths referred to in the above list of exports, are those made of plush, felt etc., and may be seen in use here only occasionally. Drawn work and embroidered linen ones, and lace are made in considerable quantities, mostly by women and children, whose daily wage is from .05 to .20 cents; there are about 2,000 artisans engaged in the large cities and surrounding districts.

England, France, Germany and America are the largest purchasers of Japanese lacquer wares. The value of last year's total output was $3,760,481, one-seventh of which was sold abroad. Some 18,000 workers are employed, about 3,000 of whom are women, the number of families engaged being nearly 6,000. The wages paid for this work are from .08 to .26 cents.

Wajima, in Noto Province is famous for producing the best lacquer; Shizu-

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oka, near Tokyo, for its large and cheap production; Aizu, Niigata, Obama and Aomori for special kinds; Kii for both the quality and amount manufactured; and Kyoto, Nagoya and Tokyo for their various products.

Lacquer making requires much time and patient care, and besides, is even dangerous, as the presence of raw lacquer is poisonous to many. Some kinds require at least two months to make, even the smallest articles, as the time is consumed, not in going over the object with the numerous coatings of the wonderful liquid, nor even in its possibly elaborate decoration, but in the drying of each thin film, which, strange to say, can be accomplished best in a very damp place.

Red, black and gold are the chief colors, green being seen in a certain kind only; and many precious things are made of this delicate but enduring material; boxes, bowls, baskets and trays; combs, pins and clasps for the hair; writing cases, rice containers, great chests, and even furniture are in constant daily use here, and most of these things are also exported.

Japan's industry of making rugs owes its origin to one Fujimoto Sozaemon, a native of Sakai, who, in 1831, made the first, patterning after one imported from China. Export, however, did not commence till about 1878, after which Sakai became known for the rugs made there.

Seventy-five per cent of the rug weavers are girls and women from seven to twenty-five years of age, receiving from .05 to .25 cents per day for their labor. The designers receive a salary of five dollars per month. A rug 3×6 ft., which sells for $1.75, requires three persons one day to make. They are made of cotton of various shades, but mostly blue and white, and ramie in all colors. Osaka also has factories that produce cotton rugs in all sizes, and different qualities, the best having a smooth close pile, and being both pleasing and seviceable.

The export manufactures are displayed in all the chief cities of Japan, in large and commodious Commercial Museums, controlled by the Imperial Government, and in charge of a corps of well trained officials. The price of every article is marked in plain figures, and the address of the dealer may be had for the asking, in person or by correspondence. These museums afford excellent means for promoting foreign trade, and export manufactures are augumented from year to year.

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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

III

NOT many years previous to my arrival in Japan, the Tokugawa Shogunate had undertaken to render the Anti-foreign Party inactive by widespread persecution, which only served to involve them in additional troubles. Just a year before I came, Lord Ii had been assassinated at the instigation of anti-foreign leaders, and some years later the Satsuma forts opened fire upon British warships lying in harbor there. So that internal and external affairs had about reached a climax, and the whole country was in a wild state of excitement and confusion.

But the Tokugawa Government having declared itself for the open door policy, stood by foreigners in their difficulties and offered them whatever protection was possible, and the Bakufu officials, *bugyo* and others, were on most friendly terms with the foreign residents, as well as with the consuls.

During those troublous times, both the Government and foreigners were in constant apprehension of the *ronin*, who wandered over the country a menace to peace and, especially to foreigners, life. There being no other open port in northern Japan, Hakodate became headquarters for *ronin* and publicists of that ilk, and foreign residents stood in great terror of them as they came and went, though now, as we look back, we feel this need not have been so, since all *ronin* were not necessarily anti-foreign. But they were looked upon by foreigners as the most dangerous element, because they had committed so many deeds of violence, and not a few foreign residents had met a tragic death at their hands in those days of disorder; and the Government had to bear the responsibility.

Though there were a number of such murders committed throughout the land I recall but one which took place at that time in Hakodate, and if I remember correctly, it was the only one that occurred there. The perpetrator of the crime was a *ronin*, of the clan of Akita, I believe; and being an ardent supporter of the anti-foreign policy, and believing that all foreigners were dire enemies of the country, and had come only with the object of possessing themselves of the 'Land of the Gods' (as the country was then called by the natives), he had traveled to Hakodate for the express purpose of ridding Japan of at least one of the barbarians before he would return to his native province.

After wandering about the city for several days, the opportunity for his evil deed presented itself, and his victim

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was no less a person than the German Consul.

It was the Consul's habit to take daily walks a-field, and on that occasion he was out for the accustomed exercise. He had passed through the streets, and was entering a rural lane, in the outskirts of town, when he was abruptly confronted by a *samurai* brandishing his sword. The Consul turned and fled swiftly toward a near-by farm house, closely pursued by his antagonist; reaching the house the Consul ran around it and turned to escape in another direction, but the *ronin* was upon him, and plunged his sword right into his victim's heart. Alas for the German Consul! We could do naught for him but offer prayers for the peace of his soul. The murderer at once surrendered himself to the authorities to meet his fate. It entailed new troubles for the Bakufu.

And so those wandering warriors were a terror to foreigners generally; but for myself, I felt little concern on their account, as I had been associated with them in various ways, and had made converts among *ronin* of talent and distinction, who heard me preach the Gospel at my first church in Hakodate; and it was also from *ronin* there that I learned Japanese and Chinese classics.

Hakodate was not governed by clan rule; for, being only a trading port, the majority of its citizens were of the merchant class, and therefore without literary attainments; though there were a few physicians and priests of both the Shinto and Buddhist religions who could lay claim to some learning, it would not be too much to say that the *ronin* were almost the only scholars living in that city, their residence there being merely dependent upon political conditions.

Under those circumstances, they were about the only available teachers, and coming in contact with them in that capacity during a period of eight years' study of Oriental literature, I knew that class of *samurai*, as well as others, too intimately to stand in fear of them. On the contrary, I found admirable and praiseworthy qualities, in the great self-control, self-respect, self-sacrifice and loyalty which characterized the spirit of *bushi* of those feudal days. The old time *samurai* would never deign to enter into any arrangement for a consideration of money alone, always acting upon higher principles, which may not be said of all present day literati; in fact, most of the admirable traits that marked the *samurai* of old Japan have disappeared entirely from the ordinary Japanese of to-day, which, for their own sake, is greatly to be deplored.

Allow me to note a few instances of international difficulties which arose at Hakodate during the beginning of Japan's foreign intercourse.

When I arrived, the *Opritchnick*, a Russian warship, was lying in harbor, and after I had been at the Consulate several days, Captain Seliwanoff, the Commander of the vessel, dressed in full uniform, made a formal call upon the Russian Consul, and I could not fail to note the grave look in his face, which, together with his full dress, and the fact of his seeking a formal interview, told me at once that something was wrong.

I was not mistaken; the Captain had come to enter complaint against the Japanese authorities, whom he charged with neglect of duty. Between the Captain's attitude and the Consul's, there was a striking contrast; the former

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excited and unreasonable, the latter calm and diplomatic, presenting the case fairly, but in favor of the Japanese officials. The facts were as follows.

A few days before, a naval surgeon, belonging to the *Opritchnick*, while riding between the Russian Consulate and Kameda, off which coast the warship was anchored, had been attacked and injured by a *samurai*, who made his escape in the dusk. Demands for the arrest of the culprit had been made repeatedly by the Russian Consul; the *bugyo* was urged to make every effort to apprehend the criminal, and the Consul had reason to believe all had done their best, but the criminal was still at large.

Captain Seliwanoff, however, had lost patience, and indignant at the Consul's attitude, as well as what he assumed to be the negligence of the *bugyo*, he angrily declared, in his excitement, "We will bombard the city if these Japanese officials don't take that criminal in charge!" And he doubtless was in earnest; but the Consul calmly pointed out the fact that the Commander was not vested with the authority to do so in time of peace, and that he spoke too hastily; that the officials were in no wise to blame, etc., and finally appeased the wrath of the naval officer.

Only the wisdom and prudence of that very diplomatic Russian Consul, could have prevented a more serious result from this and other difficulties which came up; but he was thoroughly familiar with national conditions, and maintained the most friendly relations with the Bakufu officials.

The *Opritchnick*, it may be added, soon departed, sailing for America; later she was reported missing and was nevermore heard of, it being supposed that she met with rough weather and went down in mid-Pacific.

A half century ago, the Ainus (aborigines of Japan) were still to be seen in and about Hakodate, and living in scattered villages. They discovered, one day, that some of their tombs had been robbed, and naturally were greatly incensed over the matter, which caused no little disturbance. Prompt action was taken by the *bugyo*, and at length uncovered the very unpleasant fact that a consul and a Russian medical doctor were guilty of the deed, which, they said, was committed for the sake of scientific research; but even such a motive could not justify their heinous crime.

Koide, the *bugyo* of Hakodate at the time, was a man of high character, and a worthy official; he would not allow the position of the offenders to influence him in the least, and forced the resignation of the consul, and secured an order from the Russian Consul for deporting the physician.

It may be said that from about that time, 1861, internal conditions assumed an unsettled state, which gradually increased up to the year 1865. It was, however, next to impossible for resident foreigners to know the actual state of political unrest, and surely none of them contemplated, at that time, the coming of a revolution. Nearly all of them were satisfied with the Tokugawa rule, on account of its advocacy of foreign intercourse, and it was generally believed that it would continue in power indefinitely.

Personally, I had little opportunity of knowing much about the political situation; and though I had then been so long a resident, I knew no more about such matters than I did before coming to Japan.

But the national tumult at last reached such a pitch, that it was plainly evident, even to foreigners, that the Tokugawa Government was about to be overwhelmed by the rising sea of political troubles. This much we foreign residents learned, not through the columns of the press, for in those days none existed, but by the ever increasing number of warships from various nations, that came to Hakodate from Nagasaki and Yokohama with communications for the foreign consuls.

(*To be continued.*)

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NIPPON

By DON C. SEITZ

Come
To the Isles of Japan!
Sail
In the queer sampan!
Sing
To the sweet samisen!
Dance
With the geisha then!
Dress
In the gay kimono!
Walk
On the tip of the toe!
Bow
With your head to the floor!
Crouch
As you come through the door!
Toss
All your cares away!
Live
For each sunny day!
Here
In the Isles of Japan!
Make
Them your own all you can!

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PRIEST AND PRIESTESS OF THE BLOOD

TENNO SAMA, or Son of Heaven, the Emperor of Japan descended from the Sun Goddess, has been, since Jimmu *Tenno*, the first of the demi-god rulers sixth century before Christ, a faithful and reverent votary of his divine ancestress; paying homage in tribute, worship and supplication, maintaining an outward simplicity and establishing a form of symbolism that would seem to spring only from inward purity and spirituality.

The Emperor Sujin, a century B. C. made the Princess Toyosuki-iri-hime-no-mikoto, a virgin daughter, the high priestess of the Sun Goddess, and in all succeeding reigns down to the fourteenth century A. D., a virgin princess performen holy rites connected with the worship of the Japanese divine mother, Ama Terasu, and had charge of the sacred mirror, the goddess' symbol, treasured in the main shrine, in the province of Ise, established the fourth year B. C.

In these ancient shrines each successive Mikado has conducted in person, as most high priest, solemn ceremonies celebrating the festivals sacred to the Imperial goddess-mother, through all these centuries, regardless of any and all other religious beliefs which he may also have adopted; and the observances regarding ancestral deities constitute the most important functions of the Imperial Court today.

Foremost among these are the *Shihohai* and the *Kanname Sai*; the former taking place on the first day of the year, in which obeisance is made to the ancestral gods in the four directions, and at the same time prayer is offered for peace and prosperity; the latter represents a season of thanksgiving, where an ear of rice, the first-fruit of the season, is offered by the Emperor, with the expression of profound gratitude for its production. On these occasions, the original ceremonial dress—*kanmuri* and *sokutai*—of the Shinto cult is worn, by way of showing respect to the gods.

In the event of national crises, dangers, or successes the Emperor proceeds to the holy of holies at Ise, to pray or offer thanks to the heavenly founder and protectress of his ancient line of rulers; the most recent Imperial pilgrimage by His Majesty having been made following the conclusion of peace after the Russo-Japanese war.

The princess appointed to serve the goddess at Ise was called *Itsuki-no-miko*, and the special palace provided for her residence was known as *Itsuki-no-miya*. When Kyoto became the capital, a princess of the Blood was also appointed to the shrine of Kamo, the guardian god of the city; because Emperors born there came under his protection, and it was considered desirable that a princess consecrate herself to his service, and the Kamo shrines attained much importance.

On all minor occasions the priestess acted as the representative of the Emperor at the shrine of the Sun Goddess, since it was not always expedient

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for him to withdraw from affairs of State to attend all religious rites.

Sometimes the priestess was a child of only three years; at others a princess of thirty performed the sacred duties assigned to the *Itsuki-no-miya.* When her appointment was decided upon, it was reported to the shrine, and the princess taken to one of the palaces of Imperial residence, afterwards to a certain locality where a new palace had been especially constructed for her, called *No-no-miya.* The occupation of the new priestess' quarters took place in August of the year following her appointment.

On the first day of each month, the priestess entered the *Itsuki-den,* or 'pure and clean hall,' and prayed to the Sun Goddess, so that in the course of three years' prayer and devotion she would be perfectly consecrated and prepared to remove to the main shrine, at Ise, and become high priestess, which promotion took place in September. This system of *Itsuki-no-miya* or virgin priestesses, fell into disuse after the civil wars of the fourteenth century.

But a *Guji,* or Shinto high priest of Ise Daijingu is still appointed from among members of the Imperial family, the present one being His Highness, Prince Taka-ō Kuni.

Shinto priests are not required to take the vow of celibacy, nor do they wear their robes of office except during a ceremony. They are also perfectly free to choose any secular calling they may desire, and their lives differ in no apparent way from laymen's.

After the introduction of Buddhism, 552 A. D., and the encouragement it received from Japan's aristocracy, even the Emperor assumed holy orders, and several Empresses became Buddhist nuns. Many princes and princesses became ecclesiastics, and devoted themselves to the religion of Buddha, praying for the future welfare of their souls.

Emperor Shomu (724–748) was the first sovereign to set the example of Buddhistic religious ardor, and the priest Gyoki was appointed to preside at the grand ceremony which was held when the Mikado took his vows. His Consort, Empress Komyo, also entered religious service at the same time. Empress Koken, who succeeded Emperor Shomu upon the throne, likewise became a nun.

Prince Shotoku (572-621) was by far the greatest propounder of Buddhism springing from the Imperial family. He was the first son of Emperor Yomei, but did not ascend the throne, acting only as Regent. He founded many temples and monasteries, was a most remarkable statesman, the author of the celebrated Seventeen Articles of the Constitution, and is said to have been able to listen to ten law suits at the same time, comprehending them all perfectly. It was through his patronage and unceasing efforts that Buddhism attained such popularity. Among the temples established by him are Shiten-no-ji, Horyu-ji, Kitsuju-ji, Katsuragi-ji and Hoko-ji.

Prince Kaisei, son of Emperor Konin (760–781) became a priest, as did also Princes Takaoka and Kogaku, the latter taking holy orders after being deprived, for some reason, of his appointment as Crown Prince. He was the son of Heizei (806–811) and became a most devout priest, traveling extensively in the interest of Buddhism, going to China to further his knowledge and study the

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THE HOLY PATRIARCH JACOBS BLESSING. *Lo, a smell of a field which the Lord hath blessed.*
Abraham. Die Halbprophetin, Historische Novellen

Google

Le grand-père, Hans Kant et sa famille
Der Großvater, Hans Kant und Familie

canonical books of that country, and died to India, where he died from injuries received in an attack by a tiger. He was the first Japanese to visit that country.

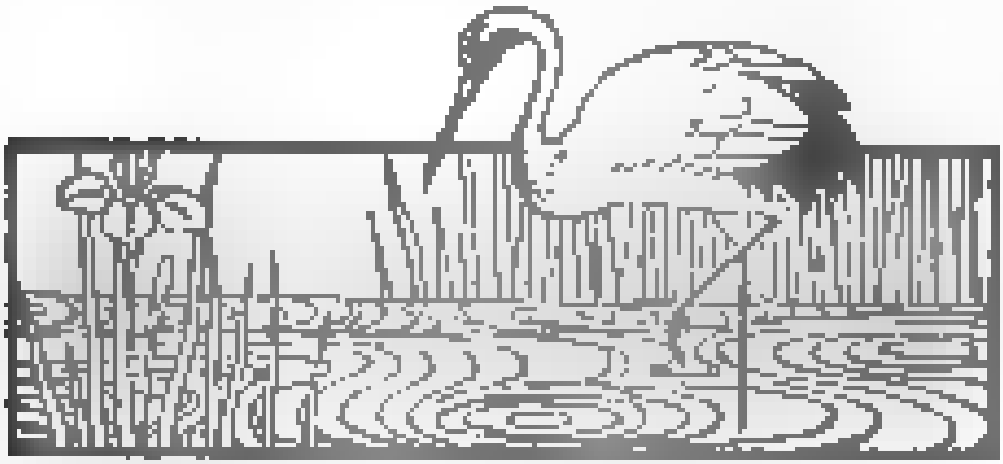
Another similar instance of a deposed Crown Prince taking holy orders, was that of Prince Tsunesada, son of Emperor Junna. He allied himself with the Buddhist faith in 849, taking the name Kujaku, and distinguished himself in the religious circles of Japan.

After the founding of the Tokugawa Shogunate, and the building of the splendid temple Kwanjiji, at Ueno, by Ienitsu (1643), it was contrived to keep there as high priest, a son of the ruling Mikado, in order to hold in their power a possible heir to the throne in case the Imperial Court might offer opposition to their rule; the long prepared for event taking place at the time of the Restoration, when the then priest-Prince, Kita-Shirakawa, was seized by the Shogun's forces and taken to Aizu, where the standard of rebellion was raised. After the overthrow of the Tokugawa regime, Prince Kita-Shirakawa, together with all those of the Imperial family than acting as Buddhist priests, became laymen, and most of them entered the military service.

Two Imperial princesses of the ninth century became Buddhist priestesses; the daughter of Emperor Kwamou, in 850, taking the name of Anchoku, and the daughter of Emperor Saga, Princess Saigoku, in the following year.

Only one princess is now in a religious order; Princess Munekowa, high priestess of Zenkoji, in Shinano Province. She is the elder sister of Prince Yoshimi, is fifty-seven years old and has been in the service many years. She is held in highest esteem and veneration by the whole nation.

The tendency during the Meiji period has been to restore to its original importance and supremacy the Shinto faith, together with its ancient ritual and observances, and the custom of appointing virgin princesses as high priestesses in the service of the Sun Goddess, which was abolished some six centuries ago, may be brought again into favor and practice through the revival of ancestor worship which has prevailed during the last decades.



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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

XI

WHEN news of the death of Prince Nariakira reached the people, not only the clan of Satsuma, but all Japan was deeply grieved and filled with a sense of public loss, for hope of the regeneration of the country was centered in him and his extraordinary ability. It seemed that his people knew not where to turn, in their dire extremity, having suddenly been deprived of the one to whom they looked for guidance; their light was extinguished and they felt overwhelmed in darkness.

Reaction at once set in in the political affairs of the Satsuma clan; the advocates of reverence for the Mikado lost their ground, and power was gained by the aristocratic party, which resulted in many of the various measures for advancement and progress, which had been established by Nariakira, being set at naught.

On the other hand, violent repressive measures were being taken by the *Shogun's* Government at Yedo, through the Premier Ii Kamon-no-kami; and a number of *daimyo* and court nobles who entertained views other than the Premier's were summarily dismissed from office or subjected to some form of punishment, and several ultra-patriotic Japanese, who violently opposed the policy of the Shogunate, were arrested and condemned to death.

Such extreme methods only increased the feeling against the Government, and Satsuma blood was not the last to boil at such outrages. The tumult was growing daily; the young warriors of the clan threatened to become *ronin*, independent of rule, that they might immediately open war against the Government of the *Shogun*.

In an attempt to pacify the impatient ones, and prevent the breaking up of the clan rule and power, an autographed proclamation was issued November 28th, 1859, over the name of the young Prince, Tadayoshi, appointed by Nariakira to succeed him, in which the views of the dead leader were appealingly set forth, cautioning his followers against taking rash steps and violent action. Reverence for their former chief was so great, and relations with his house so cordial, that the clamor was quieted by this proclamation, as if by magic, and the consequence was a grand rally for clan union, in which each clansman presented, sealed with blood, a written oath of allegiance and obedience to the reigning Prince of Satsuma.

It was doubtless this complete unity alone, that made the southern clan such an important factor in the War of the Restoration, and enabled it to wield so large an influence in the new Imperial Regime, subsequently inaugurated; an influence which is still felt, even at the present day.

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The Regent, Shimadzu Hisamitsu, father of the young Prince, greatly impressed and affected by the will of his departed brother, felt inspired to act in his stead, and came to the decision to at once dismiss from office his unpopular councilors, and appoint in their places men of integrity and loyalty. With a picked force numbering about a thousand of his clansmen, he set out for the Imperial capital, Kyoto.

Premier Ii had just been assassinated at Yedo, on the way from his residence to the *Shogun's* Palace, a deed accomplished by violent partisans of the Anti-foreign Party, demanding the expulsion of foreigners. *Rōnin* from several different clans were then assembled in Kyoto and vicinity, eagerly awaiting the arrival of the Satsuma leader, whom they intended to join, for the overthrow of the Tokugawa *Shogun*.

Though deeply imbued with the idea of reverence for the Mikado, Hisamitsu had no intention of assuming the leadership of such violent partisans, and had, moreover, orders from the Imperial Court to pacify the excited *rōnin*. He, therefore, forwarded to them a memorandum fully setting forth his views regarding the state of affairs, and cautioned them against having recourse to any violent means, telling them to wait till the proper moment should arrive.

Such counsel was most unwelcome to many of his own clansmen who were *rōnin*, and, having gathered at Teradaya, an inn in Fushimi, near Kyoto, were about to proceed thereto, when Hisamitsu's messengers arrived. The result was angry opposition, and a bloody encounter, with a number killed and wounded.

Hisamitsu arriving at Kyoto, presented a memorial to the throne acting upon which the Imperial Court issued orders to the *Shogun's* Government to elect Hitotsubashi Yoshinobu as *Shogun*, and that he proceed as soon as possible to Kyoto to convene an assembly of the *daimyo* of the realm, unite national forces, and take necessary steps for the expulsion of foreigners. This Imperial order was conveyed to the *Shogun* by a court noble named Ohara, acting as the Mikado's envoy, under the escort of Hisamitsu and his train of a thousand followers.

Upon their return journey to the Imperial capital the incident transpired (September 14, 1862), which brought about the bombardment of the Satsuma city of Kagoshima about which Nariakira had built his forts.

It was held a dire offense for any one to cross the road in front of the train of a *daimyo* or court officer; in fact it was regarded as a crime, and was invariably punished by death on the spot.

It happened that as Hisamitsu neared Tsurumi, a station along the great Tokaido road he was traveling, four foreigners, one a woman, appeared on horseback, just in front of the Prince's procession. His retainers made wild gestures to the equestrians to get out of the way; but being ignorant of the usages of the country, they spurred their horses to make haste, and passed in front of the palanquin bearing the Prince himself, whose furious attendants sprang to attack, succeeding in killing one instantly and seriously wounding the two other men, the lady making good her escape.

When news of this was made known to the Yedo Government, the Bakufu authorities immediately sent an order to Hisamitsu to hand over the murderers,

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but no notice was taken of it. The four foreigners thus attacked being British subjects, the British Charge d'Affairs, Mr. John Neil, at Yedo, soon received instructions from Lord Russel, British Secretary of State for Foreign Affairs, to open negotiations at once with both the national Government and the Satsuma authorities, and authorizing him to bombard Kagoshima with the China squadron in the event of the Japanese failing to accede to their demands.

There was no demur in the case by the *Shogun's* Government, which paid a considerable sum as indemnity; but Hisamitsu obstinately refused to surrender the murderers, and reaching his native province ordered necessary preparations for the threatened attack by the British squadron, which appeared off the coast of Yamakawa, in the southern part of Kagoshima Bay, on August 11th, 1863. Seven men-of-war steamed up the bay and anchored near the village of Taniyama.

The commotion and excitement in the city were unprecedented. The bells were rung as in great conflagrations to apprise the people of danger, or other dire disasters, and men on horse-back were sent flying to the castle to report to the authorities. It was a strange experience for people who had never before seen such, to see those huge battle ships enter their harbor, threatening to destroy their city.

The commander immediately opened negotiations with the local government for the surrender of the criminals and the payment of indemnity. It was reported among the people that the English demanded Hisamitsu's head, which threw them into a state of greater frenzy. Clansmen and *samurai* from all over the province thronged the city, expecting hostilities to begin at any moment.

Four of the chief clansmen were appointed by the Prince to negotiate with the English, who presented an ultimatum which stated that unless the demands were answered within twenty-four hours, they would take free hand.

At this juncture an event took place which was truly characteristic of the undaunted nature of Satsumans, however absurd it may appear. A plan was conceived by some of the clansmen to disguise themselves as tradesmen and go out to the great ships in small boats with fresh vegetables etc., for sale; and getting aboard, to attack the English at close quarters, intending to capture all the men-of-war by this means. It was arranged, also, that upon a signal from those in the boats, the forts were to open fire simultaneously on the ships

On the morning of the 13th the seventy-seven men who were to undertake the task, went to seek an interview with the Prince and his father, who bade them farewell over cups of *sake* in solemn ceremony; and in like manner each observed the usual form in parting with members of his family, before venturing upon his hazardous mission.

When their seven small boats approached the British battle ships, the strange appearance of the men at once aroused suspicion, and they, of course, were not allowed to embark. The men in one of the boasts which went to the flagship, however, were allowed to go on board, but were far too carefully watched to allow them to proceed with their plans. Among the members of that party were many men who afterwards won distinction; such as the younger

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Saigo, who became a Minister of State, and Prince Oyama, Field Marshall.

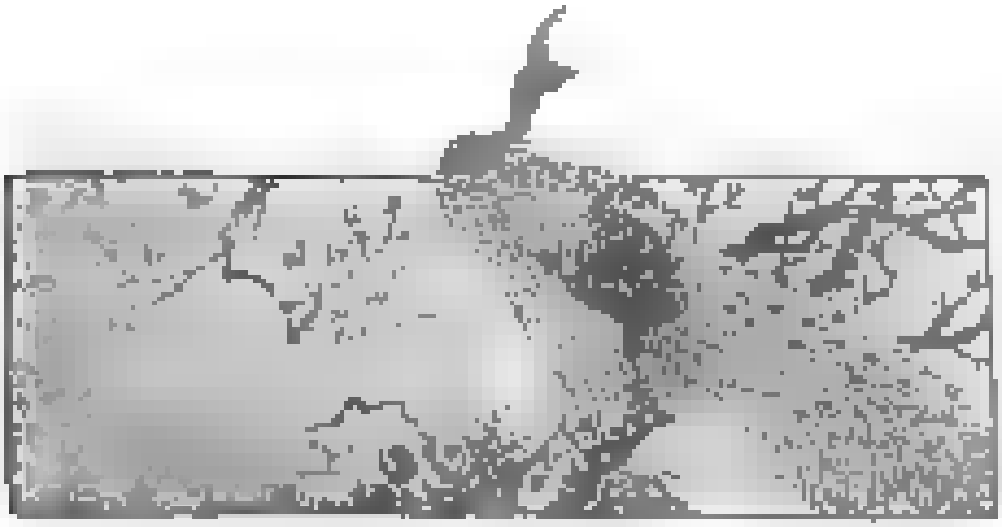
Two days after that fruitless attempt, the English captured some steamers owned by Satsuma, and hoped to bring her to terms more readily; but the result was quite the contrary. Having their vessels taken the more enraged the samurai, and they determined to fight at all costs. So at noon of the same day the forts were instructed to begin firing. When one of them, with eighty-one cannon all told, commenced cannonading, the effect upon the city was terrible, and the tumult was at its height.

The British squadron, it seems, was not expecting the attack, and were not prepared for action, having been in hopes of making amicable settlement, so they withdrew beyond the range of fire and after forming in line, slowly steamed into the bay again and began bombarding the forts and city, the cannonading continuing on both sides for four hours, when a tempestuous storm that made firing impossible, and the British Squadron retreated to the open sea. They had lost their commander and the captain of their flag ship, and had sixty killed and wounded men.

Only a few of the Satsuma men were killed, but the Gleneu fire was particularly destructive, and the city had been set fire and three hundred fifty buildings were burned, the conflagration lasting nearly two days. The three captured steamers and the arsenal were also burned by the British.

The next day the weather had cleared and about noon there was another harbinger of firing, but the English men-of-war finally retreated and sailed for Yokohama, while the Satsumans began to repair their forts and other fell preparations for the second attack which was contemplated.

(*To be continued.*)



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DESIGNS ON OLD JAPANESE PAPER MONEY

By NORITAKE TSUDA

ACCORDING to an old record, paper money was issued for the first time by Emperor Godaigo, in the first year of Kenbu (1334 A. D.) to pay the Imperial expenditure. But this, being not well guaranteed, was not welcomed by the people, and very soon fell into disuse.

This system was for a long time neglected, but coming down to the Tokugawa period, paper money had to be issued by each clan to relieve the financial condition. There were various kinds and many different designs.

It was circulated only in the domain of the clan issuing it. The face value was promised on demand, in silver, copper, or gold coin, which circulated throughout the whole Empire.

There was also a kind which promised rice, merchandise, etc., on demand. On some of this kind, the corresponding value was recorded together with the quantity of material, and on some only the quantity was recorded. For example, there were some on which were recorded "two umbrellas" and nothing more. But all these kinds were circulated in the same capacity as money in the limited domain. The business of the issue of paper money was entrusted to some private persons by the lord of the clan.

The designs on paper money were popular subjects, as in other art products. It is interesting to see how closely those designs are related to the popular idea of wealth and happiness. We are, therefore, going to give the meaning and derivation of some of the designs.

The most common and note-worthy designs represented *Shichi Fukujin*, or the seven gods of luck; cranes, tortoises, bamboo, pine and plum trees; Horaizan; *Takara-bune*, or ship loaded with treasures; *Takara-zukushi*, or design composed of various symbols of treasures; *lin*, or unicorn, dragon, tiger, lion; *fukki*, *kanko-dori*, *Idaten* (Veda), *Monju* (Mañjusri) and so forth.

The *Shichi Fukujin* are Ebisu, Daikoku, Bishamon, Benzai-ten, Jurōjin, Fukurokuju, and Hotei. Some of these gods of fortune were introduced from abroad very early, and some originated in early Japanese mythology. It was however, in a much later period that these seven gods became one company, doubtless in the Ashikaga period, and the number seven seems to have depended on a phrase in Buddhistic scripture called *Ni-ō-kyō*, in which it is said that if the doctrine of *Ni-ō-kyō* is properly understood, and observed as taught, seven calamities will instantly disappear, and seven fortunes will come immediately.

The seven fortunes were said to be longevity, wealth, popularity, purity-reverence with love, dignity, and generosity. To personify these the above seven gods of luck are said to have been selected. And each of these gods was and is still individually worshiped by

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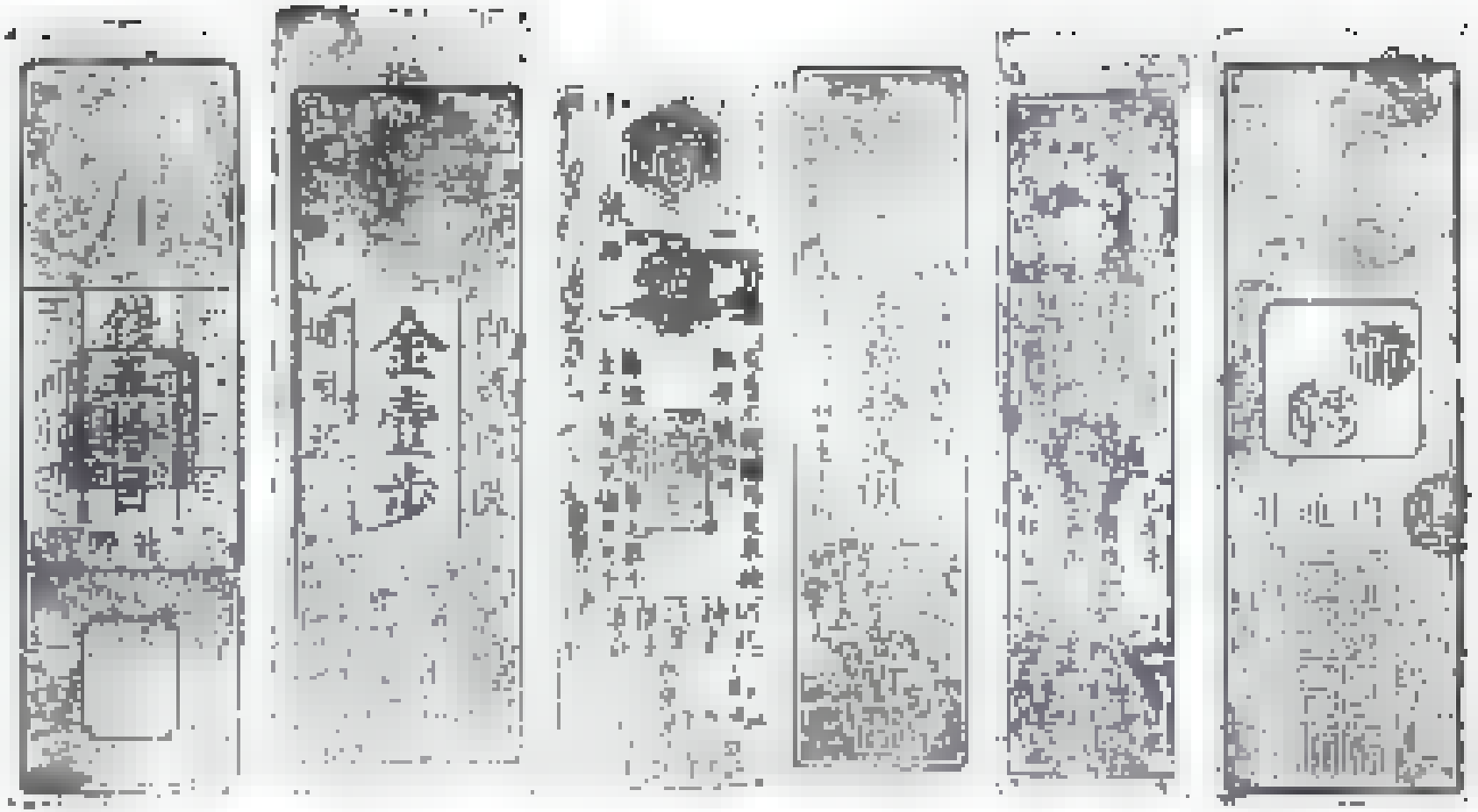
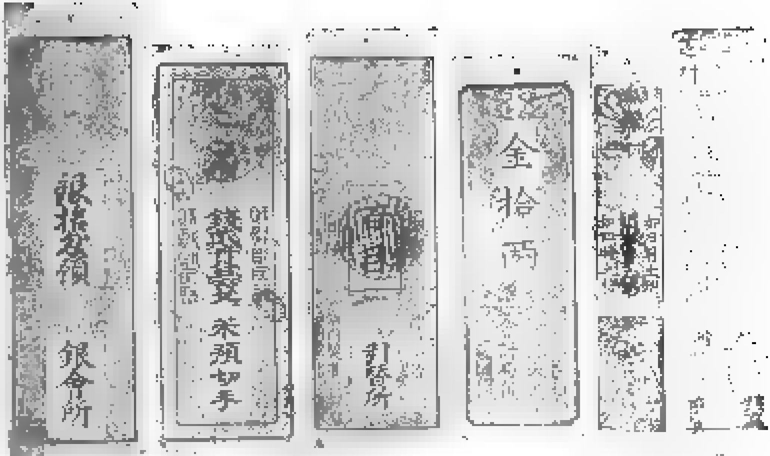


OLD JAPANESE PAPER MONEY — *Issues of Japan-Korean origin.* — *Not negotiable. Expired.*



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OLD JAPANESE PAPER MONEY — Ancien papier-monnaie japonais — Alter japanisches Papiergeld

the common people. For example, in Tokyo there are seven places where they are enshrined respectively, and people visit these shrines especially at New Year.

The *Shichi Fukujin* were favorite subjects for the painter in olden times, and some of them were represented in calligraphic subjects. Some were made as dolls, or ornaments, or even trade marks. The figures of Ebisu, Daikoku, and Hotei have been especially popular.

Next come the crane and tortoise, and the grouped trio, the pine, bamboo and plum. Indeed, even the names of these have a pleasing association to the people of Japan. They have been popular and highly appreciated subjects of poems, paintings and designs for various things, and especially those to be used on joyful occasions. It is, therefore, very natural that these emblems were also applied to paper money.

The crane and tortoise are both of good augury and emblems of longevity; they were believed to live thousands of years, being regarded by the Chinese as sacred and divine from very remote ages.

Horaisan, one of the fortunate Islands of Paradise, or the home of everlasting life as conceived by the Taoist, is, therefore, necessarily represented with the crane, tortoise, and pine trees. The picture of *Horaisan* was also sometimes printed on the paper money.

The above mentioned trio, pine, bamboo and plum are also Taoistic, as sacred plants emblematic of longevity and happiness. This trio was originally very much appreciated by the Chinese in the early spring; the first two owing to their ever-green foliage and the plum because it flowers early from leafless stalks, and for its beauty. These emblems were very early introduced into Japan, and in the Tokugawa period they were popularly used by the people in general.

Takara-bune is a treasure ship. The ship is loaded with various symbols of traditional treasures, such as the hat of invisibility (*kakuregasa*); rolls of brocade (*orimono*); an inexhaustible purse of money (*kanebukuro*); the sacred keys of the godown of gods (*kagi*); cloves (*choji*); Daikoku's magic mallet (*tsuchi*); the lucky rain coat (*kakuremino*); coral branches (*Sangoju*), and sacred gem (*Nyoihoshu*); sometimes the seven gods of luck.

There is still a quaint custom among the people to-day regarding the *Takara-bune*; a picture of this treasure ship is placed under the pillow on the night of January 2nd, as it is believed to bring a lucky dream in the New Year. *Takara-sukushi* is a kind of design composed of the above enumerated symbols of treasures.

The origin of these representations of treasures, can not be traced back certainly, but it seems to have come with tributary ships from Korea in ancient time; they are also connected with the seven gods of fortune.

The *lin* (unicorn), phœnix and dragon are three of the so-called four sacred symbols of good augury since very remote ages in China, the tortoise, already described being the fourth.

The *lin* is a fabulous animal, the symbol of all goodness and benevolence. He is represented with the body of a deer, bushy tail, the hoofs of a horse, one horn, etc., see the bottom of fig. 11. It is traditionally believed that his feet do not tread on any living

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thing, and do not harm the grass. His isolated horn is said to represent one supreme sovereign in a peaceful age. Its end is covered with flesh, to show that the creature, while able for war, wishes to have peace. He is supposed to appear, inaugurating a golden age, and his appearance is often spoken of in Chinese classical books.

The *hō-ō*, or phœnix, is generally represented as something like a bird of paradise as shown in the upper part of the fig. 11. But it is described by the ancients as having the head of a cock, the beak of a sparrow, a neck like a moving snake, feathers like dragon scales piled one upon another, wings of the unicorn, and a tail like that of a fish. Its plumage is brilliant with all colors, the whole effect being one of supernatural beauty. It is said to ascend for nine thousand miles into heaven. The bird makes its home on the *kiri* tree (Pawlownia imperialis), and lives only on the fruit of bamboo. It is said never to feed upon live insects nor to tread upon live grasses; hence it has become an emblem of holiness and mercy. It is further said to make its appearance only when a sovereign is on the throne whose rule is full of love and mercy, free from the destruction of life of man or the lower animals, and whose people are in enjoyment of peace and prosperity. It is because of these attributes that the phœnix has been made a decorative *motif* for objects of dignity and importance.

The word phœnix, with that of dragon, is often used in China to describe the personality of the Emperor or of high personages. Also in Japan it was known very remotely, and in modern time, such as the top of the Imperial carriage was crowned with a figure of a phœnix, or an Imperial court chamber was called Phœnix room. Buddhistic temples were also sometimes modelled after its form. The famous Hō-ō-dō temple at Uji, Yamashiro Province, is one of the kind erected in the 11th century, and its roof is crowned with a bronze phœnix. But much older remains of the phœnix shape are found in those dug from Japanese burial-mounds. For example, gilt bronze heads of sword handles, decorated with phœnix shapes, are exhibited in the Tokyo Imperial Museum. They are generally recognized to be some fifteen centuries old, according to archæologists.

The *ryu*, or dragon, was very commonly represented, not only on paper money, but also in various artistic achievements. Its Japanese representation is the same as that of China. It is still commonly depicted as having scales, like a crocodile, with five-clawed feet, terrible face, and two-horned head, as shown in fig. 10. It is represented as the symbol of national or individual prosperity. It was supposed that it rises into heaven by its own power, transforming itself at pleasure. It can be large or small just as it chooses. The Chinese Emperor Wen Wan's description of the mysterious dragon in his *Yih* philosophy, or the canon of change, seems to have been the first in the Chinese record. But later on, it seems that it was confused with the *naga*, or Indian serpent, when Buddhism was introduced into China, and it was a a very common subject in Buddhistic painting from the Tang dynasty. Also in *Feng Sui*, or the wind and water superstition of China, the dragon is related with water, which is believed to be the

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element in which the dragon delights. The source of water is supposed to be the place where the influence commences that controls human destiny. The various attributes of the dragon, described by the ancients in Chinese and Japanese classical works, were nothing but the various superstitious creations derived from the dragon of Chinese origin, the Indian *naga*, and of the water spout phenomenon on the sea.

Fukki is represented with *Kwa* figures and a pencil as shown in fig. 3. He is said to have been the first of the Five Emperors of the legendary period of China. He taught his people to hunt, to fish, to keep flocks and many other things. From the markings on the back of a tortoise he is said to have constructed the Eight Diagrams, or series of lines from which was developed a whole system of philosophy. He was very popular in the Tokugawa period, through the prosperity of Chinese culture.

Jō and *Uba* are an old couple. *Jō* is represented with a rake and *Uba* with a besom as shown in fig. 14. The two old people, husband and wife, are usually accompanied by other symbols of longevity, the crane, tortoise and pine tree. This design is still very popular as the symbol of a long, happy life for a newly married couple. It seems it was originally based upon the fictitious characters in the dramatic song composed in the 15th century for wedding occasions.

Kanko-dori, or cock on a drum, was also a very common design as an allusion to a Chinese story, see fig. 8. In ancient times a large drum was kept at the main gate of the palace to assemble troops, or for the people who wanted to call the attention of officials when they made appeal. Under the rule of the famous Emperor *Yao*, peace being universal, the drum fell into disuse, and a cock came and perched on it without being disturbed. This design, then is emblematic of a peaceful age.

The tiger and lion are also very common in designs. The tiger, or *tora*, is generally represented with bamboo, emblematic of hospitality. The lion, or *shishi*, is represented with fierce expression; large eyes, curly mane, and bushy tail. Both were represented in the conventional form. They were also introduced from China.

Monju (Mañjusri in Sanscrit), an attendant of Shakyamuni Buddha, *Ida-ten* (Veda in Sanscrit), one of the guardian generals of Buddhism shown pursuing demons and popularly known as the quickest runner, waves in the conventional delineation, and rice plants were also common designs on old paper money. The waves and the representation of *Ida-ten* seem to have meant the advantageous circulation of the money, and the rice plant, good harvest.

When we see these designs on paper money, from the artistic point of view there may be little interest, but when we think of their origins, they have an interesting history. Most of them had their origin in China, some in India, but a few are native.

Dividing them according to their nature, they were Shintoistic, Hinduistic, Taoistic, Confucianistic and Buddhistic. But in that period some influence was also made upon Japanese civilization by the Dutch and Portuguese merchants. Its mark is visible also on the paper money issued by the Hamamatsu clan; it has the Dutch word *Voordeelig* on its reverse side.

The designs on all kinds of paper money have various meanings and different origins, but after all their various representations can be expressed by the single word 'happiness'; and it can be understood how keen a desire the people had for peace and happiness.

Note:—The accompanying illustrations are reduced about one third in size. The date of issue and face value of each respectively are as follows:

1.	1856	.40 cts.	7.	?	.08
2.	1830	.12½	8.	1857	.12½
3.	1730	.00¾	9.	?	.10
4.	1865	.00½	10.	1869	$5.00
5.	1699	.00¾	11.	1731	.00¾
6.	1864	.50	12.	1745	.00¾

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WATER-FALLS IN JAPAN

SINCE the days of the creation of Dai Nippon, by the god and goddess Izanagi and Izanami with their jewel-bedecked spear, which stirred the great waters and from its glistening points dropped back into them the islands henceforth to be 'the land of the gods,' waterfalls have been regarded as the dwelling place of one of the most powerful of them all—the Dragon-god—the ruler of the elements, the dispenser of the blessing of rain-fall and also of the curse of drought. And countless abodes has he found here, where mountains are many and their crystal streams spring forth and fall as though purposely to veil the blackness of some frowning rock, or drape in snowy robes the spirit of the glens.

The Japanese being worshipers of nature as well as of the gods of their fathers, legends are legion concerning water-falls; and the already prevalent feeling of reverence and awe for these beautiful features of their country, made the Buddhistic idea of purification at such natural shrines and the practise of asceticism exposing one's self standing under the falls, readily acceptable when that faith was introduced, and numberless are the sins that are still daily washed away by the soul-cleansing waters of the famous cataracts of Japan.

The greatest of these are in Nachi, Kii Province, where is a celebrated Buddhist temple, number one of the Thirty-Three Places sacred to Kwannon.

They are *Ichi-*, *Ni-* and *San-no-taki*, or the First, Second and Third Falls, taking their names from their number and order, the First being the highest in the land, two-hundred seventy-five feet.

In the waters of its pool Emperor Kwazan spent much time in prayer for purification. And there, also, was the soul of Mongaku cleansed of the foul stain of murder, leaving him a saint. He loved the wife of another, and threatened the life of her mother if he was denied. Kesa Gozen, the object of his passion, consented to become his wife if he would kill her husband, and disguising herself, took the latter's accustomed place, the night the deed was done, thereby becoming the victim, the discovery of which caused the perpetrator to turn priest and do penance in the cold waters of Nachi Falls, being known thereafter for his great piety.

Many water-falls are designated as male and female when occurring in pairs; and another stream in the Nachi valley forms a fall which has been given the name *In-yo-no-taki*, or 'Sexual Falls,' owing to a projecting rock of supposed phallic resemblance.

The Nunobiki Falls, *Me-daki*, 'Female Fall' (forty-three feet) and *O-daki* 'Male Fall,' (eighty-two feet) are made a point of interest to visitors at Kobe, being but a short ride from the city. The position affording a good view of same, there are many tea houses that are well patronized.

Not far from Lake Shoji, at the base of Mount Fuji, is what may be termed the Shiraito family of falls, for there are a large pair, nearly ninety feet in height, *O-* and *Me-daki*, and a great many lesser ones. Close by is another of much

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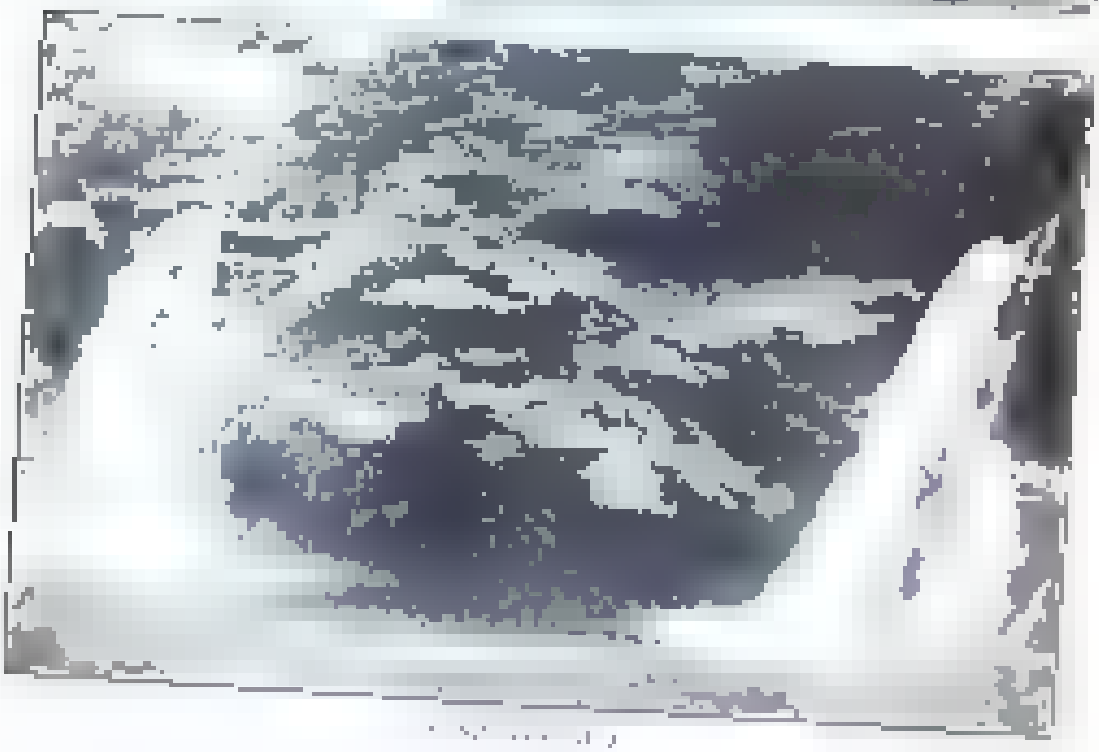

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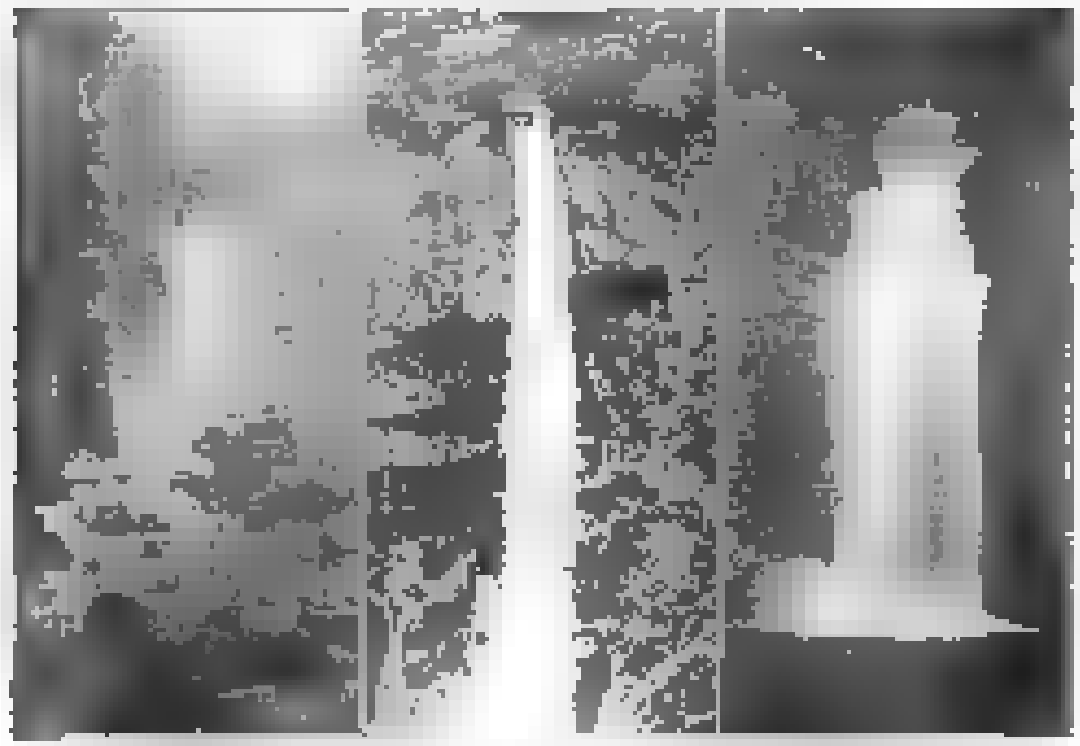

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greater volume and height, and legend bestowed upon it the name of 'Noise-Stopping Fall' (*Oto-dome*); the story being that two brothers, seeking the murderer of their father, met there, one above and one below; and in order that they might hear each other, the roar of the falls was miraculously hushed until their talk ended.

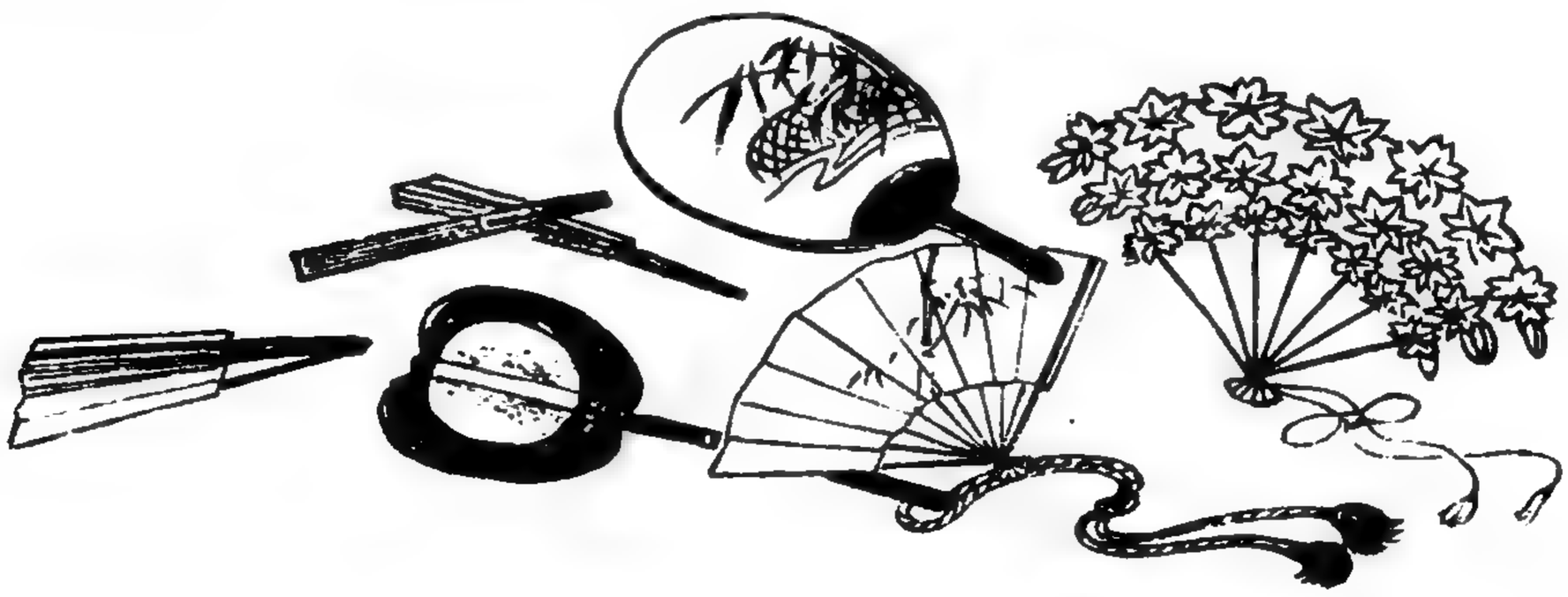
In Mino Province, near Ogaki, is a falls which is said to have poured forth long ago only purest wine. This was a favor of the gods to a youth thereabouts who displayed great filial piety, in denying himself necessities in order to gratify his aged parent's liking for *sake*, until this natural supply was made known to him, whence he went for his daily supply. It is, therefore called *Yoro-ga-taki*, or 'Filial Piety Falls.'

The Kegon Falls, near Nikko, two hundred fifty feet in height, is the second highest in Japan, falling almost perpendicularly. It is considered by the Japanese as one of the most beautiful, but has lately been regarded with much suspicion owing to the fact that several years ago a discouraged student cast himself over, leaving a beautifully written explanation of his act. It caused a great sensation, and a mania to go and do likewise seized so many students in a similar situation, that the way leading to the falls was guarded, and youths approaching the fatal spot alone were watched and several were restrained from destroying themselves. This seemed to have the desired effect, and Kegon's popularity as a place for suicide soon waned.

Another very pretty falls near Nikko, Kirifuri, or 'Mist-falling' is usually visited while there. It spreads out over huge stone steps, smoothed and rounded by its constant flow, from the narrow confines of its source, ever wider and wider till it reaches the stream in the ravine.

In the province of Settsu, in the mountains of Minowo, is a falls some one hundred sixty feet in height, and of considerable volume, also called Minowo. It was once (962 A.D.) made a shrine to which a special Imperial envoy was despatched by the Court to offer prayers to the Dragon-god residing therein, appealing for rain, which was forthwith showered down upon the suppliants and the long parched fields. Many other such instances among the people might be cited.

Thus, these temples built without hands, where the chanting never ceases, and the god is ever calling for tribute in his thundering tones, are the end of many a pilgrimage made by pious peasants.



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JAPANESE MUSIC AND MUSICAL INSTRUMENTS

AS a people, the Japanese lay small claim to special talent or attainment in music. The only instrument made and played by the ancient Nipponese was a bamboo flute called *kagura-bue*, about eighteen inches in length, and having seven holes; this was and still is used for the sacred music of Shinto rites and ceremonies, and its notes are not only melancholy but extremely weird, a quality which characterizes Japanese music in general, both as to composition and the sounds of various other instruments, which were introduced from China, Korea, Loochoo and the South Sea Islands, after the middle of the ninth century.

There was no system of notes, and time and measure have never harassed the teachers of native music which is learned exclusively by ear and position.

Composers have not been numerous, nor their work voluminous; the strains are very simple and are usually repeated into monotony.

The most dignified instrument is the *koto*, of Chinese origin, and known in Japan since the reign of Emperor Nimmyo (834-850), having been brought to this country by Fujiwara Tadatoshi. It is a harp of thirteen strings, constructed of a slightly convex board of *Pawlonia Imperalis*, about six feet long, and eight or nine inches wide, tapering perhaps two inches at the upper end. A movable bridge, called *kotoji*, is adjusted under each string at suitable intervals when tuning the instrument for playing; these *kotoji* raise the strings about an inch from the *do*, as the sounding board is called. The strings are pressed down by the left hand and struck by the thumb and first and second fingers of the right, upon which *tsume* (a kind of thimble pick) are placed.

There are three kinds of *koto*; the Yakumogoto, the Tsukushigoto, and the Sumagoto (which has only one string), the second named being the one now in general use; of this there are two kinds, one of which is played at the Imperial Court only. The instruments are of various grades, and sell for from four to one hundred fifty dollars.

There are also two schools of teaching the *koto*; the Ikuta, characterized by low tone, delicacy and elegance, and the Yamada, whose technique is bold and strong, producing more powerful music. The latter is much favored in Tokyo, while the former is appreciated in Kyoto and Osaka. Lessons according to either school may be had for from twenty-five cents to a dollar and a half, as the teacher is ordinary or expert, and diplomas are granted when a certain degree of proficiency is acquired. It may be added that *koto* playing is pre-eminently a lady's art, and the education of the feminine elite is not complete without this accomplishment.

The instrument most popular with the masses in Japan, and in playing which almost every *geisha* is expert, is the *samisen*, a sort of banjo with three silk, rice-gummed strings, which came to

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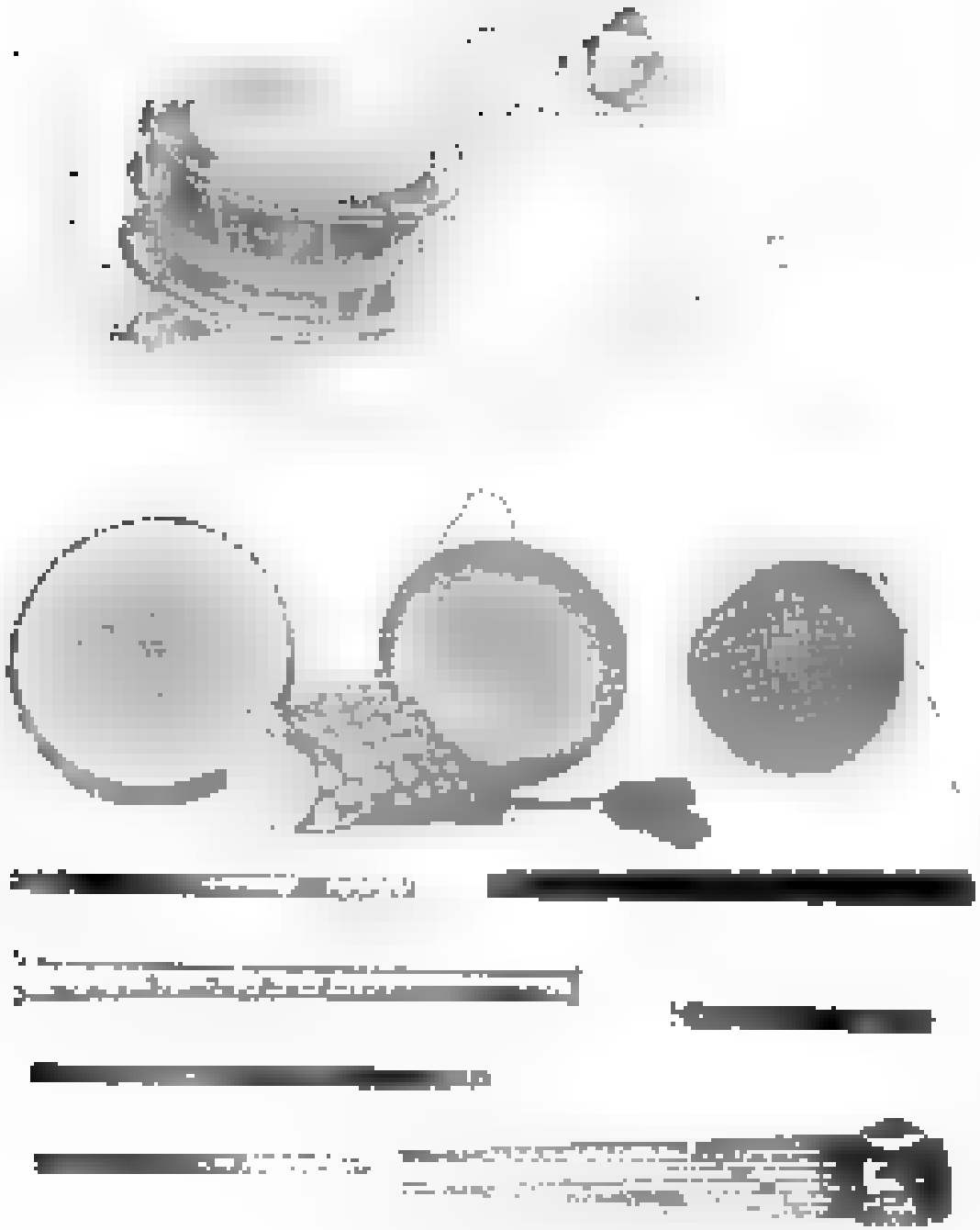

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Japan from the South Sea Islands via Loochoo, probably during the Bunroku period (1592–95). Its drum, or *do*, has a frame of wood, some three inches deep and rectangular in form, about five by six inches, the sides being slightly curved; this is covered both top and bottom with dogskin. The *sao*, or neck, made of ebony, aloes- or sandal-wood, is about two feet in length, and its head is called *ebio* (literally, 'tail of a lobster'). The bridge is called *koma*.

The *samisen* is played with a large pick (not pliable), called *bachi*, usually the length of the drum of the instrument, and three inches wide at its lower edge which has the thinness of a knife blade, but narrows and thickens to form its handle (see illustration). This, for the better grade of instruments is made of ivory; for others of tortoise shell, horn, or even wood.

The music adapted to the *samisen*, which can scarcely be called gay according to Western ideas, to the Japanese at once suggests dancing girls and revelry and the instrument is, therefore, somewhat in disrepute among the better classes, and few girls of refinement are allowed to play it.

There are several varieties of expression taught for the *samisen*, such as Tokiwazu, Nagauta, Joruri etc., and teachers are spoken of as teaching any of these, rather than as being teachers of the *samisen*.

There are two other stringed instruments now in vogue; the *kokyu*, of Chinese origin, almost identical in detail with the *samisen*, but played with a bow, the nearest approach to the violin of the Occident; and the *biwa*, also from China, a kind of lute having but four strings and played with the *bachi*, the same as the *samisen*. There are three kinds of *biwa*; the Heike, which is the oldest; the Satsuma which is the largest, and the Chikuzen, a medium sized instrument.

The *biwa* came into use during the time of the Ashikaga *Shogun*, when the narration of the great wars of the Heike family was popular among minstrels, and the *biwa* was used by them for accompaniment, ever after being confined to that class of songs, and consequently in high favor among students.

Drums are in more general use than any other instrument of sound, and their variety seems endless, and the music made by a good corps remarkable. They were introduced very early from both China and Korea, and were chiefly used for sacred and martial music, the former still being performed daily in Buddhist temples and Shinto shrines and by many devotees in their private homes. The following may be named as the most important:

The *kaen-daiko*, or flame drum, used at festivals celebrated at Shinto shrines; it is ornamented with a design of flames in carved wood, or in metal, and the *mitsu-tomoe* (three balls with tails in a circle) crest; is some three feet in diameter and two in thickness, mounted upon a heavy black wood standard that raises it another three feet.

O-daiko, a very large drum, six feet in diameter and four or five feet in depth, is carried through the streets at Shinto celebrations.

Jin-daiko, or war drums, are both large and small.

Uchiwa-daiko, or fan drum, has a handle and resembles a round fan; it is used by the Hokke sect of Buddhists in prayer and in processions of priests.

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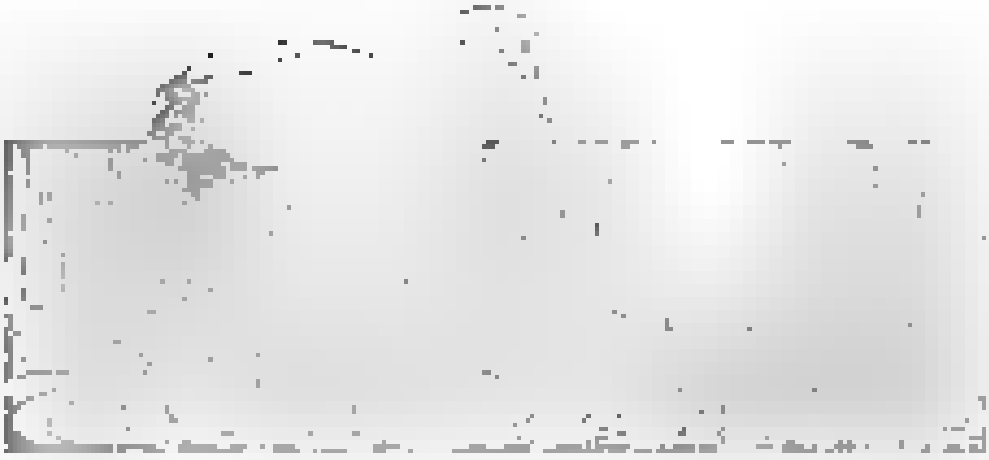

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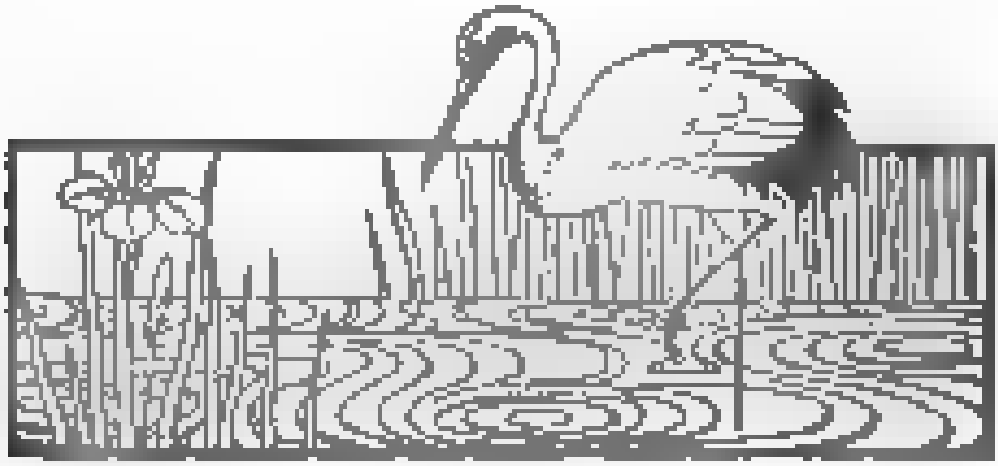
Chirimen, a pair of drums shaped like an hour-glass (see illustration), the larger of which is called *Okawa*; the smaller is usually held upon the shoulder, the larger upon the thigh, and struck or slapped with the fingers. They are used in Nō dance performances and other Buddhist religious ceremonies.

The conch is about the only horn, but there are many pipes, which a land of bamboo would scarcely be without. These, too, are mostly used in rendering sacred music. They come under the general name of *fue*, or flutes, the various kinds being the *Sugawara-fue*, or sacred flute, about eighteen inches in length and having seven holes; the *kichiriki*, a small flageolette, and the *shō*, a wind instrument having sixteen small bamboo pipes, all used exclusively for Shinto sacred music; the *Nō-bayashi*, a pipe with eight holes is played only for Nō performances; the *yokobue*, or lateral flute, little more than a foot long and with eight holes; the *shakuhachi*, a peculiar Chinese flute made of larger and slightly curved bamboo, having four holes on one side and one on the opposite side; *koto-fue*, a common lateral flute with seven holes, and the *hitoyogiri*, made of one internode of bamboo with five holes. These latter two and the *shakuhachi* are popular among the masses, especially young men, who often stroll in the streets on moonlight nights, playing, and no more melancholy sounds can be imagined than those produced by these bamboo flutes.

To the ear accustomed to the music and musical instruments of the Occident, there seems a lack of power and variety in the tones produced by these Oriental instruments, and the compositions, generally plaintive, are without brilliancy or gaiety, apparently the expressions of painful emotions, of sadness, sorrow or grief, largely predominating.



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ASAGAO

(Morning-glory)

TRANSLATED FROM 17TH CENTURY JAPANESE

"A MORNING-GLORY blooms every morning and withers in the afternoon, but it flourishes for a long time!" The Japanese word for morning-glory is *asagao*; it means literally morning face.

In the era of Oyei (1394–1427, A.D.), lived a man named Jirozayemon Kumazawa, called Asomatsu Miyagi in his boyhood, a son of Rensuke Miyagi. At an early age he was a page of Samanokami Kikuchi, a lord of Higo Province, and by his wisdom distinguished from other persons; moreover he was a handsome young man, and became a great favorite with the lord.

There were five pages serving this lord, of whom Torakitsu Arao was the headman. As he was the second son of Yazayemon Arao, a minister of the lord, the latter did not make light of him, and the page became more and more attached to the lord, who, therefore, had favored him greatly in return; but since Asomatsu Miyagi had attended to official duty, Torakitsu Arao and the other pages were treated with coldness, and the lord did not address even a word to them. So Arao became very jealous of Miyagi, and schemed to make him withdraw from the presence of the lord by detecting some fault in him.

March 18th was the anniversary of the day on which the ancestor of the lord had died, and so he and his kindred all met together, and were saying prayers and performing ceremonies of the Buddhist religion in the temple called Suizenji; and after the service by the Buddhist priests was over, a great feast was held in the temple.

At this time, although most of the flowers of sixteen or seventeen large cherry-trees had already withered and fallen to the ground, the remaining blossoms presented a beautiful view to look upon. As there was a gentle spring breeze on this day, and the fallen petals were in little drifts on the broad veranda, On-ye, the superior of the temple, let the *iyo-sudare* (a kind of blind) down in front of the hall to prevent the falling blossoms scattering within.

When the lord was drinking *sake* in the feast, he looked attentively toward the garden, and called out, "How is the snow of the Koroho? How is the snow of the Koroho?" These being the words of the poem composed by Hakurakuten, a Chinese poet, meaning that the blind must be rolled up; but no one, sitting at the side of the lord, comprehended what the meaning was, and only looked at one another, so that the lord was out of temper, and again cried out loudly, "How is the snow of the Koroho?"

For sometime Asomatsu Miyagi observed, with sarcastic look, the face of every one; but, as there was no reply even then, he bowed and withdrew slightly from his seat, and calling near him Fuya, the *sado*, whispered in a low voice, that as the blind was obstructing the view of the lord, it ought to be quickly rolled up high. The *sado* understood him, immediately went along on his knees and rolled the shade up high.

Seeing this, cheer returned to the lord's face and he was greatly rejoiced, clapping his hands and saying, "It is so. It is so." Then On-ye, sitting near his side, blushed from shame; but admired the knowledge of the page, and said; "I, ignorant priest, being unacquainted with classical literature, did not perceive the lord's meaning; but now having recollected that Seishonagon arose and rolled up the shade, perceiving the Emperor's wish to look at the snow of the Koroho, of Hakurakuten's poem, I cannot help admiring and praising the gracious conduct of the young page.

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The lord rejoiced still more, and gave Miyagi an ivory incense-box full of costly perfume, called *yuki-no-ashita* (the morning of snow) made of aloes-wood; yet thinking that insufficient, gave him a short sword forged by Shiro Monju, with his own hand, saying, "You have done well."

Torakitsu Arao was filled with envy, and when he withdrew to the resting-place along with the other pages, reviled Miyagi; but he was silenced by the others, and as he was about to go away, feeling great mortification, he purposely kicked the short sword that Miyagi had received from the lord.

As Miyagi still suffered very patiently, Arao insulted him more and more, and abused him more than before, and finally made a thrust at him. While parrying his sword with a fan, Miyagi seized his sword and ran it deeply into his opponent's breast, so that he instantly expired.

For this offence, Miyagi was banished from the province; he went to the house of Ryoan Kumazawa, his uncle, who was a *Jusha* (Confucianist) of Lord Ouchi, the Tandai of Saikaido (the name of a high office), who was living in Yamaguchi, Suwo Province, and sojourned with the family for some years.

His uncle admired his genius, and instructed him carefully, so that he read extensively through Japanese and Chinese books, and within five years became well versed in literature. In the spring of the year, when he became eighteen years old, he shaved his head and assumed the name Asojiro Haruo Miyagi. Thus become a man, he was fired by ambition for promotion in the world, and resolved to go to Kyoto and Kamakura; so he asked leave from his uncle, explaining that he would travel about in several provinces for the study of letters.

Kumazawa did not consent to his request, wishing to make his capable and handsome nephew his heir; because he had disiniherited Shoichiro, his own son, on account of his profligate behavior.

But one night Miyagi wrote and left his will, and secretly went out from Kumazawa's house. He arrived at Kyoto, and visited the Shinto and and Buddhist temples for worship; and formed an intimate friendship with Gessin, a priest of the Zen sect, dwelling in Tofukuji, a monastery in Kyoto.

Living thus in pleasure and idleness, he exhausted his means and appealed to Keian Tachibana, a charlatan, or quack doctor, who had been his acquaintance in former times, telling him that he meant to sell a suit of his clothes.

The charlatan speedily assented to his request, and pretended to treat him kindly. "Although my house may not be comfortable to you, you may stay for a long time free from care," he said. He had him sell the knife carried in the scabbard of his small sword, and secretly stole one-third of its price; he advised him to earn money by giving lectures and teaching.

Accordingly Miyagi commenced the exposition of Japanese and Chinese books. Since he had such extensive knowledge as seldom had been known in Kyoto, the number of men who came to listen to his lectures constantly increased, and many men came to be his pupils, presenting a tuition fee, so he had earned by the tuition more than twenty *ryo* in less than half a year; yet the doctor took the greater part of it, and did not give Miyagi even a new *kosode*.

But being of the character that is careless as to accounts, Miyagi did not concern himself about little things; and he did not mind that at all.

The higher class of his pupils, however, uttered their displeasure, rented a pretty house in Shimagawara and persuaded him to live in it, and provided for him an old man-servant to cook his rice and serve him; moreover they furnished him rice besides the money spent in daily expenses et cetera. His pupils increased by degrees, and he was living comfortably.

During the first ten days of the fourth month (May), a great many fire-flies always appeared on the river between Uji and Seta, near Kyoto, and as the scenery was very fine, pleasure seekers from Kyoto and Osaka assembled in

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this place as if it were a religious festival.

The spring that Miyagi became twenty-two years old, two of his pupils persuaded him to look at the fire-flies, and, having prepared *sake* and *jusume*, they went to the river Uji. As they went about looking at the Buddhist temples, Koshoji, Byodoin, and others, the sun was about s tting, and now the boats filled with spectators of the fire-flies, came from far and near; some enjoying themselves in a refined manner, and others making a great noise, singing with the *samisen* and drum.

A woman, in a *yanebune* (house-boat) moored by the river bank under the branches of a willow, was singing a song with a voice sweeter than that of the *uguisu* (Japanese bush-warbler), at the same time playing the *tsukushigoto* (a kind of stringed instrument named after the province of Tsukushi, now Kyushu). Miyagi appreciated and praised the music and wondered who it was playing, calling to recollection that it was a wonderful tune, called Shiranui, kept secretly in the family of Shoni of Dazai, Lord of Chikuzen Province, and even in the western province, few played the tune. He was still listening to the song, drawing his boat nearer to the house-boat.

Just when he glanced through the space between the shade and the bulwarks of the boat, he saw a refined woman about forty years old, and a most beautiful girl about sixteen or seventeen, and in front of her, the *tsukushigoto* embellished with precious stones; he felt a thrill of delight.

On the shelf of the house-boat, he saw a lady's bonnet and while looking at it, a gust of wind blew it off and as it fell toward Miyagi, he caught it with his fan, folded it carefully and going out to the bow of his boat, passed it over to the maid, who received it saying, "Thank you," and went carrying it to her mistress.

After she whispered something, she came out and said, "As my mistress wishes to offer you *sake* in order to express her thanks for the kindness just shown by you, although it seems very familiar, please come over to our boat." But Miyagi declined, saying, "I thank her for the compliment, but I am very unwilling to go into a boat where ladies are alone."

The two pupils, however, were carried away by drinking cold wine, and led by the maid, they had already s.epped into the other boat; so Miyagi went too.

When the daughter, Miyuki, looked at Miyagi once, she loved him on account of his being a handsome man, and so she only blushed for awhile, and she could not make even a courteous excuse; but she made Mashiba, her maid hand him a folding fan semi-circular in shape, and ask him to write upon it whatever he pleased.

When Miyagi opened the fan, he saw one morning-glory painted on it, and he said, "Although I am not used to writing I shall comply with the request; but first I wish her to play one tune." So Miyuki played one tune on the *tsukushigoto*, and her art was far superior to that of ordinary persons.

Thereupon Miyagi took a brush and wrote as follows: "The morning-glory flourishes while the dew is upon it; the sun is heartlessly shining, so pray that a gentle shower of rain shall fall?" This verse in Japanese is extremely elegant and fine.

Miyagi being half drunk felt unrestrained and said, "We have received your kind entertainment, and since we have no way to return the favor, I will set the verse to music and play it for you." He took up an instrument lying near by, and played, greatly pleasing his audience. He then took his leave, returned to his boat, and looked long at the fire-flies.

The lady Miyuki was the only daughter of Yuminosuke Akizuki, who had formerly been a minister of the Shoni of Dazai, Lord of Tsukushi (Chikuzen). After she met Miyagi for the first time on the river Uji, she did not forget him even for a moment.

(*To be continued.*)

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FROM THE JAPANESE PRESS

DEATH OF DOCTOR HEPBURN

The telegraph conveys the sad news of the death of Dr. Hepburn, one of the most distinguished among the pioneers of Christianity in modern Japan. He arrived in this country in October, 1859, as medical missionary of the Presbyterian Church North, and thus formed one of the group which included such great propagandists as the Reverend S. R. Brown, Dr. D. B. Simmons and the Rev. G. F. Verbeck. So earnest was his study of the language that eight years after his arrival he was able to publish the first edition of his dictionary, which remained the standard work of its kind for a quarter of a century. They were indeed an illustrious triumvirate—Hepburn, S. R. Brown and Verbeck—and the work they did in the cause of religion stands unsurpassed. It has been well said of Dr. Hepburn that "by his skill as a physician and his tact as a man, he was enabled to overcome early prejudices, and to do most valuable pioneer work, including not only medical practise, but also English teaching and literary labor." He had been a medical missionary in China before he came to Japan, and not until 1893 did he retire from the field. "Everything that he put his hand to was completely finished, and as a scholar, a physician, and a missionary, in private and social, secular and religious relations, he was a blessing to mankind and a convincing exhibition of the ennobling power of the Christian religion."

The late Dr. Hepburn had reached his ninety-sixth year before his summons came. Born at Milltown in Pennsylvania in 1815, he was forty-four years of age when he came to Japan, and from the moment of his landing in the country he devoted himself heart and soul to his work. The leading Japanese newspapers speak of him in terms of reverent applause, and note the curious fact that the Hepburn Hall, at the Meiji Gakuin, was destroyed by fire on the very day of his death. To the expense of building this Hall Dr. Hepburn contributed the whole of the profits derived from the sale of his dictionary, which must have reached a very considerable sum. He left Japan in 1892, at the age of 77, and it is some consolation at this moment to remember that the last years of his life were passed in peace and quiet.

The *Jiji Shimpo* writes that the late Dr. Hepburn exercised an important influence upon Japan's foreign relations. Had it not been for the presence of men like Dr. Hepburn and Mr. Townsend Harris, the anti-foreign feeling might have developed most dangerous dimensions in Japan. But from all their acts of violence, the Japanese *rōnin* excepted Dr. Hepburn, whom they regarded as a veritable *kunshi*, thus taking him as a model of foreign conduct; while Mr. Townsend Harris furnished a model of international justice. These hot-headed Japanese patriots learned the width of the world, and became partisans of what they had previously regarded with profound distrust and and dislike.

—*Japan Mail.*

DR. JORDAN AT THE ZAKOBA FISH MARKET

Dr. Jordan surprised the local dealers at the Zakoba fish market in Osaka by his unexpected appearance there early one morning. The preceding day he had spent delightfully in a cruise about the island of Awaji, as guest of the Kobe Peace Society; but, instead of staying in Kobe, he had returned that evening to Osaka, so as to be able to start bright and early the next morning on a little trip of his own.

It was indeed bright and early when he got off, a full two hours before his customary hour for rising. Stealing out from the hotel long before breakfast time, he was seen a little later in a 'rikisha munching some bread and apples on the

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way. On arrival at Zakoba, he at once slipped into the crowd of fish-mongers, who were busily and noisily engaged in plying their trade. However, his imposing portly figure could not long go unnoticed, and he was soon an object of curiosity to all, who had never before seen a foreigner enter their quarter. Some of them came and stood beside him to compare their own height with his, with invariably the same exclamation, "What a big man he is!" Some recognized him as the man of whom the newspapers of late had had so much to say; and a few of the better informed announced to their fellows, "This is the American gentleman who has done so much for our country-men in America." But Dr. Jordan gave no heed to the comments of his admirers. His interest lay wholly in the fish; and he kept picking them up and examining them, buying here and there whatever he took a fancy to. He seemed to be surprised at the variety of the fish sold there, and is reported to have said that such markets, where so many kinds of fish could be bought, were extremely few. The amount of fish which the Doctor himself bought was estimated at fifteen dollars, but the director of the market later proposed to make him a present of it and to send it duty free to his home in America. During his stay at the fish market Dr. Jordan wore a broad smile, and evidently enjoyed his visit to the utmost.

—*Osaka Mainichi.*

CHRISTIAN UNIVERSITY

A large non-denominational university founded on Christian principles has been talked of among educationists in this country for a number of years, but active steps are now being taken to make the plan a reality. Dr. John F. Goucher of Baltimore, who was in Japan a year ago, has begun a crusade that promises to bring forth results. Dr. Goucher is the chairman of the American section of the Committee on Christian Education connected with the Edinburgh Conference, and his work lies in connection with Japan and the Philippines. When Dr. Goucher was in Japan, he submitted the following questions to the Tokyo Christian Educational Association, and the Christian Association of Japan:

What is the thing most needed in Japan from the standpoint of Christian education? Is it indispensible for the success of Christianity? And if this last is true, what are the reasons?

A statement in answer to these questions has recently been issued and sent to all the missions in Japan as well as to the Mission Boards in America. The Christian educators in Japan believe that they must push higher education, and think it is necessary to have a first class university, not only because a university as such is desirable, but without such an institution to complete the present system, the lower grade of work will not be successful. The graduates of the Christian schools find difficulty in entering the Government schools, and unless the Christian educators have a complete system, their work is of small purpose.

The statement which urges the establishing of a Christian University sets forth the conditions and needs of Christian education in Japan. One of the points considered highly important is the fact that there is no opportunity of training Christian leaders in all walks of life, men who do not receive any Christian influence in their years at the Government schools. The Japanese look to the university for guidance, and Christianity without a centre which can speak with authority cannot hold the respect of a people who, in these days, regard so highly the benefits of a good education. Unless Christianity gets a hold and moulds the thought of Japan, it will never be firmly established. To-day Japan is greatly influenced by the old religions and materialistic philosophy of the Occident. Japan is the strategic point in the Orient, and the ideas which pour out of this country affect the whole of the Far East. And Christian work done in Japan counts greatly—it is a beacon light for peoples beyond.

If the Christian forces in Japan and America can present a strong enough plea, a Christian University will quickly become a fact. It is asked that from two to three million dollars be subscribed for

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the purpose, and it is believed that there are men in the United States who would gladly make up this sum.

—*Advertizer.*

A NEW TREATMENT FOR LEPROSY

The *Hochi* reports the discovery of a new treatment of leprosy by the application of "tetrod toxin," a substance extracted from the poisonous elements of the globe-fish (*fugu*). The discoverer is Dr. Tahara Ryojun, President of the Tokyo Hygienic Laboratory, and the history of the discovery is briefly as follows. After Dr. Tahara returned home from Europe some twenty years ago he commenced the study of the poison contained in the globe-fish. After much labor he succeeded in extracting the poisonous element from the ovaries of the fish, and from this he prepared a pure white tasteless and odorless powder, soluble in water, which he named "tetrod toxin." When tested on rabbits it was found that four milligrams of the powder was sufficient to cause death, from which it was concluded that 200 milligrams would put a man to death. The result of his discovery was first made public seventeen years ago, that is in 1894. Dr. Tahara made further studies and in June 1909, he again published the result, in a Hygienic Laboratory Leprosy Report. Not being a medical man, but a chemist, Dr. Tahara left the application of the toxin to the medical profession.

When Dr. Tahara represented Japan at the Brussels' Hygienic Conference held last year, he laid before the Conference a report on the discovery of the toxin which attracted a good deal of attention among the chemists of various countries. In compliance with the request of a certain chemical manufacturing company in Germany, Dr. Tahara offered them his "tetrod toxin," when it was tested by the medical men of the company who pronounced that there was little or no prospects of its use in medical treatment in consequence of its strongly poisonous nature. No attempt has since been made by medical men to use it until quite recently it was applied to the treatment of leprosy with brilliant success by two young medical students in the Higher Medical School, in Osaka. The two young medical men are graduates of that school and are now acting as assistants of Dr. Sakurane, who is in charge of the dermatological department of that school. Their names are Yoshikawa Tomonosuke and Yamazaki Sanzo.

A few months ago, when these two medical men were on duty at the Osaka Hospital, there happened to come to the hospital a young leper patient from Okayama, who told them that having heard that globe-fish poison was efficacious in the cure of leprosy, he risked the danger and took some, with the result he found himself much relieved by the treatment. After listening to the narration of the young patient's experience the idea crossed their minds as to the practicability of applying the "tetrod toxin" to the treatment of leprosy. They forthwith set to work to prepare medicine in conformity with Dr. Tahara's report. Having succeeded in this they tested it on an animal with successful results. The two young medical men then commenced to administer the medicine to the leper patients under the guidance of Dr. Sakurane. To start with the medicine was administered to eight patients suffering from various forms of nervous leprosy, the quantity applied being 0.01 grammes, which was injected under the skin of the patients in five to eleven portions. The treatment proved so efficacious that after five injections a patient who had been groaning with acute pain for seven months was so much relieved that he could sleep at night, while in other cases also it proved so efficacious that all the symptoms gradually disappeared. Being satisfied with the result the two medical men tried the treatment on patients suffering from nervous ailments with equal success. After four injections all the symptoms were found to disappear. The report of the experiment was made public last month.

Although the experiments are yet rather few in number the efficacy of this treatment of leprosy is considered suffi-

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ciently proved. Whether the treatment will completely cure leprosy is a question which further study and experiment alone can decide, but one thing is now quite certain, and that is that "tetrod toxin," is capable of medical application. It is further stated that the two young medical men recently came to Tokyo to receive instruction from Dr. Tahara, and obtained from him four grammes of the medicine. They are now engaged in further experiments in the Osaka Hospital.

Mr. Kobayashi, Director of the Hygienic Bureau of the Home Office, has issued to the Tokyo and other leper asylums instructions to conduct experiments in the new method of treatment, and small quantities of the medicine have been distributed from the Tokyo Hygienic Laboratory. The results of these experiments will be reported and made public in due course of time.

—*Japan Mail.*

UYENO VIPER MERCHANT

'*Mamushi-ya*, the Viper Merchant,' is written in large characters above a small shop in the neighborhood of Uyeno Park. Inside may be seen any number of squirming reptiles in jars, and broods of young ones enjoying themselves after the fashion of snakes. Here are to be purchased the livers of vipers which will cure many diseases, and the place has been so popular for so many years that the proprietor, one Kinsaburo Nakamura, is a man of means.

One day he was reading an old book. He was informed that the liver of a snake would cure disease. He told his family about what he had read, and they joked him and suggested that he turn a snake merchant. It was not singular in those days to find roast snake shops in Tokyo, as they were considered a delicacy.

The snake merchant does a little exporting on the side. He sends his skins to France and America where they are made into fancy articles, and sometimes when he is able to secure the patriarch of a tribe, he receives twenty-five dollars for the skin. But if he were to depend on the exporting business his trade would not be in such a flourishing condition. At all hours of the day old women may be seen entering the shop, for nothing can shake their belief in the benefits to be derived from the liver of a snake for medicinal purposes.

—*Advertiser.*

GROWTH OF COTTON INDUSTRY

The Secretary of the Japanese Cotton Spinners' Association has just issued some particulars of the industry for the 12 months ended June 30. There are now 88 establishments as compared with 38 last year. The spindles number 2,099,-764, as compared with 2,004,968 twelve months ago. The looms amount to 17,-202, as against 15,151 last year. The work-people employed are now given as 92,960, as compared with 94,799. The cotton consumed during the twelve months amounted to 543,592,000 lb., as against 537,651,000 lbs. in the previous year. The yarn produced is given as 445,912,000 lbs., as compared with 441,-974,000 lbs. in 1910. The production of cloth amounted to 226,314,000 yards, as compared with 196,728,006 yards in the previous twelve months.

—*Advertiser.*

THE SINKING FUND

It appears that Mr. Yamamoto, newly-appointed Minister of Finance, is racking his brain about the readjustment of taxation, his chief aim being to relieve the nation from the heavy burden under which it has hitherto been groaning. It is stated that Mr. Yamamoto has thought of decreasing the volume of the sinking fund, his idea being evidently that part of the money for the redemption of foreign debts may be devoted to the encouragement of domestic enterprises. He has been making investigations in this direction and will submit his project to the Cabinet Council. Whether his scheme will be accepted by Premier Saionji and his colleagues remains a question.

—*The Yorodzu Choho.*

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[illegible] completely cured leprosy is a possible [illegible] but [illegible] alone can decide, but one thing is certain, and that is [illegible] "[illegible] [illegible]." It is [illegible] that the two young medical men recently came to Tokyo to receive instruction from Dr. Takata, and obtained from him some specimens of the medicine. Dr. [illegible] is engaged in further experiments in the Osaka Hospital.

Dr. Kanazawa, Director of the Hygienic Bureau of the Home Office, has [illegible] to the Tokyo and other [illegible] hygienic institutions to conduct experiments in [illegible] medical [illegible] [illegible] small quantities to the medicine [illegible] be obtained from the [illegible] [illegible] experiments will be repeated [illegible] [illegible] of time.

[illegible]

[illegible] large [illegible] [illegible] in the neighborhood [illegible] Ueno Park. Inside may be seen any number of squirming reptiles in jars, and broods of young ones enjoying themselves after the fashion of snakes [illegible] to be purchased the livers of [illegible] which will cure many diseases, and the place has been so popular for so many years that the proprietor, one Ishiebomo Nakamura, is a man of [illegible].

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The [illegible] [illegible] [illegible] [illegible] on the [illegible]. He [illegible] [illegible] to Hirano and Amano [illegible] they are made into fancy articles, and [illegible] [illegible] [illegible] [illegible]

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AMERICA AND MANCHURIA

American ambition in Manchuria has now assumed a concrete form in the demand the coterie of her capitalists presented to the Peking Government for the lease of a piece of land for agricultural experiment in the American style. The portion asked for is in North Manchuria; while the reason adduced is the development of Manchuria. We have no information as to China's attitude toward this demand from one who has stood up so bravely for her sovereign right in that part of her territory. The demand is presented in the form of a private undertaking with only moral support of the Government, and this method of working is most likely to be acceptable to China's pride. The ulterior motive of this American undertaking is not difficult to surmise, and we watch with keen interest the further development of this new enterprise of the American capitalists.

—*The Tokyo Nichi-Nichi.*

THE EFFECT OF TURCO-ITALIAN WAR ON JAPAN'S TRADE

The probable effect of the Turco-Italian war on Japan's trade, the *Chugai Shogyo* thinks, will be very small. The Japan-Turkey trade at present does not exceed $40,000 in exports and $10,000 imports, while imports from Italy amount to $295,000 and exports to $8,000,000, the principal export article being raw silk. Although the trade may witness some depression as the local annual export of raw silk does not exceed 6 or 7 million dollars and waste silk about 3/4 million dollars, no grave anxiety need be felt. The export of Italian raw silk to the United States will most likely, suffer a considerable decrease and inasmuch as the decrease of export may be made good by a corresponding increase in the export of Japan's products to the American market, the war will not seriously affect Japan's foreign trade as a whole. The N. Y. K. European service may possibly be affected to a certain extent, but, not seriously, as the rights and interests of the neutral Powers will be duly guaranteed by the belligerent countries.

It is probable however that the European money market will become tighter and the loan rate will witness a further increase as an outcome of the war, which will affect the home money market, and may probably cause a delay in the flotation of the Tokyo municipal bonds now in course of negotiation. Inasmuch, however, as the continental money market had already assumed a cautious attitude and raised the loan rate in consequence of the Moroccan affair the war will not produce the tightness imagined in some quarters.

Speculating on the probable effect which the Turco-Italian war will have on the trade beween the two belligerent countries, the *Chugai Shogyo* writes that the Italian exports to Turkey in 1909 totalled 57,619,462 *lire* while Turkish exports to Italy in the same year amounted to 46,516,202 *lire*. When classified according to the nature of the goods the result is as under :—

	Turkish goods exported to Italy	Italian goods exported to Turkey
	Lire	*Lire*
Materials	...31,547,806	645,362
Semi-manufactured goods...	... 4,678,259	7,404,362
Manufactured goods ...	177,120	41,100 627
Food Stuff	...10,117,071	8,466,651
Total	...46,516,202	57,617,642

It will be seen from the above that manufactured goods form the principal item of the Italian export trade with Turkey while raw materials make up the larger portion of the Turkish export to Italy. The loss which will be inflicted by the war on the trade of the two countries will be considerably heavier on Italy's side.

—*Japan Mail.*

UNPRETENTIOUS VISITOR

A foreign visitor who has come to us with no flourish of trumpet to announce his advent, but is well stored with sociological knowledge coupled with a very keen power of observation, is now keeping himself busy in this city closely

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studying the apparent inconsistencies in the family system of this country.

The line of investigations he is following is very highly instructive to us. He is now engaged in collecting data to show him how much of the family status of the Pre-Restoration days is retained in the civil code, and he has found already a flagrant contradiction existing between the officially recognized moral standard guiding the relations of parents and children, and the legal provisions contained in the civil code.

In other words, his researches have shown him that the civil code is based on the principle of individualism of the most pronounced type, while the moral education, as authorized by the Department of Education, takes for its foundation the traditional sentiment of filial obedience.

He approached us one evening while dining with him a la Japonaise with this question. Even with ourselves, there are only a very few who are seriously studying this side of our sociological inconsistencies. What the effect of this serious contradiction will be does not require any great mind to discern.

This is indeed a very grave problem, and much of the future of our national life depends on the tendencies following the existence of this inconsistency in our social system.

So far, this question has been left untouched by any of the Education Ministers, and it would be well for Mr. Haseba to take it up, for it would certainly establish a record for him. Now is the time to devote his attention, as Minister of Education, to this question, which is at once urgent and vital though sadly neglected so far.

—*The Tokyo Nichi-Nichi.*

CONDITION OF THE BLIND

With a view to making special provisions for the benefit of blind people the Home Office some time ago issued to the prefects instructions to investigate and report on the condition of these unfortunate people. The official returns based on the reports submitted to the Home Office show that the healthy blind persons, capable of making their own living, number 14,097. Of this number 1,704 men and 2,277 women are professional musicians, 217 men and 40 women make story-telling their profession, while 5,575 men and women are earning their bread by shampooing. The daily earnings of blind musicians average 14.5 cts. for men and 10.9 cts. for women. In Tokyo their earnings amount to 35 cents for men and 18.9 cts. for women, but in Iwate Prefecture they earn only 3.9 cts. for men and 5 cts. for women. The blind story-tellers earn 12½ cts. and 7.5 cts. respectively on an average, the maximum earning being 23.9 cts. in Tokyo for men and 15 cts. in Hyogo Prefecture for women. The shampooers get as much as 73 cts. in Tokyo and women shampooers 28.3 cts. in Hokkaido. The blind men in Tokyo are generally in better condition than those in the country towns, but generally speaking the blind people are being gradually reduced to a miserable state.

—*Japan Mail.*

TWO AMERICAN VISITORS

Mr. Lindsay Russell, the President of the Japan Society of New York, and Mr. Hamilton Holt, the proprietor and editor of the "Independent," who are now on a brief visit to Japan, being accompanied by Mr. Schuyler, the American Charge d'Affaires, proceeded to the Palace and were received in audience by the Emperor and Empress.

—*The Choya Shimbun.*

ENCOURAGEMENT OF INVENTION

It is reported that Baron Oura, ex-Minister for Agriculture and Commerce, has explained the necessity of invention. His opinion will doubtless be endorsed by many industrial authorities. Invention is very important for the progress of industry and the encouragement of invention is no other than the encouragement of industry. It is regrettable that Japan comes far behind Italy, Germany, France, England and America in the number of inventions. It is impossible to successfully compete with foreign

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This is indeed a very grave problem, and much of the future of our national life depends on the tendencies following the existence of this inconsistency in our social system.

So far, this question has been left untouched by any of the Education Ministers, and it would be well for Mr. Hanabusa to take it up, for it would certainly establish a record for him. Now is the time to devote his attention, as Minister of Education, to this question, which is at once urgent and vital though so lightly neglected so far.

—The Tokyo Nichi-Nichi.

CONDITION OF THE BLIND

With a view to making special provision for the benefit of blind people, the Home Office some time ago issued to the prefects instructions to investigate and report on the condition of these unfortunate people. The outcome results based on the reports is submitted to the Home Office show that the healthy blind persons, capable of earning their own living, number 1,002, of this number 1,001 men and only one woman; professional musicians, 217 men and 10 women; people earning their own living, 1,000 men and 10 women, while 8,227 men and 1,000 women earning their own living supplement their daily earnings of [illegible] cts. for men and 1,000 cts. for women. In order to their wants amount to 35 cents for men and 15 cts. for women, but in Iwate Ken they earn only 20 cts. for men and 5 cts. for women. The blind story-tellers earn 12½ cts. and 7½ cts. respectively on an average, the maximum earnings being 25 cts. in Tokyo for men and 15 cts. in Kyoto for women. The minimum amounts to as 2½ cts. in Tokyo and women earn 3 cts. in Hokkaido. The blind men in Tokyo are generally in better condition than those in the country towns, but generally speaking the blind people are living quietly resigned to a miserable state.

—Kyoto Mainichi.

TWO AMERICANS VISIT JAPAN

Mr. Lindsay Russell, the President of the Japan Society of New York, and Mr. Hamilton Holt, the proprietor and editor of the "Independent," who are now on a brief visit to Japan, being accompanied by Mr. Schuyler, the American Charge d'Affaires, proceeded to the Imperial Palace and were received in audience by the Emperor and Empress.

—The Tokyo Nichi-Nichi.

LAND ADMINISTRATION AND INVENTION

It is reported that Baron Oura, Minister for Agriculture and Commerce, has explained the necessity of invention. His opinion will doubtless be endorsed by many industrial authorities. Invention is very important for the progress of industry and the encouragement of invention is no other than the encouragement of industry. It is no exaggeration to say that Japan comes far behind in the Germany, England and America in the number of inventions. It is impossible to [illegible] with foreign

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[illegible] commercially modern [illegible] Japanese as [illegible] and pictures, only [illegible] imitation. This is [illegible] ally the case. We often hear of invented "Japanese" who waste their fortunes on foreign [illegible]. They are glad to be imposed in [illegible] and take some food, their only consolation coming upon [illegible]. Japanese are used to regard the people of this type as lunatics, but Japan of to-day needs very much these "lunatics."

At present no protection is given to people of inventive genius, so that those lacking means of sustaining themselves can not devote themselves to scientific [illegible]. This accounts for the non-appearance of remarkable inventions in Japan. Wealthy people in Japan never [illegible] to poor people into the pocket [illegible] [illegible] they are prepared to [illegible] [illegible] they show [illegible] [illegible] in spending money for the cause of [illegible] [illegible] not have to wait long for [illegible] when Japan would be known as one of the foremost countries in the production of inventions.

—*The Jiji Shimpo.*

OIL INDUSTRY IN JAPAN

It is reported that oil production in Japan in recent years is all that could be desired. Here are the reports.

The output has progressively increased from 1900, when the total quantity of oil obtained amounted to [illegible] gallons. The bulk of this was drawn from the Niigata district, to the extent of 94.8 per cent, the district providing the most largest quantities being Niigata [illegible] Hokkaido. The well [illegible] by the [illegible] system, and [illegible] Japan will sink in [illegible] reaching a depth of about 3,000 feet. The fuel used in the refineries is [illegible] people in [illegible] of [illegible] average daily output is [illegible] barrels in the [illegible] [illegible] follows: [illegible]

[illegible] equals [illegible]. Nishiyama is [illegible] [illegible] is [illegible] and [illegible]. This is a geological formation [illegible] exclusively Tertiary, and generally speaking [illegible] the upper series consisting of many layers of argillaceous shale, sandstone, and conglomerate; middle series of sandy shale, sometimes interpaced with thin layers of sandstone and shale, while the lower is shale with many intervening layers of sandstone, tuff, and tuffaceous sandstone. The oil-bearing beds of sandstone and tuff immediately between the layers of impervious shale of the middle and lower series, or sometimes the shale itself.

—*The Jiji Shimpo.*

MORI'S EDUCATION

The Department of Education has published the revised educational programme for the Girls' High School and the Girls' Technical School. In this connection, Mr. Tadashi Hatoyama, Director of the Common Education Bureau, is credited with the remark that the main feature of the revision lay in the freedom given to school authorities to devise proper educational methods according to local conditions. Encouragement, however, was given to attach more importance to the practical side of female education. While the middle school for boys aimed at imparting common education to those who are to form the intermediate classes of the nation, the high school for girls has as its object the production of "good housewives and wise mothers."

—*The Jiji Shimpo.*

BANKRUPTCY STATISTICS

The latest statistics show that the number of bankruptcies run by Japanese in Manchuria reach 48, of which [illegible] are [illegible] the [illegible] of the list. The Japanese [illegible] in the [illegible] province are 95, of which [illegible] Dairen [illegible] the list with [illegible] of the whole [illegible] by [illegible] [illegible]

—*The Jiji Shimpo.*

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countries in point of industry unless the cost of production is reduced by mechanical inventions. Foreigners are used to criticize Japanese as lacking inventive genius and patience, only excelling in imitation. This is not necessarily the case. We often hear of inventive "lunatics" who waste their fortune for invention. They are glad to be wrapped in rags and take course food, their only consolation centering upon invention. Japanese are used to regard the people of this type as lunatics, but Japan of to-day needs very much these "lunatics."

At present no protection is given to people of inventive genius, so that those lacking means of sustaining themselves can not devote themselves to scientific cause. This accounts for the non-appearance of remarkable inventions in Japan. Wealthy people in Japan never hesitate to pour gold into the pockets of *geisha*, but when they are requested to subscribe for scientific cause they show a grim face as if Emma ate a pickle. If millionaires were more magnanimous in spending money for the cause of invention we would not have to wait long for the day when Japan would be known as one of the foremost countries in the production of inventions.

—*The Yomiuri Shimbun.*

OIL INDUSTRY IN JAPAN

It is reported that oil production in Japan in recent years is all that could be desired. Here are the reports:

The output has progressively increased down to 1909, when the total quantity of oil obtained amounted to 1,727,298 gallons. The bulk of this was drawn from the Niitsu district, to the extent of 54.8 per cent., the districts providing the next largest quantities being Nishiyama and Higashiyama. The wells are bored by the American system, and the deepest well sunk in Echigo reached a depth of about 3,000 feet. The fuel used in the refineries is cheap crude or residuum oil. The best average daily outputs of machine-bored wells in the various districts were as follows: Niitsu 120 *koku* (one *koku* equals 39,703 gallons), Nishiyama 80 *koku*, Higashiyama 25 *koku*, and Kubiki 15 *koku*. The geological formation is exclusively Tertiary, and generally divided into three series, the upper series consisting of many layers of argillaceous shale, sandstone, and conglomerate; middle series of sandy shale, sometimes interspaced with thin layers of sandstone and shale, while the lower is shale with many intervening layers of sandstone, tuff, and tufaceous sandstone. The oil-bearing beds of sandstone and tuff interlaid between the layers of impervious shale of the middle and lower series, or sometimes the shale itself.

—*The Yomiuri Shimbun.*

WOMEN'S EDUCATION

The Department of Education has published the revised educational programmes for the Girls' High School and the Girls' Technical School. In this connection, Mr. Tadokoro, Director of the Common Education Bureau, is credited with the remark that the main feature of the revision lay in the freedom given to school authorities to devise proper educational methods according to local conditions. Encouragement, however, was given to attach more importance to the practical side of female education. While the middle school for boys aimed at imparting common education to those who are to form the intermediate classes of the nation, the high school for girls has as its object the production of "good housewives and wise mothers."

—*The Yorodzu Choho.*

MANCHURIAN FACTORIES

The latest statistics show that the number of factories run by Japanese in Manchuria totals 48, of which brick factories numbering 17 stand at the head of the list. The Russian factories in the same province are 93, of which the Votka Distilleries head the list with 39. Of the wheat mills run by steam, Russians own 13, while we have only 1.

—*The Tokyo Nichi Nichi.*

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 8

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THE JAPAN MAGAZINE

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THE PEERS' SCHOOL

IT was in the year 1845 that Ninko *Tenno*, grandfather of the present emperor, established the first *Gakushuin*, or Nobles' School, in the then capital, Kyoto, and the Tokugawa Government appropriated a fund for its annual expenses; and it was in that institution that the sons of *kuge*, or court nobles, received their education, girls being taught exclusively at home. And, at that time, the Prince Imperial was instructed by court tutors only, so that the present Emperor did not attend the institution as do his Imperial grandsons to-day.

In 1871, not long after the removal of the Mikado's Court to the new capital, Tokyo, he assembled the peers of the realm to instruct them to establish a school for their children, that the rising generation might have proper educational advantages in the eastern metropolis.

After due planning among themselves, the school for the nobility was founded in 1874, and called Kwazoku Benkyojo (literally, place of study for nobles). His Imperial Majesty graciously granted the site in Nishikicho, Kanda, upon which the school buildings were erected, and at the same time a special grant from the Imperial Exchequer was made for maintaining the institution for a period of five years.

The buildings were completed in 1877, and His Majesty the Emperor attended the opening ceremony in person, conferring upon the new school the old loved and historic appellation by which the first similar institution in Kyoto had been called, the *Gakushuin*, which will doubtless always remain unchanged. The education of the aristocracy received every encouragement, both moral and material, from the Imperial Family, which had the effect of greatly inspiring the students.

Count Tachibana became the first dean of the Gakushuin, and under him were one hundred thirty sons and daughters of peers. The course comprised only primary and middle school studies at that time, requiring a period of six years for boys and five for girls; but in 1882 a revision in the curriculum provided the following courses: junior primary, four years; senior primary, five years; junior middle school, four years; senior middle school, three years, with a post graduate course covering two years, for boys; while there were junior, middle and senior courses, each of three years, for girls.

Major-General Tani, veteran soldier and a hero of the siege of Kumamoto Castle, during the Satsuma Rebellion, was appointed president of the Gakushuin, in 1884, when the period for each of the above courses was shortened to three years.

In 1885 the Girls' Department was

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made a separate institution under the name of Kwazoku Jogakko, (Peeress' School), and shortly after, had its own president and so continued until 1906, when it was again placed under the control of the president of the Gakushuin, and resumed the name *Gakushuin Joshibu*, (Girls' Department of the Peers' School).

In 1886, the Gakushuin buildings in Nishikicho, were destroyed by fire, and the classes were temporarily accommodated in the rooms of the preparatory department of the Tokyo University, and it was the following year that the Crown Prince, having reached the age when attendance at school is obligatory, matriculated at the Peers' School, a notable event in the history of the school.

Baron Otori Keisuke, a short time previous had succeeded General Tani as president of the school, and some further changes had been effected in the matter of length of courses as well as in improved curriculum.

Not until 1890 were the new quarters in Yotsuya completed and occupied by the school, which passed successively under the supervision of Prince Konoye and Baron Kikuchi, making continually greater progress, and gradually broadening its scope and strengthening its forces.

The developments in the education of women had been such, and its encouragement so enthusiastic, that quite an ambitious plan for conducting the training of the daughters of the aristocracy was realized in 1906, when the substantial and attractive brick structure in Kojimachi became the home of the Peeress' School, and, just prior to the appointment, according to the special wish of His Majesty, the Emperor, of General Nogi, to the presidency of the Peers' School, the Peeress' School was, as before stated, again incorporated as the Girls' Department of the Peers' School, under the same control.

The buildings in Yotsuya proving inadequate, it became desirable to have more extensive and suitable quarters, for the Gakushuin, and such were found on Mejiro-dai, heights in the suburbs of Tokyo, in the neighborhood called Takata, where commodious new buildings were constructed, and the higher classes established there in 1908, the boys' primary department being continued in Yotsuya.

It was just about this time that Prince Michi-no-miya, eldest Imperial grandson, entered, which was a momentous event. His Highness is a good student, and fond of sports, which he enjoys with his school fellows, among whom is Prince Yi, ex-Crown Prince of Korea, who has been in attendance at the Gakushuin for the past year.

Perhaps the first thing to impress a foreign visitor to the school is the extreme simplicity of the whole, from the large assembly hall (which contains a throne for His Imperial Majesty, who invariably attends the graduating exercises etc.), through all the offices and apartments of the president, directors and professors, the dormitories and club house, to the dining room and kitchen. Military training is made a special feature in order to encourage the sons of peers to follow the profession of arms, and quite a military atmosphere pervades the place.

The dormitories, semi-foreign frame buildings, are light and airy, with glazed windows, hung with plain white cotton curtains; each building accommodating thirty students, four occupying one apartment, the furnishing of which consists only of four iron beds, provided with sheets and army blankets, and under each bed a chest for the student's clothes. He goes to the large general bath for his morning toilet. This is a separate building, with concrete floor and plunge, and a continuous sink, with many faucets and white enamel movable basins, along two of the walls.

In each dormitory are several reading or sitting rooms, having tables, chairs and some book-shelves; these rooms are arranged for steam heat and have electric light. A large hall with some forty beds, in two long rows, is the dormitory for primary students with whom a superintendent always remains. All floors are kept bare.

The dining room, also a separate

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École des Nobles, Bâtiment Principal. Adelsschule, Hauptgebäude.

Entrée du Nord, École des Nobles, Bâtiment Principal. Abteilung für Mädchen, Adelsschule, Hauptgebäude.

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[illegible] 1911, [illegible] Dame [illegible] 1911, Straße des Gehens, darunter
der Film – Arbeitsgemeinschaft der Lehrerinnen, 1911

building, has many long polished tables, at which the students sit on simple benches. Napery is not used. The kitchen, a most well kept and orderly one, is fitted with gas plates and stoves; the rice boilers from which the three hundred boarding students are supplied, are of a very considerable size. Since there are several princes living in the dormitories, thorough food examinations are made regularly by a specialist and every care is taken in the culinary department.

Various societies and clubs organized among the students afford pleasurable entertainments, and evening gatherings in their club house. Baseball and other outdoor games are enjoyed on the large campus, and a hall was specially built for *jujutsu* practise and fencing, in both of which arts the students are instructed. Horseback riding and swimming are taught, the latter at a beach near Kamakura.

In the school buildings proper are the various class rooms; chemical, botanical, geological, and anatomical departments amply equipped and supplied with specimens and exhibits; and the lecture rooms. A well appointed hospital department is seldom in use, proving the good sanitary conditions and wholesomeness of the life at the Gakushuin.

General Nogi, one of the greatest heroes of the last war, devotes himself to this educational institution with love and self-sacrifice, not seeking nor accepting comforts for himself not enjoyed by his pupils, but living the simple life together with them, and among whom he is much reverenced and beloved.

The buildings of the Girls' Department of the Peers' School are more substantial and attractive in exterior appearance, but are not so well lighted and arranged as the newer frame structures of the boys' school. No dormitories are kept, so that students in attendance from other cities must find accommodation for themselves, but these are very few; the student body numbers some six hundred, including kindergarten pupils four years of age.

The department for these latter is equipped and conducted in the most modern method, and both boys and girls are in attendance, many of whom are dressed in foreign fashion.

The full course of instruction in this institution is about equivalent to that of Japanese high schools, with the addition of training in accomplishments; piano, violin, *koto*, Japanese and European painting, modeling, embroidery, the tea ceremony and Japanese etiquette being taught. The interest and efficiency shown by the full class in both Japanese and foreign cooking, and the nimble fingers of the pupils in the sewing classes prove that even the most aristocratic maidens of Japan are still as domestic in their tastes as when their education was strictly confined to such matters in order to keep them so. Nevertheless, their talents are by no means limited to such arts. A large gymnasium and exercises in progress there, attest to the fact that nothing is being omitted in the matter of physical training; an emergency hospital in the school, provides for proper care in case of any sudden illness or accident.

Her Imperial Majesty the Empress visits the school annually, and the students take great pride in their work to be inspected by her, and in the entertainment arranged for that occasion.

The Peers' School, together with the Girls' Department thereof, is accomplishing its purpose well, affording to the sons and daughters of Japan's élite the best educational advantages to be had in the land.

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THE FRIENDLY RELATIONS BETWEEN JAPAN AND AMERICA

By COUNT OKUMA*

(CONTRIBUTING EDITOR OF *SHIN-NIPPON*)

THE friendly relations which exist between Japan and America arise neither from a political, nor mere passing, passion; but are in accordance with the principles of the foundation of the United States.

The manifesto set down by the "Munroe Doctrine," and again Lincoln's emancipation of slaves, when put together in a nutshell is a promulgation of the principles of the foundation of the United States.

Now, what is the Munroe Doctrine? The Munroe Doctrine is based on the principle of America for Americans in opposition to the aggression of other European Powers.

Lincoln's abolition of the slave trade, it goes without saying, was an act of pure humanity; however, it was the cause of the great drama enacted by the Civil War between the Northern and Southern States. The declaration of this great Civil War and this for the cause of humanity, is again in accordance with the principle of the foundation of the United States.

And this principle of the United States was preëminently set forth toward the end of the 18th century, and it was this principle which opened the eyes of Japan, who had for two hundred and fifty years been sleeping a long sleep, and again which brought Japan in contact with civilization and peaceful and friendly relations with the powers of the various European States, which she now enjoys.

The celebrated Thomas Jefferson, the third President of the United States, who drew up the Declaration of Independence, as a first step towards the strengthening of the States, wanted to annex the coast along the Gulf of Mexico. And, sometime after his retirement from the Presidency, the United States annexed a part of Mexico, which is to-day known as the State of Texas. It was the accomplishment of the long cherished desire of Jefferson, and at the same time his attention was drawn toward the Pacific Ocean, and naturally toward Japan. He made a statement to the effect that it was important to take possession of California in order for the United States to strengthen her power in the Pacific; and there is a document to prove it was due to Jefferson that the first Envoy of the United States was sent to Japan.

During the Presidency of Jackson, Edmond Roberts was entrusted with the negotiations for the treaty with our government to open our ports and with orders not to proceed to Nagasaki, but to go as near to Yedo as possible, so that the Dutch would have no cause for interference. Roberts set out with various presents and with instructions to the effect that, should he come to an understanding with our government, he should distribute presents to the amount of $10,000.

However, a great calamity befell in the death of Roberts, on his way out, and the mission fell through, the expedition being compelled to return home.

At that time our country was closed to all commerce, except with Holland and China, and even these two countries were only permitted to carry on their commerce at Nagasaki, and in fact even then only at a small and insignificent quarter called Deshima; at this time Nagasaki was the lungs through which

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our nation inhaled its civilization, as it were. So that the few countries of Europe who had their interests in the Far East were obliged to choose Nagasaki as the seat of their negotiations with the Tokugawa Shogunate.

But not so with the wise policy of America, who, instead of imitating the other European States, and cabling at Nagasaki, wisely chose a port near Yedo, as a means for carrying on negotiations; for fear the Dutch, who had monopolized the commerce between our country and Europe, would stand in the way, the United States Fleet came to Uraga.

Several times the United States Fleet had come, but every time they came, they met with failure; and it was not until the coming of Commodore Perry that the long desired wish was achieved; i. e. the opening of Japan. For almost forty long years had America worked to achieve this. England, on the other hand, was first on the field as regards the commerce of the Far East, by her conquest of India; again, England having possessed and ruled India, had various troubles with China, north of India.

Turning to Europe, the various European States were held together for a long time by the ties of the Holy Alliance; gradually this alliance fell through and Europe was plunged into revolution and a national independence movement, which led to a universal confusion causing Europe to be thrown into a state of turmoil which lasted for forty-eight years. On the other hand, America, who had freed herself from the yoke of England and had established her independence, had made herself a Power, developing unlimited resources of wealth, and enjoyed a long period of peace.

So it was by no chance and it is quite natural that such a country as the United States, inspired by the divine mission of peace, should open our country for us, after it had been closed to foreign intercourse for two hundred and fifty long years.

The establishment of new Japan may be due to various causes, both internal and external, but we are indebted to the United States for being the first to come and arouse us out of a long slumber. Ever since that time America has been our constant and firm friend and has ever acted in concert with us and has helped us to develop our country. Had not the U. S. Fleet arrived, undoubtedly some other friend of the world would have made us open our country just the same; but it is to the great and lasting credit of the United States that she hastened it on for us in a most peaceful manner.

The friendly relations between Japan and America have always been of a peaceful character, historically recorded by the Articles drawn up in the Japano-American Treaty in the 6th Year of Ansei. According to Article II of this Treaty, "Should dispute arise between Japan and any European State, America is prepared to stand as mediator between the two countries." The Treaty with Great Britain, Russia, Holland and France was not so. Article II of this Treaty was only drawn up in the Japano-American Treaty, and was not stated in the Treaties with other Powers. From this, it is easy to perceive the kind and friendly intentions of the United States at the time when our country was opened up. The motive of this Article clearly defines intermediation in International Law of the present day. Again the drawing up of this Treaty was an element of the principle of the foundation of the United States. After the Ansei Treaty had been ratified, it is true, a few amendments had been made, however, they in no way interfered with the cordiality of our relations. General Grant visited our country in the 12th Year of Meiji, when there broke out a dissension between Japan and China, and he kindly arbitrated for us. Coming to present times, the Peace Conference held at Portsmouth was another informal sign of the friendly relations and of the traditional friendliness on the part of the United States.

All these proofs point out clearly that the friendly relations between the United States and our country are by no means of an ordinary character. The thread end of the entangled mass was found, so that the rest was easy, the United States being the thread end to disentangling

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the way to our foreign intercourse; so the friendship of the United States was the model and standard upon which our intercourse with the other Powers was to be based.

The United States was consulted in matters regarding our foreign policy, our adviser being Mr. Townsend Harris, who first came to our country as Consul General, and signed the Japano-American Treaty of the 6th Year of Ansei and was later promoted to Minister Plenipotentiary; his advice on politics enlightened both our government and people who were totally ignorant in diplomacy. America took the lead in politics.

Through this means we were able to procure certain harmony, and thus we were much benefited; however, whether owing to our isolation, or the half civilized state of our nation, we were not able to understand the importance of intercourse, and a deep anti-foreign feeling among our people could not easily be swept away; the people of our country fixed their eyes on the United States with suspicion, held the mistaken idea that the United States intended to threaten and bring a great calamity upon them.

For example, the Lord of Hikone, Ii Kamon, who actually signed the Japano-American Treaty, despite the opposition of the people who were surging with indignation against it, fell a victim to their mistaken belief, that he was being deceived by the glib tongue of America, and was assassinated (1860) just outside the Sakurada Gate, during a great snowstorm in early spring. Again in 1862, Tsushima-no-Kami, Ando Nobumutsu, was taken by surprise and with great difficulty managed to escape assassination; also on account of his not fulfilling the desires of those who held the mistaken idea that America had a hand in the politics of our country; although of course there may have been several other reasons as well.

Our people for a while, holding these anti-foreign views, either assassinated or attempted to assassinate, high authorites, and finally began to attack foreigners. In the instance of the mob at Akabane, they attacked and murdered W. A. S. Heusken, Interpreter to the United States Legation. Such acts of violence were enacted at different places in the country.

On account of this assault and murder of Mr. Heusken, all the foreign ministers joined together to file a protest against the Japanese Government and determined to haul down their flags and at once go to Yokohama. At this critical moment, Mr. Townsend Harris, who knew that the blame did not rest with our Government but with the few who carried mistaken ideas in their heads, coolly remained at his residence at the Zempuku Temple, in Azabu, without joining the other ministers. In spite of this grave breach of International Law, it was he alone, who kindly and in a friendly way, overlooked the offense. But, this misrepresentation of foreigners did not stop here, which was quite natural as the nation did not understand the real meaning of international friendship.

Whenever the Powers had any demands to make, the United States always stood as either proposer or adviser to our Government; during the Civil War between the Northern and Southern States, Great Britain and France stood as advisers in place of the United States.

The United States, being a very religious country sent out several missionaries, as soon as the friendly relations between our country and America were established. However, these able missionaries who came out full of hope, being only allowed to preach their faith in the Treaty Ports, found it a very difficult task to spread their faith, so they were obliged to take up education or practise medicine, in order to further their work.

Fortunately, they were able to influence a few of the people. It would be impossible to enumerate all names, but the men who were the first to come and who did a great deal of good for our people were the Revs. Verbeck, Hepburn, Brown, and William Ballagh.

The Rev. Hepburn, who lately died at the good age of ninety-six, did much for the progress of medicine, and also with the aid of the late Mr. Ginko Kishida compiled a Japanese-English dictionary

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which was the only such dictionary in existence during the early part of the Meiji era; at this time there being no printing houses in Japan, Hepburn was obliged to send his manuscripts to Shanghai to have the dictionary printed, as a subscription to which, I presented $1,000. The building which was erected in the grounds of the Meiji Gakuin, in memory of Dr. Hepburn was recently burnt down by fire on the very day his death occurred; that building he erected out of the funds saved from the royalty derived from the sale of the Dictionary.

Dr. Verbeck was my teacher at the time I was studying in Nagasaki. I found that it was highly necessary to study English, in order to carry out my future political career, so I studied under him.

Not only did America send missionaries; also several came from England, so that English became widely taught and studied, and this through the teaching of the missionaries. Vast amounts of money were sent by the Board of Missions, and as a means of spreading the faith, several mission schools were established in Tokyo, Kyoto, Kobe and Nagasaki.

The greater number of missionaries throughout the world are American. In our country, there were numbers of English, French and other missionaries also, but the Americans were by far the greater in number. And it goes without saying that a great number of these American missionaries, besides their duty of spreading their doctrine, have indirectly helped to further our enlightenment and establish our new civilization.

This Christian movement is supported by wealthy, powerful and influential persons in America, and the funds are the subscriptions of philanthropists, and it is indeed a philanthropical work.

It is by no mere chance that our nation should, after seeing the progress of civilization in Europe and America, gradually wake up and welcome this great undertaking of America.

We must bear in mind that our educational system, after the Restoration, was due to America. The management of our universities, middle schools and normal schools were borrowed from the American methods, and instructors in English in the various schools, were for the most part Americans. The Kaisei Gakko, now the Imperial University, procured the services of Dr. Verbeck as its superintendent; before this he was engaged as professor in the Nagasaki Chienkan. Regarding the management of the primary schools, Dr. Murray was consulted; and with regard to the normal schools we are greatly indebted to Mr. Scott; however greatly the system of these various schools has been changed, the United States is closely connected with our first educational system of Meiji.

Again we have to be grateful to the influence of Captain Jense, of the Kumamoto Yagakko, to the great merits of Admiral Clarke of the Sapporo Agricultural College and others.

We have to refer to English as the principlal foreign language to which we owe our new civilization. When speaking of learning a foreign language, English was taught.

The learning of the present day, however, has taken a wider aspect, and in science German books have been introduced and the German language studied; but English is still without doubt the principal foreign language; for this reason we must not forget that English literature affects our own.

The early Christian missionaries made a great blunder, our doors to foreign intercourse closed and our people were warned, on penalty of death, not to attempt to leave our shores. At the time of the ratification of the Treaty of Ansei, Simmi Buzen-no-Kami and his train set out upon the Pacific for America and this was the first time in our country that an Imperial Envoy had ever set foot on foreign soil. This was in January, 1860. They set out from Yedo Bay on board the U. S. Warship, *Powhattan* calling at Hawaii, then turning their course toward the Isthmus of Panama where they landed. They look this route, because at that time the Pacific railway did not exist; hence, they were obliged to take train

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from Panama, in order to reach the Atlantic coast; and there, by courtesy of the United States Government, a warship was waiting to carry them in safety to Washington, where they were received in audience by the President, and accomplished their mission.

Simmi and his train set forth for the Capital in the native manner of a *daimyo*, followed by a long train of retainers, much to the amusement of the Americans, which of course was quite natural as they were of a different race, had different customs, and totally different etiquette.

It was a quaint sight, for the people of the United States, to see the dignified manner in which the men strutted along the street after the fashion of the *daimyo* processions in feudal times; they had their hair dressed in *chommage* style, and they wore *kamishimo*, *jinbaori* and *yakko*; the spear bearer looking as if the whole street belonged to him and flinging his spear from side to side, surprised and amused the onlookers.

Congress voted $ 8,000, and resolved to treat the guests as State visitors.

The news of the visitors soon spread far and wide to all the States through the smart medium of newspapers. Here's fun !!! Every State passed the resolution to welcome and invite the *daimyo*, and in the invitation they begged him to come in the same manner as he had gone to the Capital. Thus they made a tour round the principal cities where they gained a deal of knowledge. For the first time in their lives, they went aboard a warship; for the first time had seen a train, the electric telegraph, great factories, schools, newspapers, and printing; everything they cast their eyes upon was all new to them, and great was their surprise at seeing the accomplishments and organs of civilization.

It is a curious coincidence in our Japan-American history, that where our first Imperial Envoy crossed by rail, is now being cut away to form the Panama Canal in order to facilitate navigation between the East and West.

After the Restoration, in October, 1871, a second Imperial Envoy was sent to both Europe and America; this time the retinue was not so great as for the previous expedition, but the persons sent were more distinguished; Udaijin Iwakura being despatched as Ambassador Extraordinary, and with him the veteran statesmen of the Meiji Government, and founders of New Japan, such as Marquis Kido, Marquis Okubo, Prince Ito; the other followers comprised the vice-Ministers of the various departments, who were sent to investigate different systems, arts and sciences; besides several other people of wealth, and the Mayor of Tokyo, the total being nearly a hundred persons, which was fewer than in the first mission.

This mission was able to go to Washington without having to land at Panama, as the Pacific railway was already open to the public. The mission remained in America for seven months: with it were some sweet little girls who were sent to prosecute their studies, and this was the first time in our history for sending ladies abroad. They were Misses Sutematsu, Yamakawa (now Princess Ōyama), Shigeko, Masuda (now Baroness Uryu), Umeko Tsuda (now Head of the Joshi Eigaku Jiku), whose ages varied from eight to twelve years, they landed in long sleeves and *hakama*. These young girls remained for ten years in America. Those innocent and sweet girls to study in America, are of interest in the history of the friendly relations between Japan and America. Many young men went also, so that many of the schools were filled with our young men.

(*To be concluded.*)

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[illegible] 1873, as [illegible] governor, to the [illegible] States, [illegible] *Falls* [illegible], 1874, *[illegible] Inspiriert [illegible] durch die Kaiserliche Regierung vor Veröffentlichung nach Amerika geschickt, 1874.*

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PHOTOGRAPHY IN JAPAN

A LITTLE over half a century ago, among the other innovations which came to Japan with the introduction of Western civilization was photography. It was at first looked upon by the masses as a black art, and many and many a day passed before people could be persuaded to have their pictures taken, or to countenance the practise of such necromancy as they regarded photography to be.

Lord Mito, known as *Rekko* about that time, the Kayei period (1848-1843), was one of the first men of prominence to start investigations in photography, giving orders to Kikuchi Chu, one of his retainers, to go to Nagasaki to obtain whatever information on the subject was available there, as that city was the gateway of all that emanated from the Western world.

In Nagasaki, Kikuchi learned of a Dutch book containing elementary instructions in photography, and was able to secure it. The services of a noted Dutch scholar of the time, Yanagawa Shunzo, were next sought, and the book was translated into Japanese.

Having mastered the subject as explained therein, Kikuchi, returned to instruct the Prince, and immediately the necessary outfit, camera, chemicals, etc., were ordered from Europe through the Dutch merchants in Nagasaki. These arrived, and the art of photography was practised in Japan for the first time by Lord Mito himself.

But as his work was merely a pastime, it had little or no effect upon the development of photography in the business world. That came some years later, and the pioneers in the photographic business were Shimooka Renjo, in Yokohama, Ueno Hikoma, in Nagasaki, and Tamagawa Sani, in Yedo (Tokyo).

The progress and use of the art, and even its study, were seriously retarded by the superstitious fear and dread with which it was regarded by the people, who thought it endangered their lives.

Shimooka Renjo was the first in the field as a professional, soon after Yokohama was made an open part, and he met with the greatest difficulty in pursuing his work. He was something of an artist, having studied painting, and when he learned of photography through one of the *hatamoto* of the Tokugawa *Shogun*, who showed him an example of the art brought over by the Dutch, he was greatly impressed with the wonderful detail and naturalness of the picture, and determined to learn the process by which so marvelous a likeness could be produced.

Shimooka was a native of Shimoda, where the American envoy was staying at that time, and upon hearing that Mr. Heusken, the Minister's interpreter, was well equipped for taking photographs, Shimooka quitted Yedo, where he had been unable to gain any knowledge whatever of the coveted art, and betook himself to his native place in the hope of learning photography from the American. To accomplish this, his first step was to enter the service of the minister as a menial, in order to somehow make the acquaintance of the man with the

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camera, for he did not dare go about his purpose openly, or allow anyone to discover his real object, for fear of being condemned as a sorcerer by his people.

He finally contrived to accompany Mr. Heusken upon a walk among the hills one day, and while alone with him made the request, for which he had waited an opportunity so long, to be taught the principles of photography. Mr. Heusken readily complied, and there and then, with a tripod constructed of tree branches, and a make-believe camera of a few pieces of cardboard, he began the first lesson of explanations.

Shimooka's delight was unbounded, his enthusiasm unabating; he guarded his secret jealously, kept on the alert for a chance to take another step in the 'magic' art, and when he learned of the arrival in Yokohama of a real photographer from America, left straightway for the port to make the acquaintance of the much envied professional.

That individual tarried but a short time, and doubtless the supreme moment in Shimooka's career seemed to him to have arrived when he was able to acquire the photographer's complete equipment of photographic apparatus and supplies, and open his own studio to the public.

He had to depend entirely upon the patronage of foreigners, for no Japanese could be induced to go near such a place. Even so, things went well enough until his chemical supplies were exhausted and there was great difficulty in replenishing the small photographic laboratory; worse still, after he finally succeeded in obtaining the necessary chemicals, he was ignorant as to the proportions in which they must be used, and his experiments, one after another, resulted in utter failure until his new stock was almost consumed, without return in money or in knowledge, and he had fallen in debt to a considerable extent. Shimooka and his wife were in despair, and it was decided that his beloved project must be abandoned for the sake of their fortunes. But he determined to make one more, a final, trial, and to his great joy it brought success. He quickly recovered his business, paid his debts and delved more deeply into the mysteries of the black box and the dark room.

He was desirous of making views of the city, knowing that he would find ready sale for the pictures; but he would have been in great danger had he attempted to do so openly, so he was under the necessity of devising a means to do so under cover. This he did by placing his camera inside a palanquin, so that he could manipulate it behind the drawn curtains without its being detected, and had himself carried through the streets. Fifteen views of the city of Yokohama were obtained in this manner, the first photographs of public places in Japan, and they at once became popular among foreigners, and brought large returns to their clever maker.

When the day finally come when the people learned to understand photography and appreciate its pleasures, they were as enthusiastic in its favor as they had been against it, and have ever since been found to be most liberal patrons of the art. Photographers sprung up all over the various cities, and Asakusa district, in Tokyo, became a prosperous locality for small studios and has remained so to the present time, that being the great pleasure resort of the capital.

With their great inclination to the

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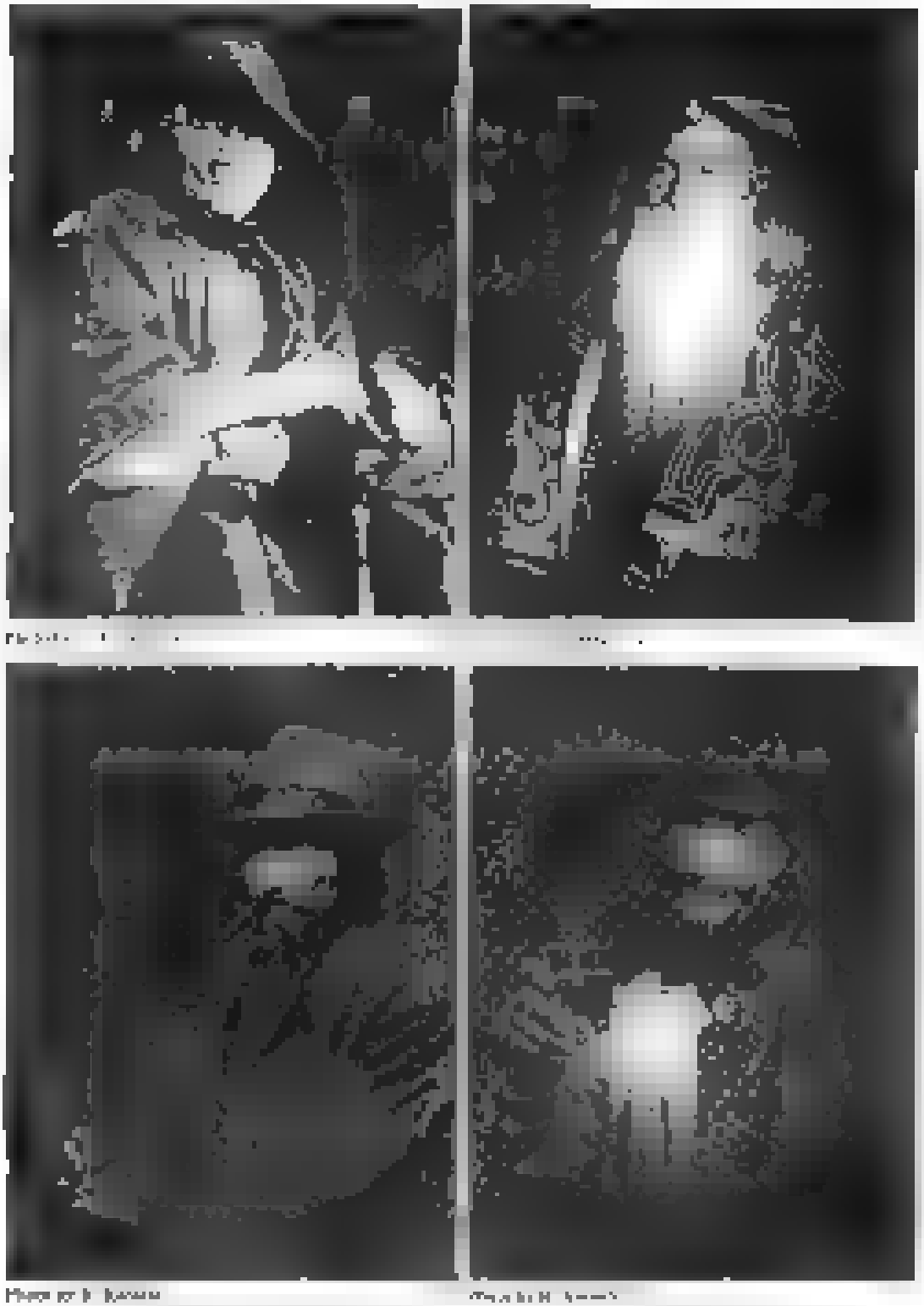

Études de caractère. — *Chocolat Stadler.*

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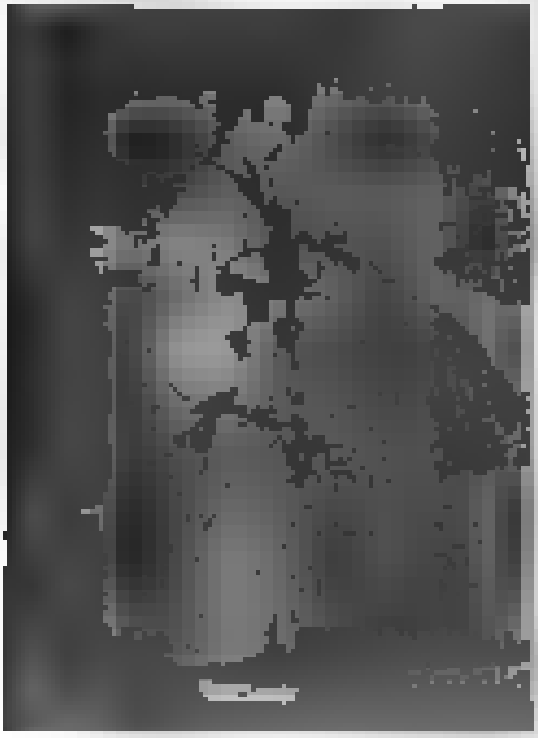

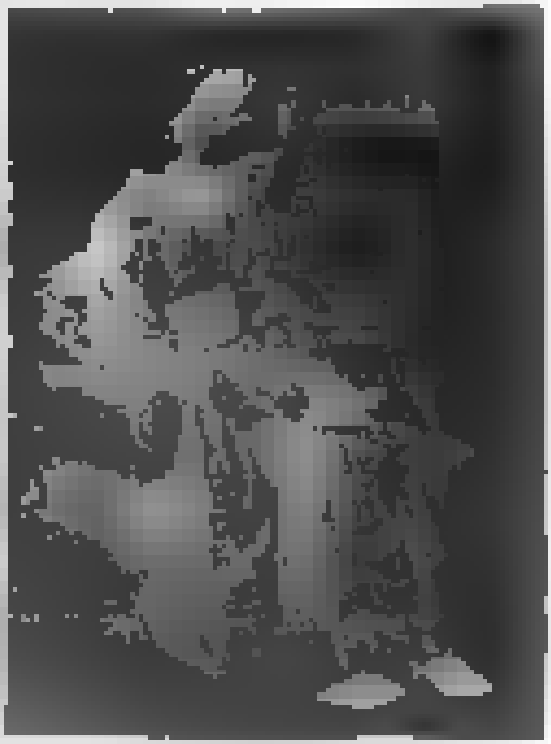

Sitting and Awakening.

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artistic temperament, it could not but happen that among the herd of Japanese photographers that considered only the commercial possibilities of the camera, there should be a number who worked also from the artist's viewpoint. Modern developments in photography in the West have helped these to attain a worthy place in the profession, and to express, through the medium of the camera, many of the varying effects in light and shade, composition, and expression possible with the brush, both in landscapes and portraits, as will be seen in accompanying illustrations, a number of which are reproduced from examples shown at the Anglo-Japanese Exhibition.

THE TEMPLE BELL

By CLARA BURTON

A sound of music vibrates from the hill,
The rich deep tone doth cast a soothing spell;
It passes me and floats far on its way.
It is the temple bell.

Our thoughts once spoken travel on our words,
As on a distant journey they must go;
What minds they reach, whose souls they touch at last,
No one of us can know.

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris, (1859-1909) the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

II

AS there is still some obstacle to our departure, to-day (the 8th) finds us in the same place.

This evening the moon is exquisitely beautiful, and seems, as she hangs shining in the night-sky, as if about to plunge into the wave-furrowed waters. Gazing upon this scene, there came to my mind the words of the poet, Narihira:

"O ye mountain-peaks, flee backward,
Yield no covert to the moon!"

If Narihira should compose a poem at sea, thought I, it would read thus:

"O ye crested waves up climbing,
Yield no entrance to the moon!"

Musing in this wise, the following stanza formed itself in my mind:

"I can but fancy as I gaze
Upon the moon's resplendent light,
That these, its ocean-blended rays,
Are signs that yon Celestial River *
Hath source in seas of upper height
(And that the moon mistakenly,
Makes haste to seek our lower sea)." †

9th day.—We arose early this morning, expecting to reach the place called Nawa, to-day.

Many persons had accompanied us thus far on our journey. Among them were Fujiwara no Tokizane, Tachibana Suyehira, Hasebei no Yukimasa and others. From the time of our leaving the governor's residence they followed our course and overtook the ship in various places; and, of a truth, the depth of their kindness seems to me greater than the depth of the sea.

To-day we all parted from each other for the last time; and, leaving behind the host of friends who had come for the purpose of bidding us farewell, the sailors gradually rowed the ship away from the shore, till at length the forms standing there grew indistinct and lost to view in the distance, while, no doubt, we upon the ship were also hidden from their gaze.

They have words, perhaps, that they long to speak to us, and we, too have thoughts which we would express to them; but there is no longer any opportunity. Pondering in this wise over the matter, I composed the following lines:

"Ah! They know not, undiscerning
(Since there is no shape or sign),
That our hearts, in sorrow yearning,
Seek them crossing o'er the brine."

The ship has been passing in her

* Name applied to the Milky Way.

† The lines in parenthesis contain the implied meaning or the "reading between the lines," in this stanza.

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course to-day the pine groves of Uda. I know neither the number of these pines nor their age ; but the scene along the shores is indeed an enchanting one. White waves beat with mellow music against the deep widespreading roots of the pines, while storks flit sportively hither and thither from bough to bough.

Inspired by the wonderful beauty of the scene, the master of the ship composed the stanza :

"I note, while far my gaze doth roam,
How in the top of every pine
A stork hath made its home.
And thus, methinks, each unto each appears
The friend and comrade of a thousand years"

The scene is so fair these lines utterly fail in describing its loveliness ; and while we gazed and gazed upon it, the ship was borne onward in her course, and the sun went down leaving sea and mountain alike hid in darkness. The gloom deepened till night hung so darkly around us that we could not tell the east from the west ; and, as we knew nothing of the weather, could only confide ourselves to the helmsman.

Even men unaccustomed to life on shipboard felt timid, and it is not to be wondered at that the women and children, lying with their heads down in the hold of the ship, should have been greatly alarmed. It seemed fearful enough to me ; but the helmsman and sailors sang songs as the ship went on, apparently finding no cause for dismay. The following is one of the songs :

"Out on the wild, springing moorlands,
I cried with the hurt and sting
Of the stiff ribbon-grass that cut my hands;
And now for the greens I bring,
Will my parents give me aught, I wonder,
Or will my gleanings go
To make a feast for my mother in-law,
I'm sure I'd like to know.

* * *

Shall I go back ?—I'd like to see him —
The lad that I met last night,
I'd dun him well for the money he owes me
(The miserable little w ght);
For he told me a lie, and he won't come near
To pay me or make it right."

The sailors sang many more songs, but I will not transcribe them here. The ship's company, amused at the quaint words, laughed heartily ; so that, in spite of the tempestuous sea, their hearts found means of solace and cheer. Passing the time thus, by degrees the vessel made her way to her destined harbor, albeit the sun had long gone down, and she was much belated.

An old man and woman have suffered more from seasickness than any others of our number, being obliged to lie down constantly, and unable to eat anything.

10th day.—The ship has remained to-day in the port of Nawa.

11th day.—Rising at dawn, this morning, the crew put their oars in motion, intending to proceed as far as Murotsu to-day.

All the passengers were asleep when the ship started. The sailors themselves could see nothing of the sea and its condition. They saw only the moon ; and knowing thus which was east and which was west, urged the vessel on her way. Thus progressing, the morning broke, and rising we washed our hands and faces, ate breakfast, and went the usual routine. By this time, day was fully upon us, and at length we reached a place called Hané. One of the children hearing the name, said, "I shouldn't wonder if this place were like the wing (*hane*) of a bird." As the child was but a little creature, those who heard the speech laughed over it and thought it very charming. Whereupon the little one said : "I'll make a verse about it."

"If this place is like its name,
And a wing, just as they say,
Then I wish it would fly and take us
Home to Kyoto far away"

As both men and women on board were very anxious to reach the capital,

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although the stanza was not a good one, they did not forget it; but treasured it up in their hearts as something quite interesting.

On hearing the child's artless question in regard to the place called "Hane," memory recalled my own lost darling, and the thought of her would not leave me. Remembering how the child had accompanied us from the capital to Tosa when the governor went to the province, and how on our return we number one less, the grief of a mother's heart was to-day even greater than usual. As reads an old-time song:

"Toward the far northern land
Wild geese are flying,
'Mid their sky journeyings
Mournfully crying.
Ah! It must be that sore
Is their fond yearning
O'er one that hither came,
Now unreturning,
Here on this alien shore,
Lost to them evermore!"*

Moved by the memory of this song and personal grief, the writer composed these words:

"Regrets there are full many.
Ah me! but none so sore
As the pang of sorrow for a child
Whose little life is o'er."

12th.—There has been no rain to-day. As the ship has been belated, Fumitoki Koreshige came from Narashitsu to Murotsu, thus overtaking us.

13th.—It rained a little, this morning, about daybreak, but afterward ceased altogether, so that men and women one and all went out on shore in search of places suitable for taking baths. The writer noting the appearance of sky and sea, made this stanza:

"Cloud-mist and sea are all mingled together,
Thus bewildering me:
Were a fish-wife but here I would ask her to tell
Which is cloud—which is sea."

* A comment says that a wife, bereaved of her husband in her provincial home, composed those lines while returning to the capital, as she heard the cry of the wild geese in their flight.

To-day, for the first time since we went on board ship, we donned our scarlet robes; for while at sea we were fearful lest the gods, who are fond of bright-colored red apparel, should take them away from us.

As it is now past the tenth of the month, the light of the moon is exceedingly beautiful.

14th.—As it rained at dawn, we remained here in the same place. In spite of the fact that there is no food on board suitable for occasions of religious abstinence, the master of the ship endeavored to observe the day properly. His observance, however, came to an end at the hour of the horse* owing to his lack of fast-day food. Besides, the sailors had succeeded in catching a large *tai.*†

As there is no money on board, he obtained it in exchange for rice, a mode of purchase often practised on the ship. Another fish of the same sort was afterward caught, in return for which we gave wine and rice to the crew; so that they did not feel in a very bad humor over their bargain.

15th.—To-day, we could not make gruel of rice and *azuki,*‡ to celebrate the New Year's season. Much to our regret the weather proved unfavorable and the ship did not proceed. We have now been on shipboard for more than twenty days; and our only occupation is prolonged gazing at the sea. In reference to this, my little daughter composed a stanza:

"Wind and wave rise up together,
Wind and wave sit down together.
I think they must be

* That is, noon.

† Tsurayuki, as a Buddhist, should have abstained from "fish and flesh" on that day, but no doubt the capture of a delicious fish proved too tempting, and the want of "fast-day food" furnished an excuse.

‡ A small red bean.

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Comrades or friends very near to each other,
These winds and waves of the sea."

Although composed by a person of but little importance, the lines themselves are certainly entertaining.

16th.—As wind and wave have not gone down, we are still in the same place. "When are the winds and waves going to subside, and we to pass this cape?"

This is theme of our thoughts and wonderings; but nevertheless there seems no likelihood of calmer seas and less violent winds at present.

Under these circumstances some one, looking out upon the billows as they rose aloft, composed these lines:

"'Tis said that, on the sea-wave's crest,
Even the hoar-frost may not rest;
And yet, I trow,
Amid these billows is falling *snow*."

Well, from the time we first went on shipboard up to the present, it is now just twenty-five days.

17th.—This morning there was not a cloud; and day dawn, blended with the light of the moon, was exceedingly beautiful. For this favorable weather the ships' company rejoicingly gave thanks to the gods. All being thus favorable, the ship proceeded on her way; and wondrously fair to see, in truth, were the blue spaces above and the blue seas beneath us. The outlook brought to mind these words by one of the olden time:

"Rudely the oar of the boatman pierces the moon in the billows;
Forcibly presses the ship on the skies in ocean beneath."*

This poem was heard long ago, and unregarded at the time. A certain person also composed a stanza:

"As the ship glides over the moon far beneath her,
Down in the depths of the sea,
What opposes the stroke of her oar can be only
The boughs of the Katsura-tree."*

On hearing this, another composed the following:

"As I see the moon's reflection glow,
Down in the billows far below,
We seem to cross the arching heavens
Amid the sea
Ah! Sorrowful that thought to me!"

While we were indulging in these poetic pastimes the day had fully dawned. However the sailors said to us: "A black cloud has just come up, and we are likely to have a gale. We must turn the ship back."

During our return to the former anchorage the rain descended with violence, so that the ship's company knew not what to do and were in sore distress.

18th.—Still in the same place. The sea being rough to-day, the ship did not go out.

The scenery along this part of the coast is very picturesque; but owing to seasickness, we take little note of the beauty around us. The men on board are probably amusing themselves by composing Chinese poetry.

As the ship did not proceed to-day, one of the company, feeling exceedingly dismal, produced the following:

"Unregarding the years or the months in their season,
Ceaseless evermore
Fast fall the snowflakes mid the wind-driven breakers
That dash on the shore.

This stanza was a chance production by one but little given to poetic efforts. Another person composed these lines:

"'Mid the wind-driven billows that break
On the seashore, the blossoms awake;
But spring and the nightingale bide all unknowing
That flowers are blowing."

* These lines are attributed to a famous Chinese poet.

* Though the genii in the moon are always cutting this tree, it has the immortal fashion of springing up fresh again.

(*To be continued.*)

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SAYONARA

By EUGENE FRANCIS

(MRS. CHARLES BURNETT)

Love on the mountains in Life's golden morning,
Temple bells calling the unrisen sun—
Shadow-wing of a homing heron
Crossing the moon—and the day is done.

Strange sweet song of the samisen,
Haunting music of long ago—
Breath of wind in the cherry trees,
Dream-song of Love that I used to know.

Terrace and garden in bridal robes,
Blossoming ume—April snow;
Dove on a low-branched cedar sighing
Song of a summer of long ago.

Burden of sad wistaria bloom
Dropping passionate amethyst tears
Onto the ground where her geta danced
Joyously down the years.

Breath of a God on the fountain
Lulling the water to rest;
Lotus-flowers closing soft petals,
A tear-drop deep in each breast.

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Banners of lovely iris
  Drooping on stately rods—
Stealing away to Dreamers'-land
  To bloom in the Garden of Gods.

Yellow, round moon, like a lantern hung low,
  Meeting the sea in the west—
Glory of golden day in Japan
  Dying on Fuji's crest.

Dream-eyes whose witchery's calling, calling
  To me across the years—
Nightingale in the bamboo forest
  Voicing my love—my tears!

Over the arching bridge, your spirit
  Lighting the shadows of night—
Swaying, comes as you used to do,
  Moon-goddess, silver white.

Yearning, my arms reach outward;
  Straining, I list for your breath;
Ah, sword of my fathers, upon you
  I gaze—and I smile at Death!

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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

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I FIRST went to Yedo (now Tokyo), the western capital of old Japan, in the year 1865, accomplishing a long cherished wish, which before had been impossible, owing to the impediments in the way of travel for foreigners unless with official parties; and it was only that the Russian Consul had business in the *Shogun's* capital that brought me the opportunity of joining such a party and journeying in safety to the metropolis.

Through the courtesy and kindness of the Bakufu officials, it was arranged that we could find accommodations, while in the city, at a large monastery and temple near Takanawa, and they also placed at the disposal of those who wished to go about in the city, a guard of mounted *samurai* to afford necessary protection, as Yedo was infested with bands of *ronin* of strong anti-foreign feeling, and the Government authorities had to take every precaution to prevent attacks upon foreign residents.

Having no other object in visiting the city except to see its sights and to familiarize myself further with the manners and customs of the country, I spent my time in doing so, notwithstanding the fact that whenever I ventured forth, a guard of soldiers had to escort me. I regretted this trouble to the officials, but at the same time was grateful for the safety they afforded me, and could not wish their attitude toward foreigners different from what it was, such excellent care of us did they seek to take. The guards were ever at my side as I wandered about, even surrounding me while I ate a meal in a restaurant, so that I really could not go about as I pleased.

Riding on horseback one day, passing the place where now is Mansei Bridge, not far from Suda-cho, I observed the elevation of Surugadai, and thinking the position would give me a good view of the city, I suggested going to the top of the hill, but the guards would not consent to do so. It seems a strange coincidence that I was afterwards able to build the present Orthodox Church on that very spot, which happened quite unexpectedly and as though providential.

Many of the foreign ministers and consuls being in Yedo just at that time, they were tendered a banquet by the Bakufu officials at the *Shogun's* palace, Yedo Castle. Being of the Russian Consul's suite, I also was one of the guests and greatly enjoyed the entertainment provided.

We were taken to and from the castle in Japanese palanquins (*kago*), placed at our disposal by the hosts; it was my first and

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last experience in being carried in that delightful fashion. I do not recall, at present, the name of the particular part of the castle in which the banquet was held, but it was spacious and grand, and the *tout ensemble* of that gathering of government officials in full dress, native and foreign, the Bakufu and the foreign ministers and consuls in full regalia. and marching in their respective order, was altogether splendid and impressive, and could not but inspire any onlooker with the deepest admiration for the dignity and decorum of the Japanese, on such an occasion, even to the minutest details.

While the manners and customs of the Japanese may be lacking in many particulars, that does not obscure the fact that they have usages and conventions which are most polite, and on the whole I think them a very courteous people. During my residence of fifty years in Japan, I have met with all kinds of people, having twice made evangelistic tours from Hokkaido to Kyushu, and not once have I been subjected to insult from any of them. On one occasion, as early as 1878, while preaching at Fukuoka, in Kyushu, I experienced a certain amount of annoyance at the hands of a body of Buddhist priests attending the meeting, who, in an effort to interrupt the service, rose and created such a disturbance that I was compelled to discontinue in the middle of my address. However, I considered this no insult to me, but merely a demonstration of disorder, and my other hearers made every effort in my behalf.

Considering the strict attention paid by the Japanese to certain of their rules of etiquette, I have always thought that foreigners should conform to, and show every respect for, the polite usages of the country; such as removing one's shoes and hat upon entering a Japanese dwelling, however humble; and maintaining the prescribed sitting posture while there. Having on foreign clothes can never seem a valid excuse for one to sit on Japanese mats with one's legs crossed, in the presence of Japanese who sit properly erect, according to their custom. Such a breach must be regarded as extremely rude, and in all the years I have lived here, regardless of the clothes I wore, I have never sat with my legs crossed while in company in a Japanese house.

It may be remarked here that the native dress is better suited to native life, climate and people than European clothes, and the Japanese in *hakama* and *haori*, their formal costume, appear to far greater advantage than in the frock or evening coat so often adopted. In some cases, they may find foreign clothes convenient, but for fitness and appearance, their own garments are best retained. Inner, or spritual reform, would be more desirable than outer, or dress reform.

Japan's present constitutional government, achieved after two great political revolutions, compares favorably with that of any other nation. I myself have witnessed three different forms of government here; first, the feudal system under the Tokugawa *Shogun*, then the Imperial regime immediately after the Restoration, and lastly the present constitutional rule, the consequent changes following upon each presenting a distinctly different aspect; but an unchanging feature of the feeling manifested throughout the varying scenes of those vicissitudes was the loyalty of the people to their ruler, and his unfailing love and sympathy for them.

Constitutional government has been achieved by the majority of nations only after being demanded and fought for by the people, and rivers of blood being shed in conflict. But in Japan, such was not the case; the constitutional government which she now enjoys was established by the will of the Emperor through love for his people and consideration for their rights and welfare. Even the *Shogun* voluntarily restored to the Imperial House, at the time of the Restoration, the actual power of ruling which had not rested with the Emperor for several hundred years, for he recognized that the country would be far better off under Imperial rule.

These things readily told me that the relations between sovereign and subject

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in Japan were extraordinary in their character; that the attitude of each had remained inviolate, as established with the founding of the nation, comparable only to relations of parent and child, the Emperor being regarded as a loving father to his people, and they reverent and obedient children.

Although I had come to this country for the sole purpose of spreading the Christian (then called *Kirishitan* by Japanese) religion, owing to Government prohibition of the propagation of that faith, I was not able to proceed with my work openly as the law was rigidly enforced all over the country. Full of hope that the time was not far distant when these circumstances would be changed, and the Gospel of Christ could be preached freely and without restraint, I determined upon thorough and complete preparation for the work I was undertaking, and set about learning the language, to which I devoted myself almost exclusively for the time being. With each of three different teachers I spent two hours or more daily, and also practised Japanese and Chinese calligraphy regularly, considering this an essential for the mastery of the language. I put forth heart and soul in my studies for at least seven hours every day, until I gained sufficient knowledge to enable me to read easily any ordinary Japanese book printed in Chinese characters and the Japanese *kana*, and later Chinese works. My ardor and earnestness in learning the language was such that I did not confine myself to work with my teachers, but grasped every other opportunity as well, throwing myself much among the Japanese, and even went to the theatres and story-telling halls (*yose*) in order to accustom my ear to the language.

Having made some progress in my studies, I took up the Chinese classics, and I recall, as most difficult among the Chinese books, the *Isshi*, which presented all but defeat in reading; but *Shisho*, *Gokyo*, *Juhasshiryaku* and *Shiki* I found easy in comparison. The *Kojiki* was the most difficult of Japanese books; the *Nihon Gaishi* and *Nihon Seiki* offering no such obstacles, but which I found of considerable interest.

Being thus engrossed in Japanese literature, I also became deeply interested in things Japanese; considering the uniqueness of the former, and the character of the civilization represented by the latter, I felt it would be a worthy work to interpret them to the Western world, as it would be no mean contribution to European intellectual spheres.

Night and day, I devoted every hour possible to reading books on Japan and her people, becoming more and more interested in the Land of the Rising Sun. Finally, I acquired an extensive library of Japanese books, having bought out a certain Hakodate book shop.

The study of things Japanese became an obsession, and the warmth and fervor with which I had once set my heart upon missionary work, decreased correspondingly, until my indifference to the primary object of my coming to Japan became such that I frequently declined opportunities to expound the Gospel, even to persons who came to me expressing a desire to study Christianity, telling them the laws of their country prohibited it, and that only by permission from the *bugyo* could I do so; from which it is not difficult to surmise how entirely my first ardor in Christian work had cooled.

But at last, I came to the parting of the ways, to the full realization that I could not serve two masters, and therefore must choose between being a missionary or becoming a Japanese scholar; which, indeed was not hard for me to do, inasmuch as I felt I had wandered too far from my true mission, in over-enthusiasm for a minor matter, the study of things Japanese; and I resolved without hesitation to give up my studies, and re-dedicate myself to the cause of Christ.

(*To be continued.*)

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SEPULCHER AND CEMETERY

SEPULCHERS of great antiquity in Japan are of two kinds; viz: the *sekikaku* (cairn), a pile of stones built up in the shape of a small house, six feet in frontage and ten in depth, and covered over with earth, in which a stone coffin with a body therein, was deposited; the other is simply a stone coffin (*sekikwan*) buried in the earth, but having no cairn to cover it. These two kinds are not distinguishable in that the one with a stone cairn was the sepulcher of nobility, and the other that of plebian classes; the difference between the two has nothing to do with class, but only with the locality in which they are found.

The mounds in which they are found are also of two sorts; one heaped up in the shape of a gourd; i. e. a double rounded tumulus the chamber in the rear containing the coffin. This shape of mound is called *zenpo koyen* (square frontage rounded in the rear); the other kind of mound is a simple tumulus rounded at the top, but no distinction was made for upper and lower classes, nor are more *sekikaku* found in one kind of mound, and more *sekikwan* in the other.

The fact is, that these four kinds, namely, the coffin with a cairn, the coffin alone, the gourd-like mound, and rounded mound, are found intermixed in various ways, though the Imperial tombs are always in the gourd-like mounds, from which it safely may be inferred that such served as models for all others.

As to the size of the mounds there is a great variety; the largest being many miles in extent, such as the mausoleum of the Emperor Nintoku; and there is one on the top of which a whole village stands, and another upon which a common school is built; whereas the smallest variety is not more than ten feet in circumference.

The rounded, as well as the gourd-like mounds are sometimes surrounded by a moat, many of which are dried up, leaving a hollow piece of ground; others having moats with water, the mounds are like islands.

The ancient tombs called *yokoana* (side holes), are dug laterally into a tumulus; such are *sui generis* and do not exist everywhere in Japan.

The coffins in which the ancient dead were laid are mostly of stone; but there are some made of earthenware, and others of wood must have existed, for after a lapse of over one thousand years, nothing is left except some slight trace. When the body was placed in the coffin, various things which had been used by the deceased were deposited therein also. Many such things are still preserved, such as swords, arrow heads, mirrors, *magatama* and *kudatama* (stone ornaments curved and cylindrical in shape), gold rings, bells, etc. In addition to these there have been found, in the *sekikaku*, helmets, coats-of-mail, grind-stones, etc. These afford valuable records of the habits and mode of living of our ancients.

Also there have been discovered around the tumuli (gourd-like as well as round) what are called *haniwa*, or earthenware figures of men, horses, etc.,

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which are from three inches to several feet in height. These formed the ornaments of the tomb, and the images of men are supposed to have been the substitutes for human beings, which it had formerly been the custom to bury alive with their dead master or mistress, the cruel practise being abolished through the influence of a courtier named Nomi-no-Sukune, who conceived the idea of using clay images instead. The truth of this is not wholly denied by modern specialists, but that such ornaments of the tomb existed long before the time of Nomi-no-Sukune, they are now all agreed.

Such sepulchers were used until the time of Empress Suiko (A. D. 593-628). After the introduction of Buddhism, Buddhistic usages gradually prevailed. Consequently in Omi, Nara and vicinity (i. e. in the neighborhood of the capital of those days) cremation began to be practised. The ashes were put in an earthen pot or stone urn some five inches in height, which was buried in the earth with a memorial tablet of copper about one foot in length and two inches in breadth, on which was engraved the personal and official name of the deceased. This practise was in vogue only in the vicinity of the capital where Chinese influences predominated; in all other localities the old method of burial still prevailed, and it was a long time before the new mode was in use all over the country.

In the days of the Nara epoch the styles of tombs were several. In the Hei-an period, the influence of Buddhism was universal; and tomb-stones came to be erected over the spot where the corpse, or urn of ashes was buried. The earliest form of tomb-stone known in Japan was the *gorinto* (pile of five stones); these symbolized the five elements, according to Buddhist usage, signifying that man must return, after death, to the five elements, from which he sprung. This kind of tomb-stone continued in use as late as the beginning of the Tokugawa period; and while various other forms of tomb-stones were springing up, the form of *gorinto* remained in as high favor as ever, being preferred by all the *daimyo*, or noblemen.

A monument seen standing among the hills of Hakone, erected to the memory of the Soga brothers, who carried on a vendetta, is in the form of the *gorinto*; as are also those innumerable ones to various *daimyo* standing in the graveyard near the Koya-san temple, in Kishu.

Later in the Kamakura period, in addition to the *gorinto*, grave tablets in the form of *toba* (a long, narrow wooden tablet, a Buddhist symbol employed to pacify the soul of the departed, adopted to mark the spot where the dead are buried) came into use. A single Sanscrit character on the top part, symbolizes Buddhism. Still another form, evidently a modification from the *gorinto*, was in use at about the same time in the Kamakura period. Late in the Tokugawa period, almost every household kept a Buddhist family shrine (*Butsudan*) in which were set mortuary tablets (*ihai*) bearing the name of the dead (in most cases his posthumous title given by a Buddhist priest) engraved thereon. The grave-stones of *daimyo* were shaped after the form directly adopted from this tablet, whilst those of the common people remained essentially the same as before, excepting that the ornamented head was dispensed

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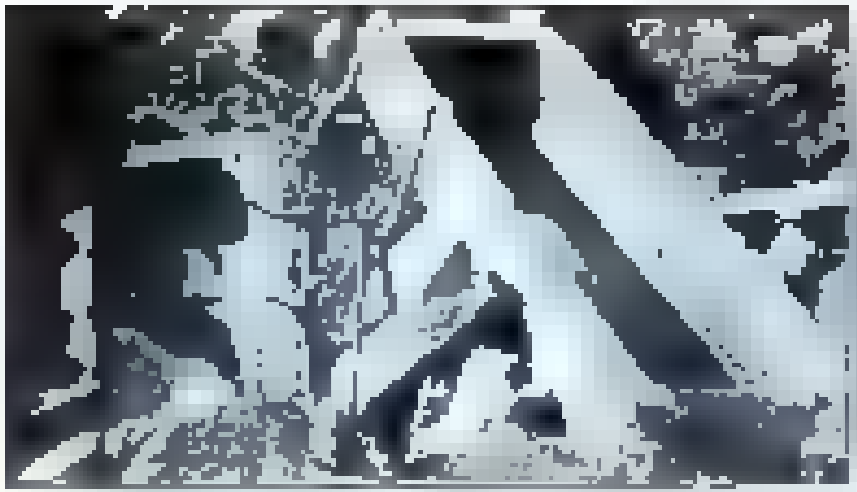
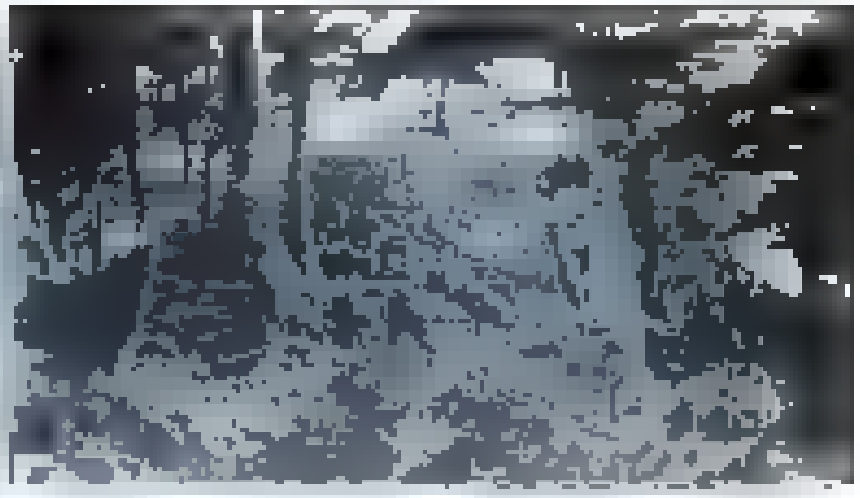
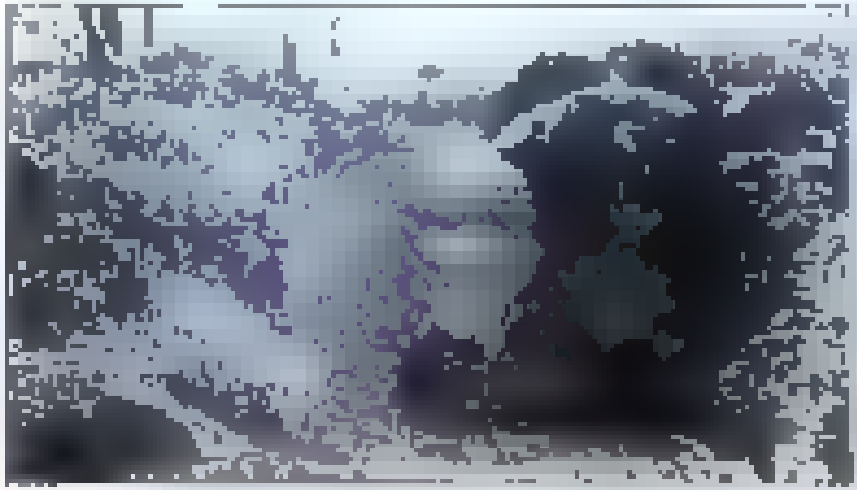


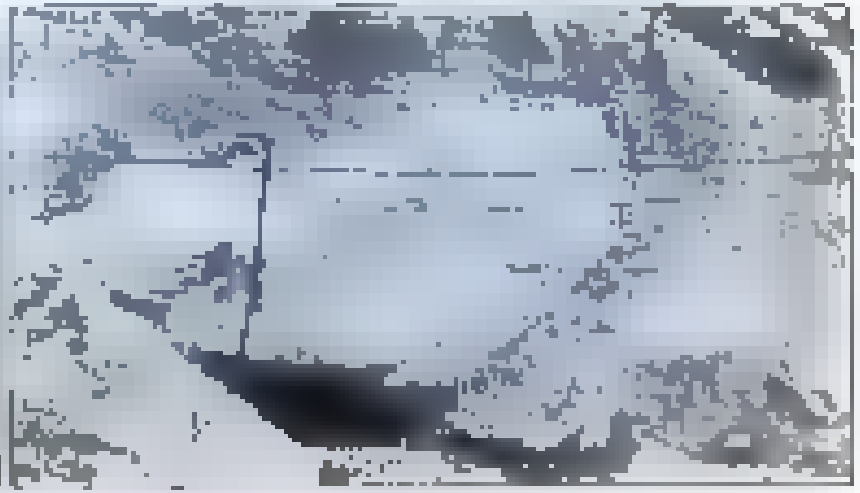
La province d'Himan — vue du gorge de l'oranse Hanoi.



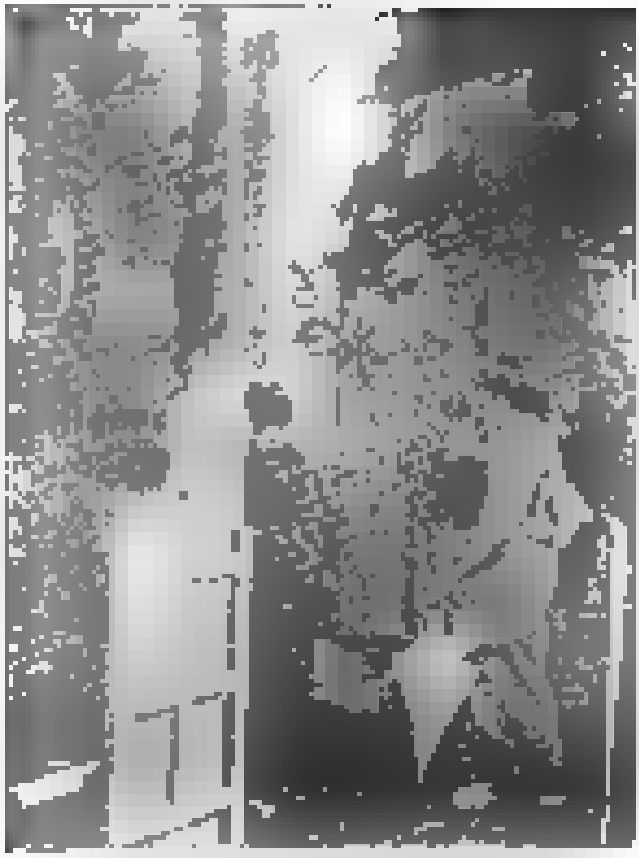
L'Himan — Grottes de l'oranse Hanoi.



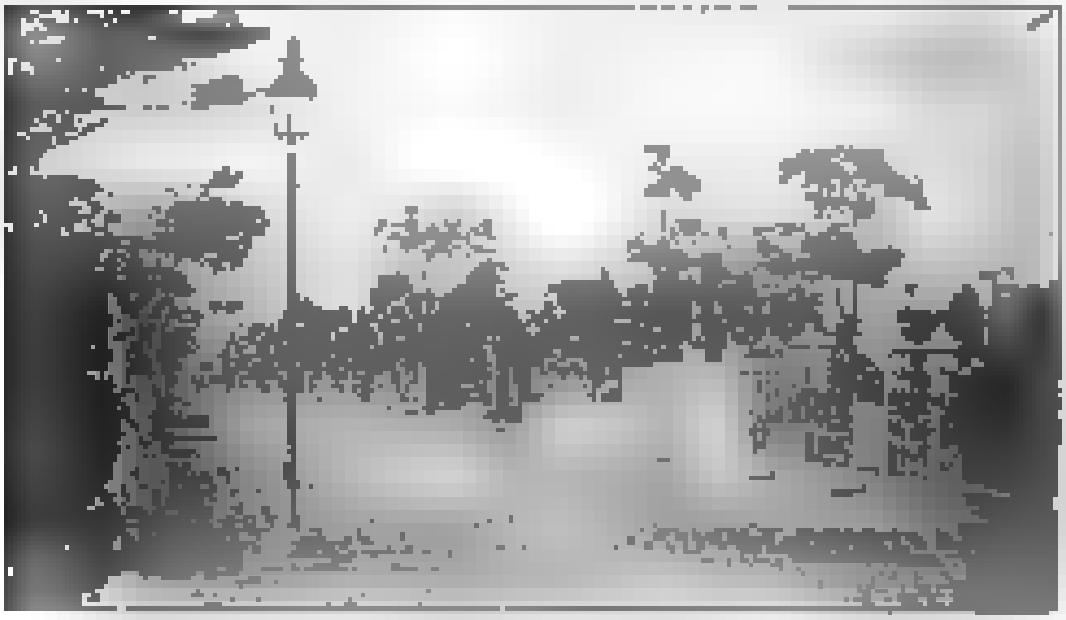
Les rochers de l'oranse Hanoi, en la province.



Entrée d'un puits pétrolifère en la Province d'Ar.
Eingang zu einer alten Ölquelle in der Provinz Ar.



PARIS. — MICHIGAN NEW GRAND-PORT.
Entrée de la pêcherie fermée par un treillage métallique.
Eingang zum Fischteich mit einem Gitterwerk.



VERSUS IN MOTION CHURCH. — *Allée dans le cimetière d'Aspinwall.*
Allee im Friedhof von Aspinwall.

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with, leaving a plain four-cornered stone post.

The grave-stones of the present day may be said to be forms adopted from those in the middle period of the Tokugawa Shogunate. Under the Tokugawa regime it was the general custom to lay the dead body sideways at full length, in either a stone or a wooden coffin, or if cremated, to put the ashes in an urn. A four-cornered wooden post of about ten feet in height is erected and on the front face are written the official rank and name of the dead, and on another side the date of his demise; for a Buddhist a posthumous Buddhist name is written instead of the real name, which is usually written on another side. This post merely marks the spot for a while and is removed as soon as a permanent grave-stone is provided. In front of the grave-post a pair of flower holders, cut out of fresh green bamboo, are placed, in which to put boughs of *sakaki* (cleyera Japonica) according to Shinto custom, or boughs of *hikibi* (Chinese anise) after the Buddhist fashion.

No mounds are made over graves, and the grave-stones are placed immediately over them, the majority being about two feet square to receive the upright coffins used for those buried in a sitting posture. The ground is kept perfectly bare, and stepping stones are laid between the long, close rows of tombs, or leading to those in family lots, in all the old temple cemeteries; and the general ones are much the same, except being less crowded. Sometimes there is a family vault under ground, in which bones or ashes are deposited after cremation, and only a slab is removed for the purpose. No indication of the vault is apparent.

Formerly, favorite forms for marking burial places were Buddhist images, those of Kwannon, Amida and Shaka largely predominating, varying in size from tiny figures in relief to towering ones in the round.

The most common grave-stone of the present day is the square or rectangular stone post resting on a larger stone base, single or double. Sometimes a stone slab in its natual state, polished only on its front face, having two holes in the base to receive bamboo flower holders and a depression in which to burn incense-sticks.

Sometimes the name engraved on the tombstone is surmounted by the family crest. It is also a custom in Japan to erect one tomb-stone for a whole family, calling it a "tomb for family generations" (先祖代々之墓). This is done when many graves of a family are crowded in one place, and the tomb-stone common to all is dedicated with a ceremony, showing the characterstic idea entertained by the nation at large concerning ancestor worship.

The names of husband and wife are engraved side by side on the same grave-stone; and particulaly noticeable is the fact that the widow's name is cut upon the stone even while she is yet alive. In such case, the name of the living is marked in red, as often will be met with when one visits a cemetery in Japan. Red characters marked upon a tomb show that the bearer of such name is still living.

The material generally used for tombs is stone of a dark grey color that looks very old, and the damp of the shady grave-yard soon covers the tablet or statue with patches of soft green moss that make it one of the company

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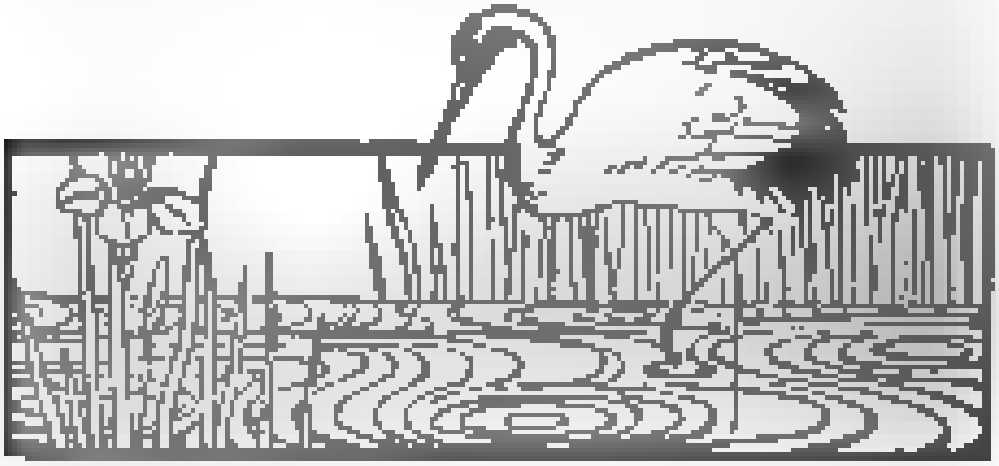
that have perhaps stood through centuries.

White paper lanterns are hung up on each side of a fresh grave (if of a Buddhist); also the *ignir*, which is a paper dragon, with a long, slender white paper lantern attached. These were borne in front of the procession at the time of the funeral march, and are necessary in the Buddhist rite. Such paper lanterns, exposed, as they are, to wind and rain are soon torn to tatters, presenting a weird and dreary sight. These are never used in Shinto funerals or graves.

The city of Tokyo has two large general cemeteries, one in Yanaka, near Ueno Park, and the other in Aoyama, where Buddhists, Shintoists, and Christians are buried. Each family lot is surrounded by a hedge, or a stone, wood, iron or bamboo fence. Close by each cemetery some four of five tea houses are invariably found, where visitors to tombs may rest, drink tea and smoke tobacco. The servants of the tea houses undertake the task of cleaning the grave-yard as directed by the visitor, and otherwise wait upon him. Bouches of *sakaki* for Shinto, and *shikimi* for Buddhist believers, are kept for sale in the tea-house and are carried by the attendant, to the place where they are wanted.

When a visitor reaches the place of his devotions, the servant of the tea-house puts up the bought he has brought, in the bamboo holders, and fills them with water out of the pail he takes with him. The visitor then sprinkles some water over the grave and bows down to pay respect before it; if a Buddhist, he also burns incense before the grave. On returning to the tea-house the visitor leaves some money at the house to pay for the tea and bunches of leaves taken—generally about fifty cents for both and a gratuity of from five to twenty-five cents for the servant.

Most of the Buddhist temples standing within the precincts of the city of Tokyo have a small cemetery attached and flower sellers are always found at the temple-yard, where *sakaki*, incense-sticks, etc., are obtainable. Shinto believers, however, have their family grave-yard exclusively in the public cemetery, as the Shinto temple has no grave-yard within its compounds.



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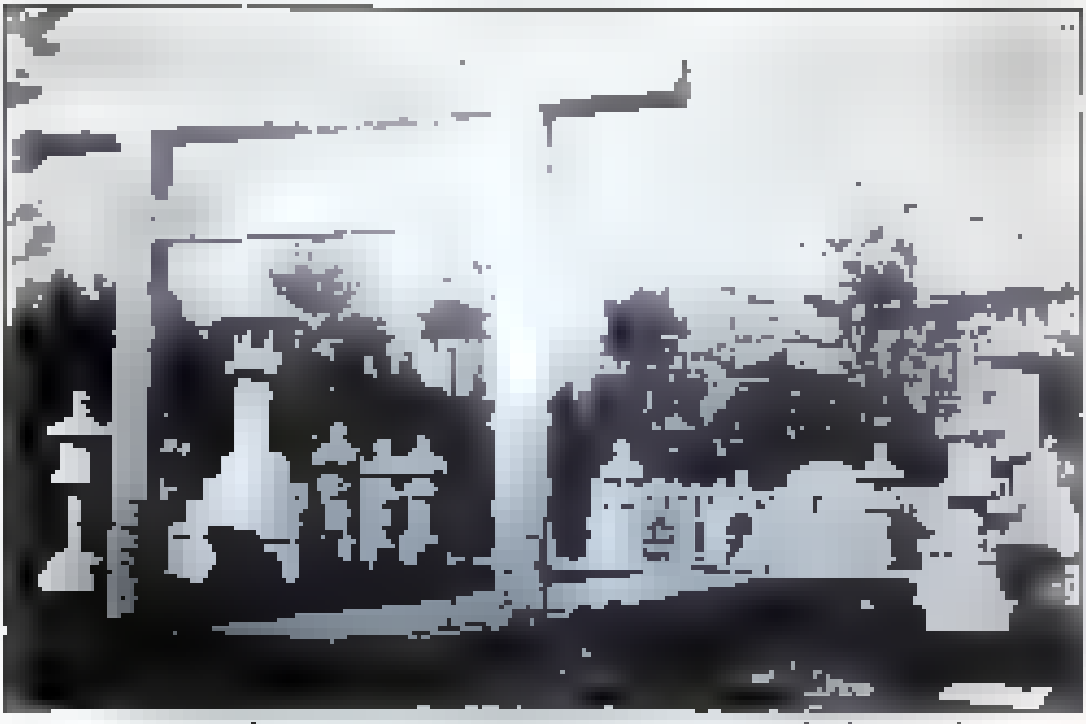

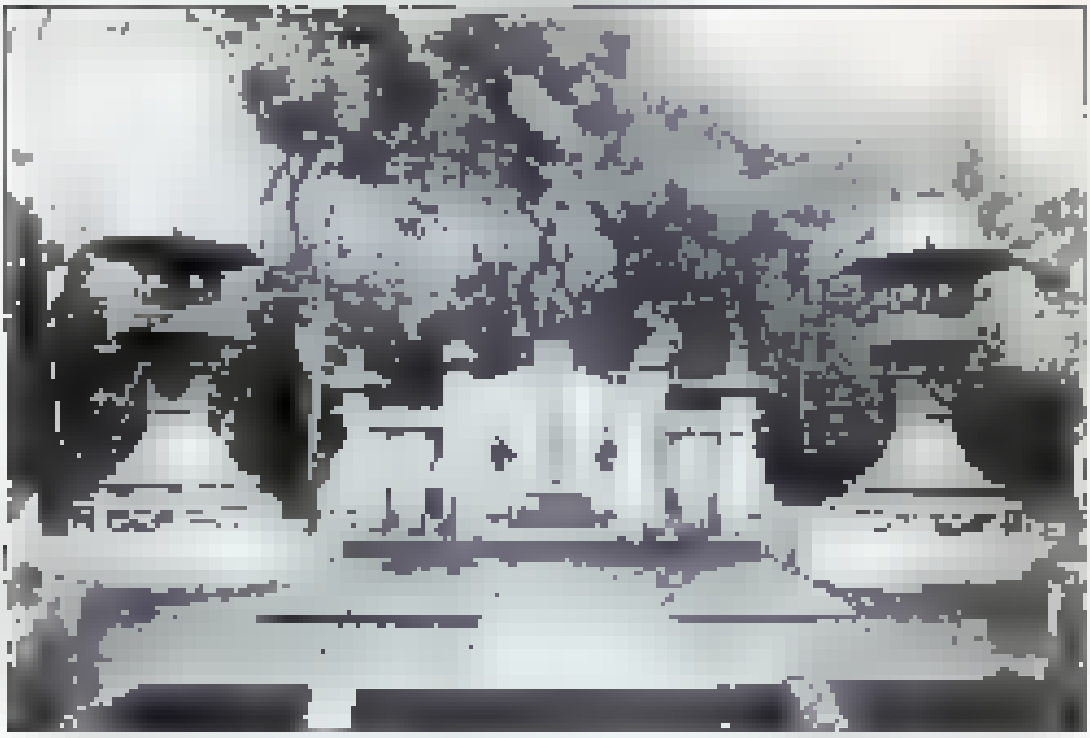

Signature de Pierre Sardaire — Grab des Pères Jésuites

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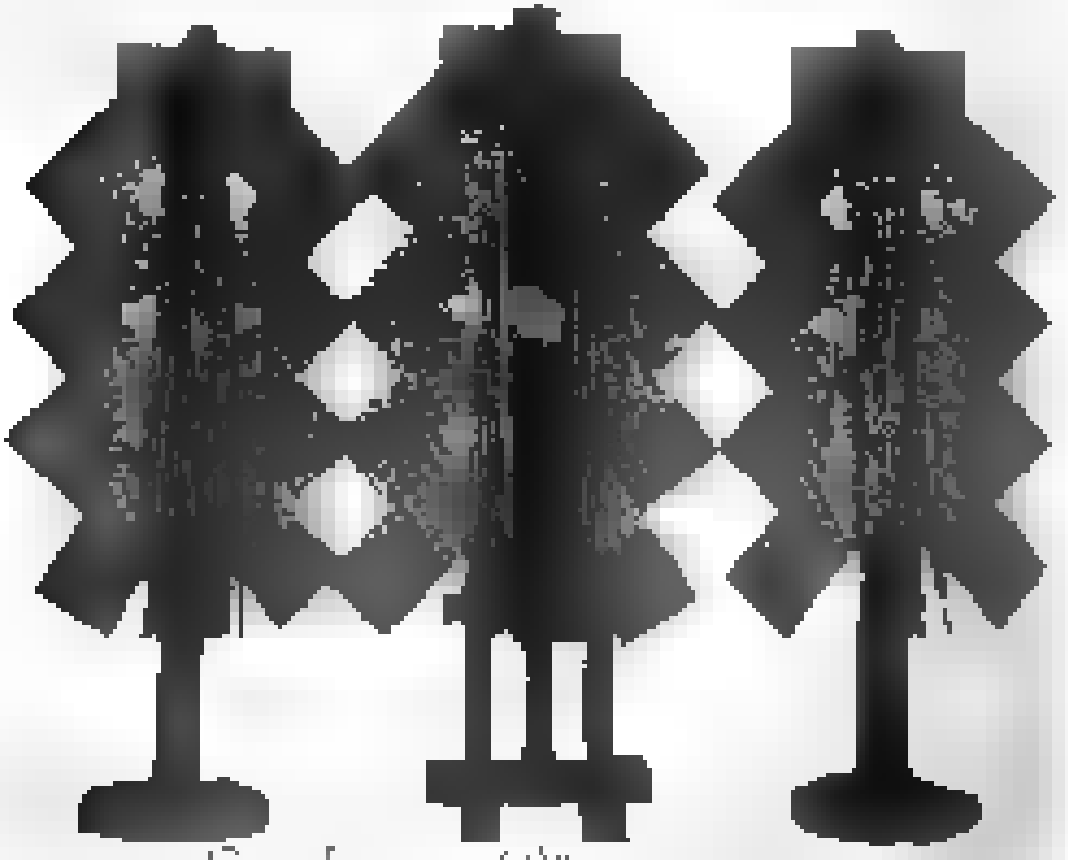
HIRAM, SYMBOL OF THE SUN COMPLEX.
Hiram, symbole de la plaque du soleil
Hiram, das Symbol der Sonnengottin.

THE RABBI, SYMBOL OF DIVINE PRESENCE
Le Rabbi, symbole de la présence divine.
Rabbi, das Symbol der göttlichen Gegenwart



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SYMBOLS IN USE IN JAPAN

WHERE mysterious ancestors, who miraculously created the 'land of the gods' and established the Imperial House, bestowing upon the first heavenly ruler three sacred treasures to be handed down through everlasting ages, gathering with each successive generation increased meaning; where eight hundred myriads of deities, besides the apotheosized spirits of the dead, have been worshiped in awe and reverence since that time; where the religion of Buddha, with an emblem for almost every conceivable quality and condition of both spiritual and physical existence, was established more that one thousand and five hundred years ago, and combined and intertwined, almost inseparably, with the native religion; where forms and formalities have been used so largely to appeal to the masses whose understanding of them penetrated no further than the glitter and grandeur of their outward seeming, it is not surprising to find a vast variety of symbols, some of which are so variously interpreted as to be quite uncertain of any exact meaning.

Nature-worship doubtless gave birth to many, the thing itself once worshiped, coming to be regarded only as a symbol, as birds, animals, fish, flowers, trees, stones, flames, etc., are all represented among native emblems, as well as belonging to Buddhism.

The crane as the emblem of long life is used daily at marriage ceremonies. The *ho-o*, a fabulous bird, represents mercy, and has always been associated with Imperial belongings, as a decorative feature. Both of these birds are familiar art motives.

The fox represents the goddess of rice, *Inari*, whose shrines may be recognized by stone fox images. To the minds of superstitious persons it also stands for deeds of evil and is therefore much feared. The dragon, as the symbol of divine power, is in evidence in almost every form of both sacred and secular art. The deer is another emblem of longevity, and accompanies one of the gods of happiness. The rabbit represents a heavenly messenger, associated particularly with the moon.

Three monkeys, one covering his eyes, one his ears and the other his mouth, represent a deified day called *Koshin*, which is the day of the monkey; they are found upon many shrine tablets of stone, and grave-stones, being much beloved and of good omen.

The tortoise, also emblematic of long life and happiness, is highly regarded, and is seen in many forms of ornament. The carp is painted and carved and cast in bronze and made as double flags that catch the breeze and float over the housetops at the annual boys' festival, as the symbol of courage and perseverence Both Benten, goddess of love and beauty, and Kwannon, goddess of mercy, are often portrayed carrying a basket containing a large fish, and several other gods are represented with fish, which for ages has typified divinity in the Orient.

The lotus is perhaps the most widely used and best known of all Buddhist symbols, accompanying every image, in the form of a pedestal upon which it

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sits or stands, and also is often carried in the hand, especially by the various interpretations of Kwannon. Temple hangings, batons, incense burners, candle sticks, vases, holy fonts, etc., are decorated with, or made in the form of the lotus, as the emblem of purity and spirituality. A passage in Buddhist scripture refers to a 'pond of seven treasures' in which the lotus blooms always, on which Buddhas may sit happily forever. Large artificial flowers and leaves of the lotus in silver, gold, or colors, are carried at all Buddhist funerals.

The pine, plum and bamboo are used as symbols of longevity and happiness, and as such have played so important a part in the art and crafts of Japan as to be immediately suggestive of Japanese art.

Stones are greatly admired and represent different qualities according to their size and shape; round ones, which are considered desirable for garden decoration, represent beauty and pleasure; square ones, suitable for building purposes, labor and usefulness; large rugged ones, power and force of character, each at the same time indicating strength and good old age. These also appear frequently in various forms of art expression.

Flames, a peculiar symbolism so often met with in Buddhistic interpretations of divinities and their attributes, typify wisdom, as seen in the flaming dragon and the halo of the god Fudo.

The most conspicuous Shinto symbol is the *torii*, a sort of gateway (explained in detail in the *Japan Magazine* October, 1910), the origin and meaning of which is most uncertain; but it bespeaks the presence of a Shinto shrine as plainly as does the Christian cross a church of Christ. But the more holy emblems of Shinto are the before-mentioned three sacred treasures; the mirror, representing the Sun Goddess; the sword, as the symbol of the divine right and valor of the rulers descended from her; and the jewel, typifying righteousness. These are too sacred to be constantly exposed to public gaze; but a symbol always to be seen at Shinto shrines and festivals is a peculiar ornament of cut paper, foil or sheet metal, called *gohei*, which takes the place of the ancient offerings of cloth, and is supposed to be most efficacious in warding off evil; to many it represents the spirit of the deity itself.

Some familiar Buddhist emblems are several forms of the *tokko*, symbolizing the power of prayer, incantation and meditation; the wheel of the law, representing authority; the ax, which bespeaks the severing of worldly ties; the *hosku*, or gem of omnipotence; a rope, signifying the binding of the wicked; the rosary, each bead of which represents a particular vice that can be forgiven or overcome by prayer; the sun, the moon, a skull, etc., etc.

Good luck symbols abound; the ancient ones, spoken of as *takara mono*, are the hat and coat of invisibility; the key to the storehouse of the gods; the magic mallet, which produces what is wanted at will; rolls of brocade; an ever full purse; sacred gems; cloves, and seven treasures. The *takara bune* is also an emblem of good luck.

Two other oriental symbols used in Japan as designs in countless ways are the swastika, called the Buddhist cross, but of supposed Greek origin, with a diversity of meanings that augur well; and the mystic *tomoe*, (three balls with tails, in a circle) which may represent almost any good fortune one could wish, as well as the vital forces of nature, the elements, et cetera.

All have grown to be a part of, while yet apart from, daily life; intimate, yet revered; replete with both meaning and mysticism.

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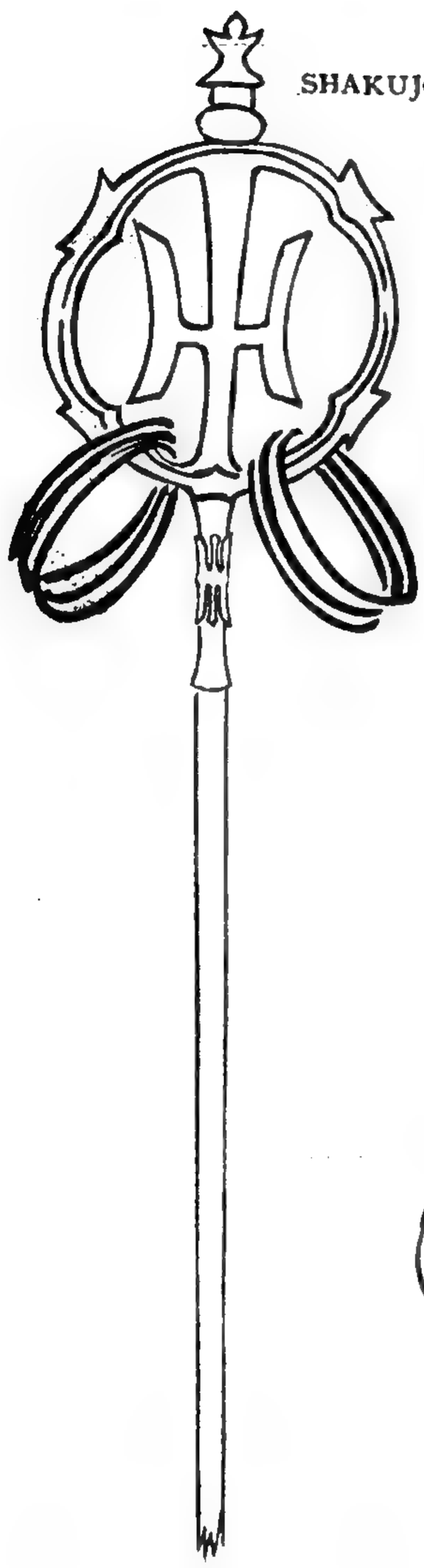
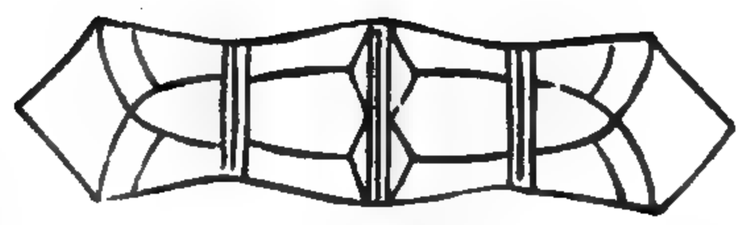
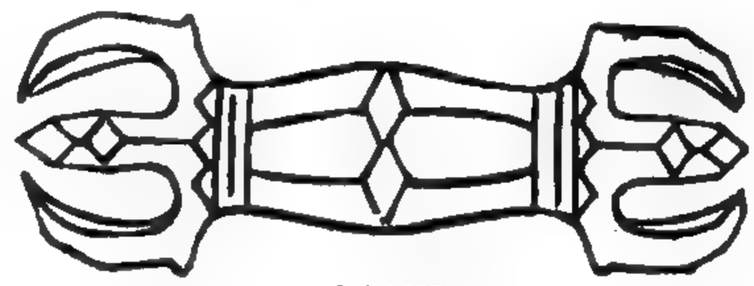


SHAKUJO

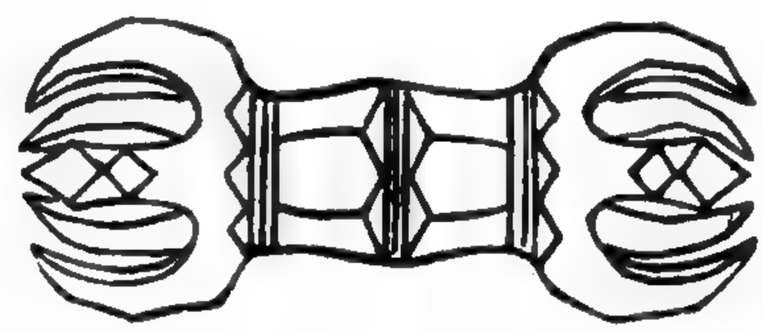
NYOI



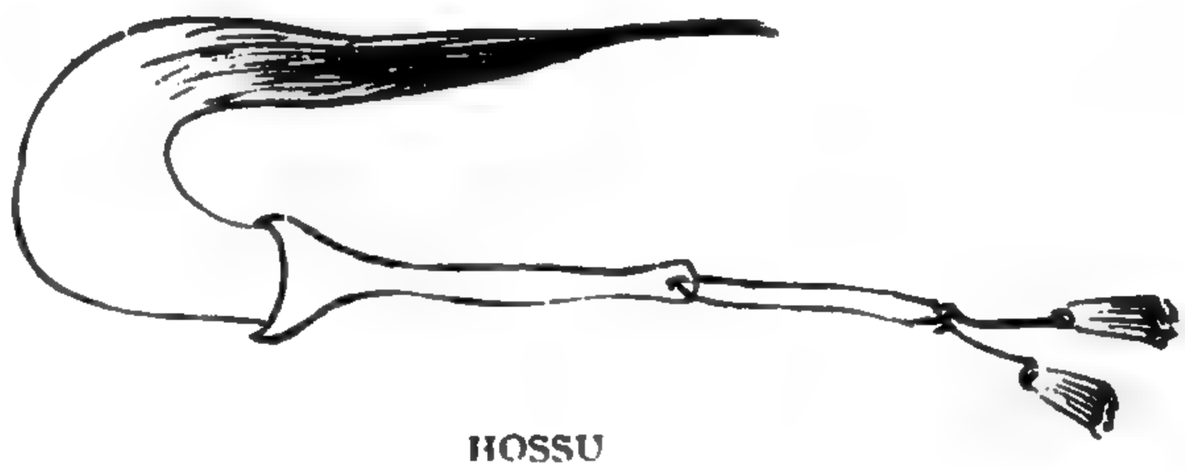
TOKKO



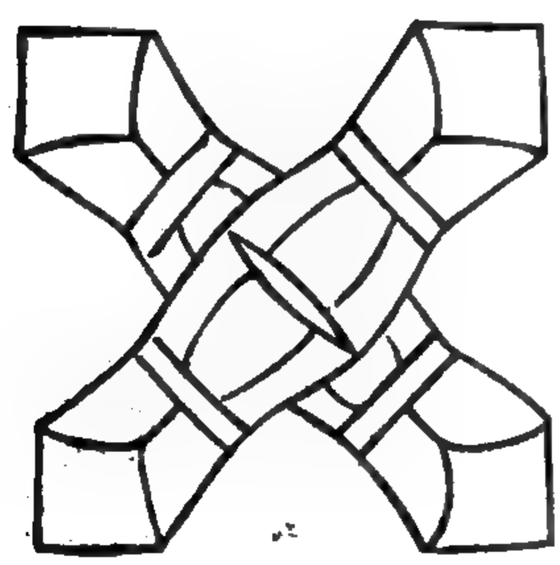
SANKO



GOKO



HOSSU



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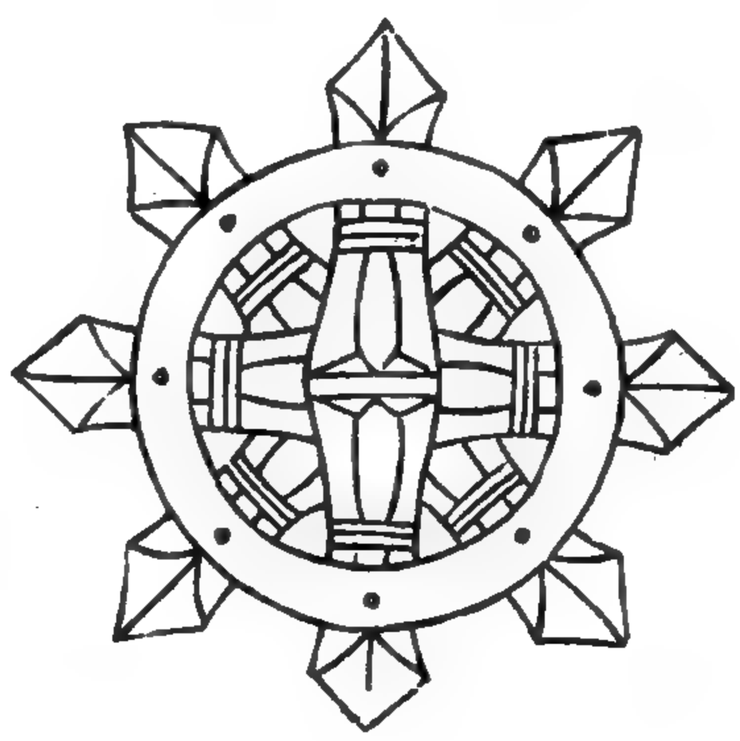
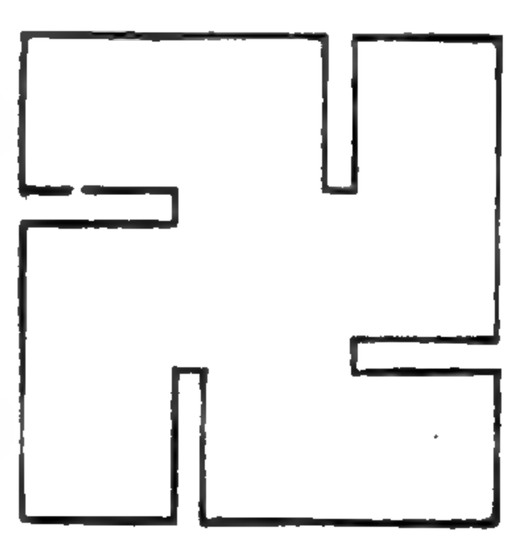


RIMBO



MANJI

BUDDHIST SYMBOLS. *Buddhistische Symbole. Symboles bouddhiques.*

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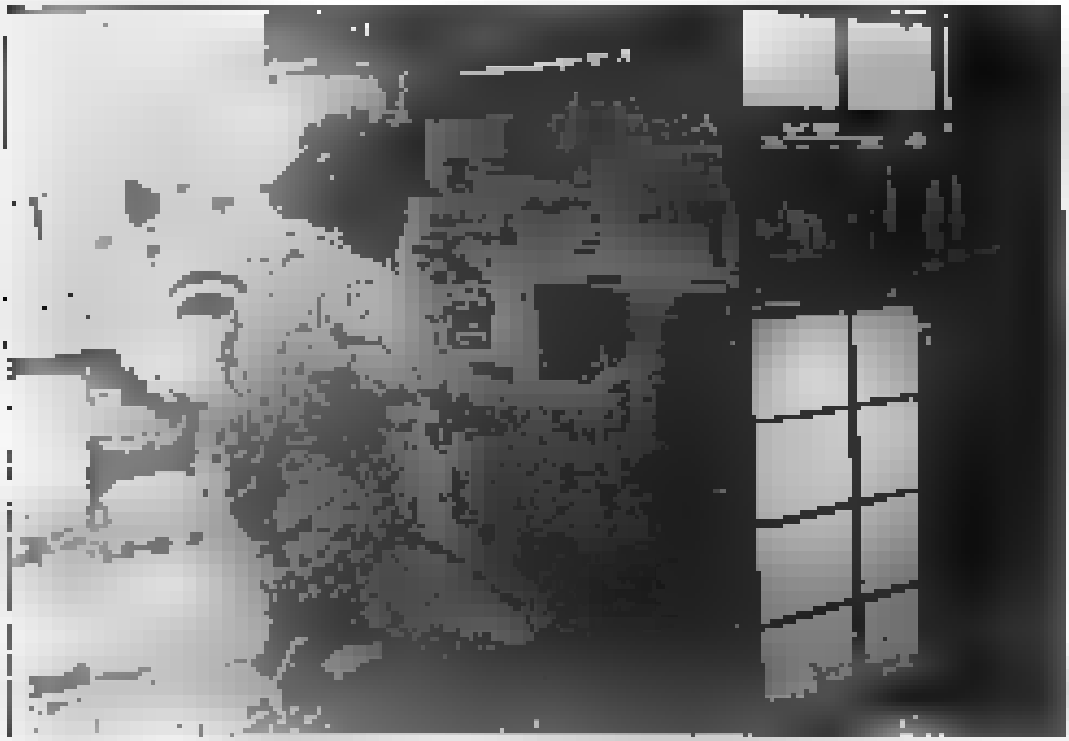

Aquarelle du Kalendarium

Typus der jüdischen Frauen

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JAPANESE CULINARY ART

WHILE the daily food of the Japanese is extremely plain, prepared and served in the simplest manner, a feast in the 'land of the gods', called a *gochiso*, presents many dishes that might well excite the admiration of the most artistic French chéf, so far as appeal to the sense of sight is concerned; and though they may not be agreeable to his palate, they are delicacies, compared with which his rarest dainties would be tasteless to the epicure of Japan.

Rice, the staple article of food, is very carefully washed to remove every particle of flour, and dropped into a pot of boiling water, under which the fire is regulated to cook it as desired, (which is not thoroughly as it is liked hard), stiff and dry. It is served either hot or cold, usually from a covered wooden tub with a paddle, into bowls which are conveniently held and eaten from with chopsticks.

Pickled vegetables *tsuke-* or *kono-mono* come next; these, with rice, often constituting the meal. They may be *daikon* (huge radishes), eggplant, melons, or similar vegetables, kept in salted rice bran, brine or bean ferment (*miso*), and have a strong, disagreeable odor.

Soups, *shiru*, being much liked, are served even for breakfast, and with almost every course of a *gochiso*, three or four kinds being prepared for a dinner. Beef stock is seldom used; fish, fresh or dried, being preferred, occasionally birds or fowl. Bean soup is sweetened, and *mochi*, dumplings of rice dough, are added. *Shoyu*, or *soy* used so much as a seasoning in Japanese cooking, and with uncooked food, is also usually a soup ingredient. Soups are mostly clear, only a few bits of fish or vegetables served in them.

Fish belongs to the daily diet, raw, cooked or cured, and is often served in several different ways in a single meal. Raw fish is considered a great delicacy, several kinds being used; two kinds, white and red, are usually served together, cut in small thin boneless slices, which are dipped in *soy* as eaten; this is called *sashimi*; *namasu* has the addition of shell fish and vinegar. At special functions carp are served alive, displayed for their beauty to the waiting guests, who witness the operation of cutting the delicate slices about to be served to them, from the writhing fish. It would take pages to describe all the numerous ways of cooking and serving fish, and fish roe. Devil fish, and all kinds of shell fish are eaten, including the abalone and *sazae*, in the shell of which is made a black soup.

Peas, beans, potatoes and other vegetables are boiled in sweetened water to which *soy* and bits of fish are also added; any vegetable so prepared is called *nimono*, and is served as an entré. Some other vegetables with which foreigners are not familiar are lily bulbs, lotus roots, fresh ginger, bamboo shoots, and sea-weed. From the latter, Japanese gelatine called *kanten* is made.

Yakimono are roasted dishes of such as fish and fowl, which have been soaked in sweetened *soy*; eels are mostly so cooked, called *unagi-no-kaba-yaki*, and are considered a great treat.

Eggs are made into a sweetened omel-

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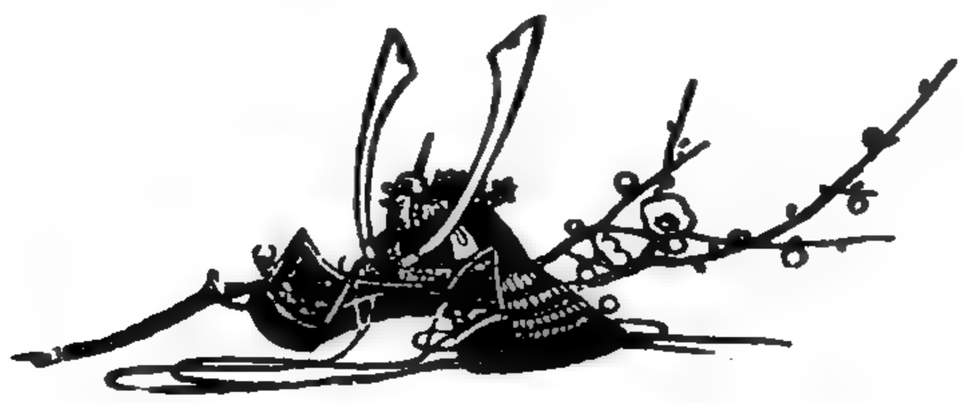
ette, or hard boiled. Milk is not used in Japanese cookery, having only recently come into anything like general use as a food; puddings and the like are not used.

Ovens play no part in a Japanese kitchen, there being no bread to bake for a Japanese household; mutton is unknown; beef, pork and venison are used but sparingly, being cut into almost shaved and very small slices, to be prepared in a stew, chafing dish fashion, into which sugar is often put. Roasted meats and fowls are not among culinary conceptions a la Japonaise; the *tori-ya* or fowl-seller, skilfully removes the bones, for no Japanese housewife considers bones in the bargain of birds by the pound; and even the beef butcher sells not an ounce of bone with the meat. When it is remembered that everything is eaten with chopsticks, it will be understood that only small portions can be served, the use of the knife for such things not bought ready sliced, being confined to the kitchen.

Very popular dishes are *suski*, *tofu*, *soba* and *tempura*. The first is a mixture of boiled rice, vinegar, minced eggs, fish and lotus root, rolled in dried seaweed, and served sliced. *Tofu* is bean curd, obtained by making a sort of bean mush, which is strained, then congealed in brine; it is sold in slices and toasted or served in soup. *Soba* is a kind of macaroni made of buckwheat; it is boiled and served with *soy*. *Tempura* is a term applied to vegetables, fish and shell fish, dipped in batter and fried in vegetable oil.

For the first week in January, marriage feasts, or congratulatory dinners for persons attaining their eighty-eighth year, special kinds of food are prepared. New Year breakfast soup contains rice dumplings, *komatsuna* (a vegetable), dried sea-weed and *soy*; *kazunoko*, dried fish roe in *soy* is eaten then, and *nimame*, boiled peas. During summer festivals *nishime* is prepared; it is of boiled fish, lotus root, sweet potatoes, and several Japanese vegetables not known in the Occident. *Tai*, an excellent fish, must be served whole, with the head on, at birthday dinners, as in this way it represents hearty congratulations and good luck.

The usual marriage feast in spring is about as follows: For the first course (*honzen*) *namasu*, *sashimi*, or raw *tai*, with sliced radish; *iwatake*, variety of mushrooms; *kinkan*, small sugared oranges; chicken or bird soup; small game, bamboo shoots, and a vegetable much like spinach, called *mitsuba*. Second course (*ninosen*): *hira*, or things served on flat dishes; boiled flounder (*karei*), with a Japanese potato (*nagaimo*) and *kikurage*, another native vegetable; *choku*, or things served in deep dishes; boiled (*ika*), *yomena*, *tsukushi* and *tai* soup.



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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

XII

SATSUMA had proved herself able to cope with the Chinese Squadron of the foremost naval power in the world, and the gallantry of the Satsuma *samurai* was recognized in all quarters, and the clan fully appreciated. The Imperial Court at Kyoto was overjoyed and an Imperial letter of praise was presented to Prince Shimadzu.

At the same time the utter incapacity of the nation was apparent. Satsuma men were greatly impressed with the effectiveness of the arms and men-of-war of the English navy, and one of the lessons taught them by the bombardment of Kagoshima, was that the natural strategic position of the city was almost nothing against the powerful armaments of the foreigners. They began to realize the value of the foresight of their departed Prince, Nariakira, and his true motives in endeavoring to introduce European civilization.

A complete revolution of thought and feeling with regard to relations with foreign countries, and the Japanese military administration was the result. Shimadzu Tadahiro, *Daimyo* of Sadowara, feeling great anxiety for the welfare of the Prince and principality, besought his ruling kinsman to despatch envoys to the British Minister at Yokohama to negotiate for amicable settlement, which wise counsel was heeded, and Satsuma paid the British authorities thirty thousand dollars indemnity for the families of those who had been murdered. Friendly relations being renewed, the Satsuma clan placed orders in England for the building of battleships, and at once commenced the renovation of the system of naval administration.

Realizing that the quickest means of acquiring knowledge of European civilization would be through the study of European languages, a school of foreign languages was established, and at the same time fifteen of the most eligible youths were sent abroad to be educated in European institutions, notwithstanding the fact that Japanese law strictly prohibited travel to foreign countries. But the young men changed their names, embarked under the pretense of going to the neighboring islands, and after touching at Hongkong, Singapore, Ceylon, Aden and Suez, arrived in London (1865).

Languages, literature, naval architecture, chemistry and medicine were the subjects pursued, and after acquiring a fair knowledge in these branches, the students returned to Japan and greatly promoted the cause of introducing Western civilization. Some among them attained prominence, of whom may be mentioned Mori Arinori, Viscount and member of Privy Council; Matsumura Junzo, Baron and Rear Admiral; Nakamura Hakuai one time Minister to

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Holland; Terashima Munemori, Minister of Foreign Affairs and member of Privy Council.

These men exerted themselves to enlist the sympathy and assistance of the British Government in the cause of restoring to power the Mikado, in opposition to the policy of the French Government under the rule of Napoleon III, who supported the *Shogun's* Government in suppressing *daimyo* antagonistic thereto.

In 1866, Sir Harry Parkes, British Minister to Japan, arrived at Kagoshima on board the British man-of-war, *Princess Royal*. The forts which had fired upon British ships but a year before, were now flying the national ensign and firing a salute to welcome the distinguished visitor, and thousands thronged the shore to greet the Minister and commanding Admiral when they landed.

The next day Hisamitsu and his son went aboard the vessel to see the artillery practise which greatly pleased them, but the great feature of the occasion was the military drill on shore, by the officers and men, the regularity of which excited the keenest admiration in Prince Tadayoshi and his father, who expressed their appreciation by banqueting the officers, and later inviting them to a hunt in the Prince's preserve. All good feeling was manifest and when the *Princess Royal* sailed away the Satsuma guns were heard in farewell salute, the magnanimous spirit thus shown being entirely due to the *bushido* spirit of Satsuma clansmen.

Political affairs grew more and more turbulent; the Bakufu was not able to suppress clan disturbances, and that its power was waning was clearly evident. The patriots of Tosa, such as Sakamoto and Nakaoka, exerted themselves toward the union of the two powerful clans of Satsuma and Choshu, both being bitterly opposed to the Bakufu, with the intention of restoring the Imperial power and later deciding upon a foreign policy.

Saigo Takamori and Okubo Toshimichu, the ruling spirits of Satsuma, and Kido, of Choshu, have been considered the three greatest personalities in the Meiji Restoration. Saigo was born in 1827, Okubo three years later, in the same neighborhood of Kajiyamachi, on the banks of the Kōtsuki, in the southwest part of the city of Kagoshima. It was a locality filled with the homes of *samurai*, and strange to say, such illustrious men as Oyama, Kuroki and Togo were born in neighboring homes in the same street.

Both Saigo and Okubo were of the humble *samurai* class, and were brought up in poverty; but both were trained by Prince Nariakira, and were greatly inspired by his personality and spirit, serving him loyally and well. After Nariakira's death, Saigo fell into misfortune through the regained power of the partisans of the Shogunate. The Government seized and punished many patriots favoring the Imperial cause, and strict vigilence was being kept upon Saigo, who fled from Kyoto, together with the learned priest Gensho, also Imperialist, to Kagoshima, and both were ordered by the clan to seek refuge in Huiga Province. They took flight in a vessel, but believing their escape could only be temporary, the two determined to throw themselves into the sea, and carried out their intention, embracing each other, after enjoying refreshments and expressing great admiration for the perfect moonlight night.

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The chief hastened to their retreat, saving Saigo; but the body of the poor priest was quite lifeless, and all efforts to revive him were unavailing. Two poems by the latter were found upon him, bidding farewell to the world and embodying thoughts of loyalty to the Emperor and patriotism to his country.

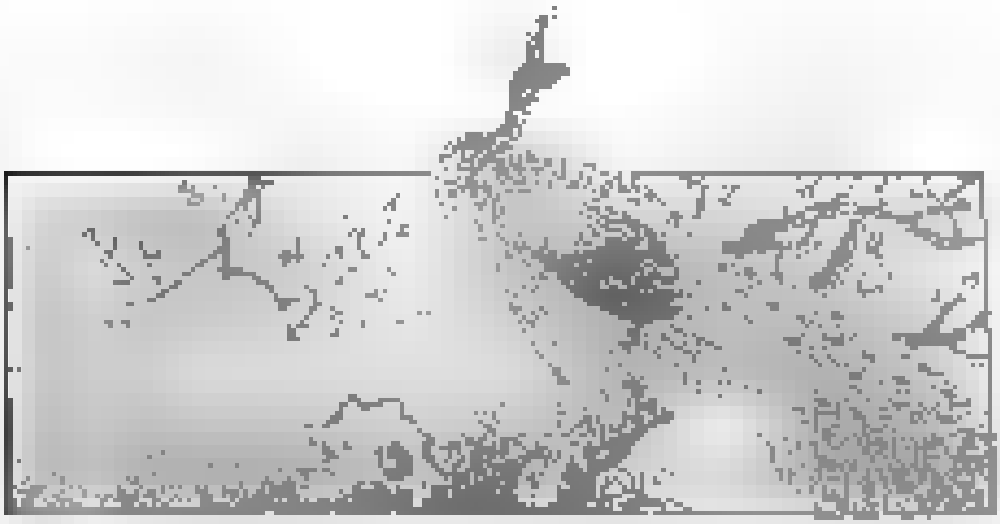
Saigo was exiled by his clan, to the lonely island of Oshima, and was reported to the Shogun's Government at Yedo, as having drowned himself in the sea.

During his three years of exile, Saigo studied the tenets of the Zen sect of Buddhism, spent much time in reading and quiet meditation, and devoted leisure hours to telling stories of ancient heroes and sages to the children whom he delighted to gather around him. He gave of his meagre means to those poorer than himself, and espoused the cause of the wretched and suffering at every opportunity, so that he was held in universal esteem by the islanders.

In the meantime, marked changes were taking place in Satsuma. Hisamitsu was endeavoring to execute his brother's will in the matter of dismissing corrupt and inefficient officials, and Okubo had become very influential in the councils of the clan. He felt the need of Saigo's guidance, and petitioned the Prince to pardon and recall him from exile. Saigo was a creative genius; he had originality and foresight, while Okubo possessed great executive ability, and the two working together were a power that made itself apparent.

Saigo's whole life was that of a revolutionary, and it may be supposed by some from events in his later life, that he was fond of warfare and the shedding of blood, but such was not the case. He was a humane and sympathetic man, having generous and unselfish, showing much pity for others. He was calm and determined, ready to meet his fate, and willing to go to any extreme in order to accomplish the things he considered necessary. The friendship between Okubo and Saigo was deep and sincere, their devotion and service to their country making them brothers.

(To be continued.)



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ARIMA BAMBOO BASKETS

THE village of Arima, on the mountain pass of Rokko, is scarcely less famous for it bamboo baskets, than its hot springs which attract innumerable visitors from the not far distant cities of Kyoto, Osaka and Kobe. Indeed its product is known in foreign countries where the fame of its celebrated waters may not have reached.

The history of these skilled basket weavers is said to date as far back as the middle of the sixteenth century, and to see the swift, deft fingers of even the numbers of child workers, it is at once apparent that their skill has been inherited for many generations. The famous Sen-no-Rikyu, connoisseur in *cha-no-yu* and favorite of Toyotomi Hideyoshi, is credited with having given the Arima basket its first popularity. While sojourning at the hot springs, the great authority on the tea ceremony ran across a worker in bamboo splits who pleased him sufficiently to receive an order for a basket to be used for a flower arrangement, after Rikyu's own design, and the result was such an artistic success, that the weaver's name and fame were quickly established, and followers of the noted teacher of the etiquette of tea drinking sought the wares of the Arima basket maker whom he had discovered. Sons and daughters of the artisan were trained to busy their young fingers with the pliable bamboo, and other lads were appenticed and the work and number of workers grew until a real industry possessed the little mountain village, most of whose families are now engaged therein.

Two varieties of bamboo, *matake* and *hachiku*, are used for making articles for household use and decoration, and the extensive bamboo groves in the vicinity of Arima afford an unlimited supply of most excellent material. The *matake* is considered the best. It is cut from the groves in the fall of the year, split in two, and dried in the sun, which changes its green color to yellow. The next step in the process of preparation is a prolonged soaking in water; then the outer surface receives a careful polishing with a particular kind of fine sand found in that locality; after which it is cut into proper lengths, split coarse or fine, cut to the thinness desired for the various kinds of baskets, stands, etc., for which it may be intended, and finally, most of it is stained a dark, rich reddish brown, which harmonizes with any interior color scheme, but affords just that distinctiveness which lends so much charm to the flower arrangement in the *tokonoma*; to the house plant, especially ferns; to the exquisite porcelain in which dainties are served upon a tray of this simple but effective bamboo.

The utility objects are more often of bleached or natural bamboo, with sometimes a combination of rattan, while the flower holders, artistic boxes, baskets and trays are of the lovely brown. Nests of baskets with covers that fit in the neatest possible manner are to be seen from two by three inches to almost the same dimensions in feet. The attractive round ones, eight or nine

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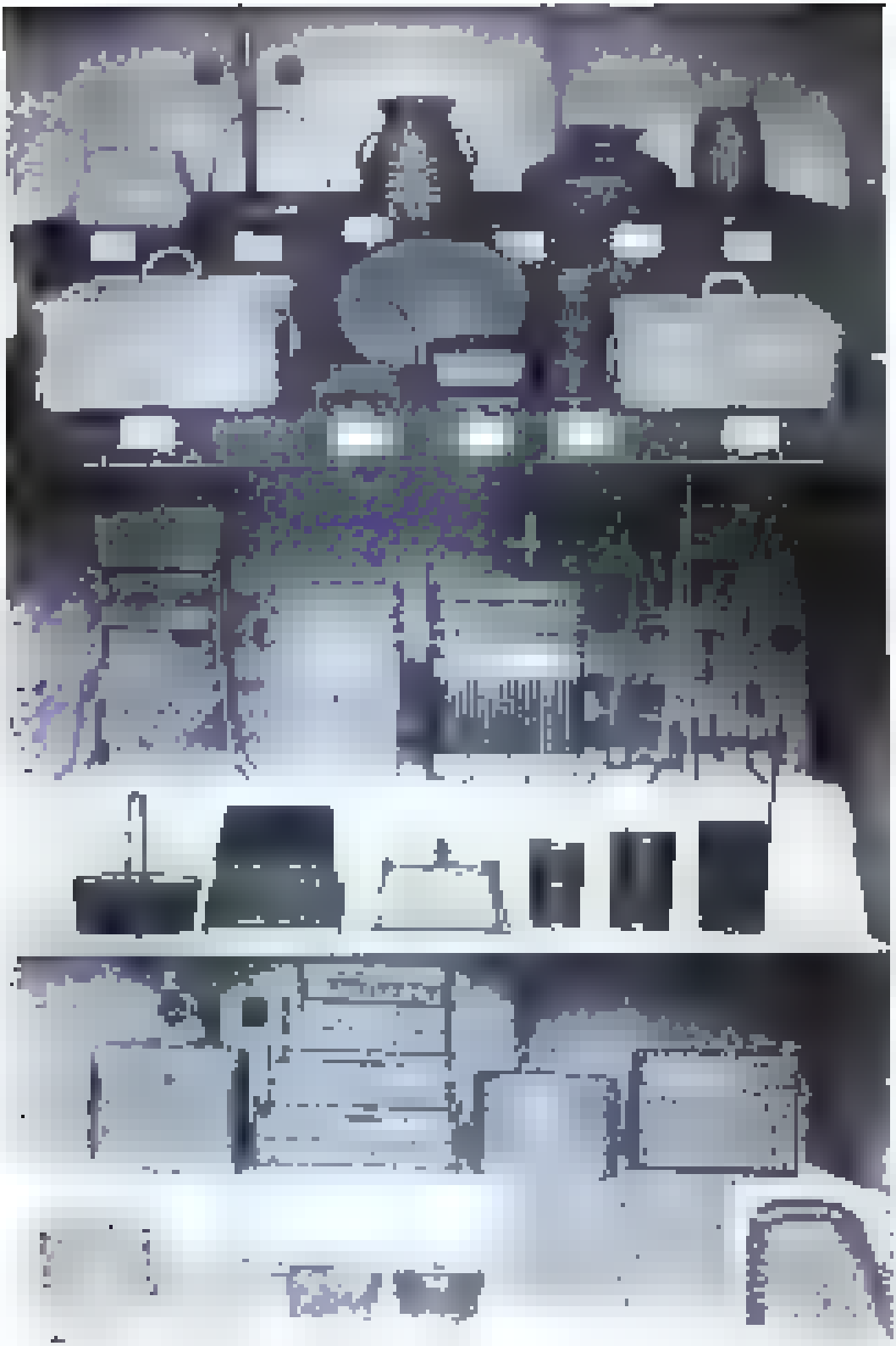

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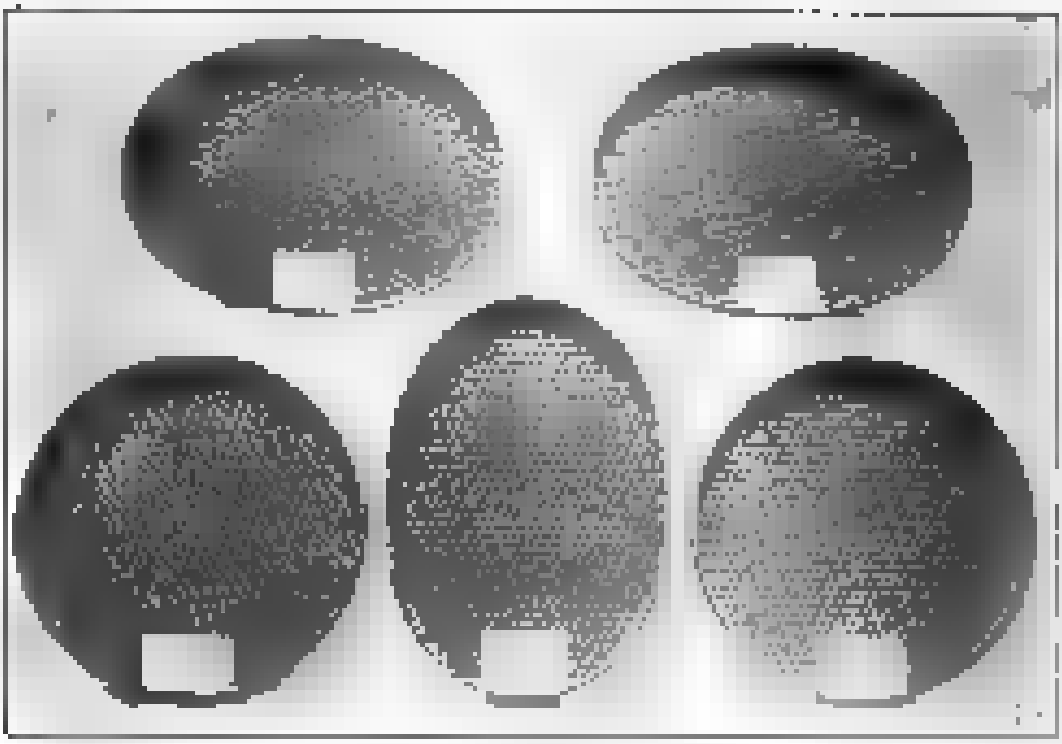
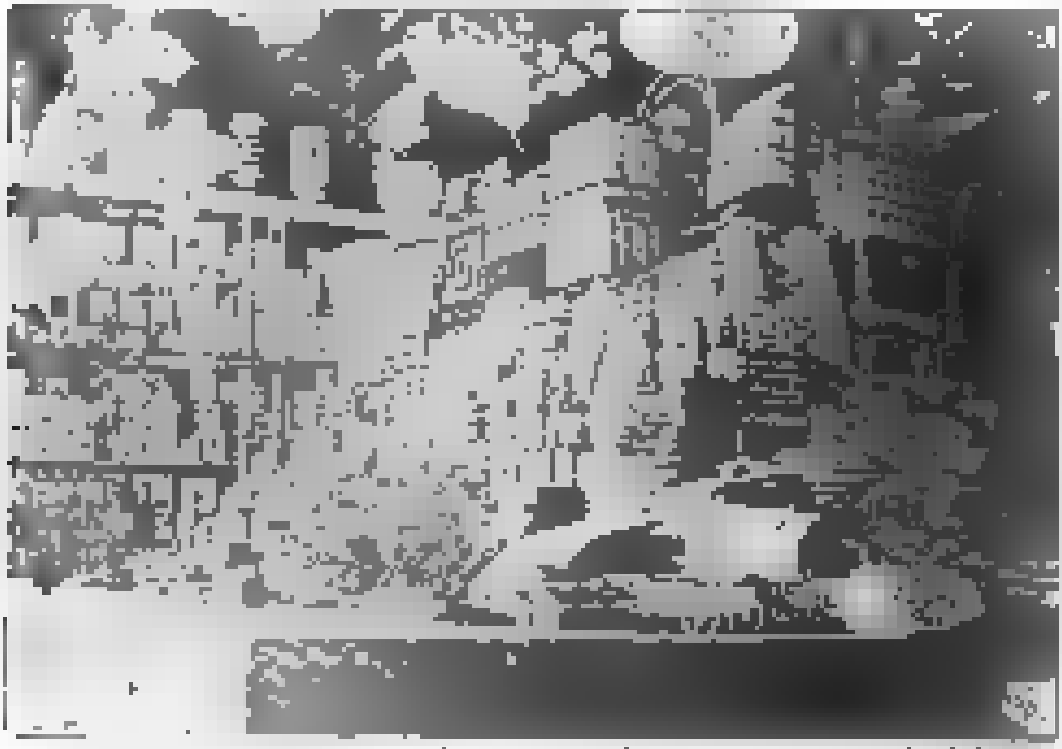


ARINS. VIGNAU TRAVS. — *Plateaux de lampes à Arcueil*
Photographie aux Arins.



ARINS. PERRET PHOT. — *Magnetic et pavoir d'Arins.* — *Acquisition in Arins.*

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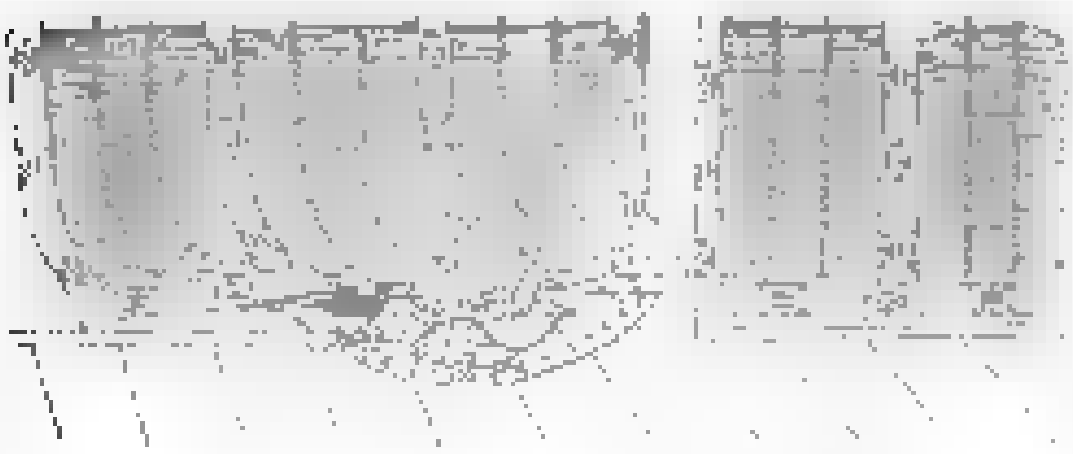
inches in diameter and about two and a half deep, sometimes with, sometimes without handles, always nicely lined with tough blotting paper, are used in Japan only to contain the charcoal kept in the room for the brazier, or *hibachi*.

The basket used for a flower arrangement may be any size suitable for the composition or its individual parts. If for the occasion of a tea ceremony, where but a single bud and blossom are used, a tiny holder only a few inches in height is needed; but if for a decoration where great branches of flowering plum trees, brought of price, stalks of bamboo, or the seven grasses of autumn compose the arrangement, a very large holder is requisite, and for which the vase-shaped baskets, about two feet in height may be chosen. The hanging flower holder is a favorite in Japan, and it often has a large handle that allows ample room for any form of arrangement under its great bow, which is itself is an artistic feature. All are provided with tins for water.

The lunch basket, fitted with metal fastenings and frequently a metal box with several compartments, is lined with printed cotton cloth; it has handles, is corded and opened like a satchel. Trays are usually made in pairs, either light or dark in color, the latter usually having a coating of lacquer that makes them non-breakable; they are woven in the beautiful old shapes gardenia, and are round, oval or square.

Tables, stands, bookshelves and screens of bamboo are made by the Arima basket weavers, and are of good design and workmanship. These wares were first introduced abroad in 1874, when they were exhibited at the Vienna Exposition. Export trade soon began; in 1882 it amounted to about ten thousand dollars; now it has reached two hundred fifty thousand dollars. The chief places to which Arima baskets are shipped are New York, London, Australia, China and Russia. Medals were awarded these baskets at the Columbian Exposition in Chicago, 1893. The group of Arima basket weavers comprises fifty families, every member of each family becoming a trained artisan.



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ASAGAO

(Morning-glory)

TRANSLATED FROM 17TH CENTURY JAPANESE

II

ASOJIRO MIYAGI was still living in Kyoto. One day a messenger from Higo Province arrived at his residence with the information that his mother was severely ill, and that he must return in haste; accordingly, he soon set out on the journey from Kyoto, in company with the messenger.

When Miyagi arrived at his old home his mother was in a dying condition; approaching her he asked, "How are you?" She gave him one look and said, "O, you are Asomatsu, I have longed to see you," and expired smiling, as if she had fallen asleep. Miyagi mourned and offered sacrifices to his departed parents (his father had died some years before) for one year; then he again set out on another journey to Kyoto, and after several days, arrived at the sea-coast Akashi.

It happened that Yuminosuke Akizuki, being on the way returning to his native land, on business, moored on this coast; so Miyagi unexpectedly met Miyuki again, and they parted lovers promising always to be true.

Miyagi arrived at Kyoto, and resumed his life and teaching in the house on Shimagawara as before, but he was discontented and unhappy, always thinking of her whom he loved.

At this time Ryoan Kumazawa, the *jusha* of Lord Ouchi, was taken seriously ill, and wishing to make his nephew, Miyagi his heir, entrusted the business to his relations, leaving his will. A letter was sent in haste to Miyagi with the information that his uncle was about to die, and that he must come at once.

Miyagi had been formerly favored by his uncle, and went immediatly in response to the call, but when he reached there his uncle was already dead. One of his kinsmen handed him the will. Miyagi opened and read it, shedding tears. He understood the purport of the will, and unavoidably became Kumazawa's heir; consequently he changed his name to Jirozayemon Kumazawa, and henceforth served Lord Ouchi with the utmost loyalty.

At this time Lord Ouchi was serving Uyesugi, the *Kwanrei* (dictator) of Kamakura. Lord Ouchi was infatuated with Segawa, a beautiful courtesan in Shin-Oiso, and was given to banqueting day and night, and consequently neglecting his duty to the *Kwanrei*; not only this, but he became so very brutal that he often wantonly killed his retainers, if they remonstrated with him.

General Uyesugi, therefore, summoned Tatewaki Reizei, the magistrate of Lord Ouchi, and expressed his private opinion about the matter.

He said he heard that of late Lord Ouchi had a bad reputation on account of his behavior; but it has all right, if henceforth he would correct his conduct according to the remonstrance of his retainers; but if he continued so dissolute he must be compelled to remain in confinement, and his heir must be appointed lest his domain and family, sustained for many generations, should be lost.

On this account Jirozaemon Kumazawa, the most faithful subject of Lord Ouchi, was ordered to go to Kamakura in order to persuade his lord to improve his conduct.

Ouchi yielded to his remonstrances, and afterwards applied himself diligently to learning, so that he at length acquired a good reputation as an intelligent master, and so his estate and family were preserved. This was entirely due to the wisdom of Jirozayemon Kumazawa, and consequently he acquired great fame as a good retainer, without equal anywhere.

As Kumazawa did not have a wife yet, several noblemen, one after the other, offered their daughters in marriage; but

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he declined all offers, because he had pledged himself for time and eternity to Miyuki, the daughter of Yuminosuke Akizuki, during the time when he was known as Asojiro Miyagi.

Yuminosuke aft r arriving in his native land, had quelled the disturbance relating to the household of Ouchi, and pacified the minds of the people. After that he went to Kamakura, on business for his lord, and this time he staid at the house of Shoni, in Kirigayatsu. Hearing that a man named Jirozaemon Kumazawa was a hero without a peer, he wished to betroth his daughter to him, in order to cement a friendship with him, and according to custom, intrusted the affair to a middle-man. But the middle-man told Akizuki that since Jirozaemon Kumazawa had declined offers in marriage, even from noted noblemen, he would never agree to the offer; yet Akizuki earnestly requested him to do the business, so he agreed to the request and went to the house of Kumazawa and made the proposal. Much to the surprise of the middle-man, Jirozayemon Kumazawa readily consented thereto because he had already planned the marriage with Miyuki on the sea-coast of Akashi.

The middle-man was greatly rejoiced and hastened to Akizuki's residence and gave the joyful tidings. Having heard this, Akizuki was exceedingly glad, and forthwith gave the middle-man a liberal reward. Then he wrote a lengthy letter and directed his servant to carry it to his family in Fukuoka, Chikuzen.

Misao, the wife of Yuminosuke Akizuki was watching the household carefully while her husband was absent. The servant arrived and handed her the master's letter. Having read it, she rejoiced at first, but was then distressed, because, while she understood that her husband had arranged a proper marriage for her daughter, she knew also that her daughter had a lover whom she loved with all her heart; but she made up her mind and told her daughter the purport of the letter. Miyuki wept bitterly falling prostrate on the floor, longing for Asojiro Miyagi, her lover, because she did not know that Asojiro Miyagi had changed his name to Jirozaemon Kumazawa. But, with persuasion, she yielded at length to her mother's will. Misao was then in great joy, and she hastily wrote a letter and dispatched it to Kamakura.

In the meantime Akizuki had received the present as the token of the betrothal from Jirozaemon Kumazawa. When he got the letter from his wife containing the intelligence that Miyuki, his daughter, had consented, he was very glad.

Although Miyuki apparently yielded to the persuasion of her mother, her heart was not changed; one night she left a letter, escaped stealthily from her home and ran away toward Kyoto. Misao found the letter and was greatly shocked; she quickly made her servants search for her daughter, but they could not find her; so that she at once dispatched a messenger to inform her husband of the incident.

When Akizuki learned the news, he was much surprised, and very sorry; to keep secret the disgrace he determined to tell a lie to conceal the dishonor of the betrothed husband. He dispatched a messenger to the residence of Kumazawa, to inform him that his daughter, attacked by sudden illness, had died.

When Kumazawa received this sad news, he was much grieved and lamented bitterly, he had no room for doubt, and the contract of the marriage came to naught.

Having heard of this, several noblemen, who loved Kumazawa, offered again to make a contract of marriage with him, yet he declined all offers, because he had determined that since Miyuki was dead, he would never marry another.

After Miyuki left her home in Fukuoka, she arrived at Miyako, or Kyoto, after many hardships, and searched for the house of Asojiro Miyagi. On the fourth day, she found his former residence, but alas! he was not there, it being already occupied by other persons. By inquiring of the neighbors, she learned that Miyagi had set out for Chugoku (the middle state) and she was quite overwhelmed.

The people felt very sorry for her and

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comforted her, telling her that she would meet with Miyagi by going to Kamakura, and they showed the length of the road of the Tokaido, extending along the eastern coast from Kyoto to Yedo (now Tokyo).

She set out on the journey leaning upon a staff and weeping. When she arrived at Osaka-yama, a lodging place near Otsu; it was about day-break, and she could scarcely walk suffering from the severity of the cold. The head-man of the village who looked at the poor girl, as she was passing through the place, felt compassion for her suffering, and found some one to give her food and care, and the farmers built a small hut on the way-side, and made her safe from the cold. The villagers gave her food and other things, and the travellers going and coming gave her alms, but she was in much misery, and was crying and longing for her beloved one through every day and night, and with constant weeping lost her sight.

The farmers bought a *samisen* (three-stringed instrument) and gave it to her, as a means of making her living. She set out once more along the Tokaido toward Kamakura.

While on the way, whenever Miyuki was asked to play, she always played first the tune. 'The morning-glory flourishes while the dew is upon it.....' The tone of the instrument was fine, and her voice was clear, and the notes were sad and admirable.

Although Miyuki had become blind and her face had grown thin, when she went along the road she was looked upon as though she were Oshokun, (Wang Thou Tochg, a Chinese Princess) travelling in the savage region; for though she had fallen from prosperity into deep poverty, and her skin was sunburnt, she still had that amiable look of a young lady, who has worth of character.

Miyuki received great kindness from every one wherever she went, and she was loved and praised by people more and more. It was good luck that although she was travelling along the road alone, she did not meet with a bad fellow. This was perhaps Providential aid.

People at the lodging places near the sea-coast not knowing her name, called her only 'Asagao,' and they spread her fame far and wide; in consequence the song 'The morning-glory flourishes while the dew is upon it.....' became so popular that the maids in hotels and even *kumosuke* (low kind of chair-bearer), learned and sang it.

In March, Guchinosuke Mitsuoki Tatara was granted dismissal from service by the *Kwanrei*, and the lord was preparing to return to his native land, Yamaguchi, Suwo. Jirozaemon Kumazawa, as the captain in the *sakidomo* (officers who went in front of a *daimyo's* train) set out on the journey, and they arrived on a certain day at Fuchu, a post station in Suruga. They stopped at a hotel, and after Kumazawa came from his hot bath, he found the short verse, 'The morning-glory flourishes while the dew is upon it, the sun is heartlessly shining so pray that a gentle shower of rain shall fall,' written on the small folding-screen, and felt startled, wondering who wrote it, for he thought that no one knew it except the wife and daughter of Yuminosuke Akizuki and his own pupils.

He therefore questioned the maid-servant when she brought the tea. "Why," replied she, "although I can not read another letter, I can read that verse. Is it not yet popular in Kamakura? This is the hand-writing of the teacher of calligraphy in this post-station, but the verse is one sung by a beautiful blind girl named Asagao, who recently come from Kamigata, or Kyoto, searching for a man in the eastern station. As she goes about singing delightfully and playing this song on the *samisen*, it has come to be exceedingly popular in the region near the eastern sea-coast. Also it is said that a learned philosopher admired and praised the verse, the composition being in good taste. At present, the girl is stopping in this post-station; so if you should send for her and hear the song, it would be pleasant."

Hearing this, the heart of Kumazawa palpitated with excitement, and he asked the maid to send for Asagao at once.

By and by, she came and sat on the

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porch; then she bowed low and when she raised her head, Kumazawa looked at her face. There was no mistake about her being Miyuki, and he was in great agony, presuming that it surely must be himself that she was searching for; but, ashamed in the presence of Tokida Iwashiro, of the same office, he did not make himself known.

Asagao could not know that the guest was her lover; but she seemed suddenly downcast without any special reason, while winding the strings of her instrument. She sang sadly: 'The morning-glory flourishes while the dew is upon it; the sun is heartlessly shining, so pray that a gentle shower of rain shall fall.'

Her voice was more lovely than that of an *uguisu*, singing in the spring-haze. Kumazawa concealed with his fan the tears falling on his cheeks; he could not utter a word to her, because he was sitting together with Tokida Iwashiro, who was of a perverse disposition. So Kumazawa asked her to go away, giving her money.

But late that night, he again called the maid-servant and told her to secretly call Asagao once more, but the maid told him Asagao had gone in a sedan-chair, to a farm house in Shimizu, and would not return until the next day.

As Kumazawa had to start on his journey at four o'clock in the morning, he wrote a few words on his fan, which he always carried, and called the master of the house and gave it to him, together with a packet of money, requesting him to give them to Asago, telling him a few circumstances. He set out leaving his heart behind.

The inn-keeper sent a messenger to the house where Asagao was staying, but she had not yet returned. About ten o'clock the next day, she came to the hotel, and the master gave her the things. She wondered at the presents and said,

"The fan has the picture of a morning-glory and the verse that I am always singing, hasn't it?"

"Quite true," replied the master. "On the front of the fan, is the picture of a morning-glory and the song, "The morning-glory flourishes while the dew is upon it.....' and on the back, the name of Jirozaemon Kumazawa, whose former name was Asojiro Miyagi."

As soon as she heard this, she was overcome with emotion and ran out in an excited manner, saying. "It is Asojiro, my lover, whom I have been searching for these many years," and fled toward the west.

By and by, she came to the river Oi; falling with fatigue and exhaustion, she asked for a *ninsoku* (coolie who carries luggage and travellers across the river); she was breathing with difficulty, but asked,

"Oh! did a *samurai* named Jirozayemon Kumazawa cross the river? Not yet? Tell me! Tell me!"

"Yes, he crossed a little while ago," replied the *ninsoku*. "We have now stopped crossing, for the river has risen, and is very dangerous. Too bad, too bad." And they went away. No sooner had Asagao heard this than she felt great anguish, and for a time she wept and lay down bewildered.

After Jirozayemon Kumazawa returned to his country, he informed the family of Akizuki that his daughter was wandering on the Tokaido; immediately sending out servants to look for her, after a long time, they found her in Kanaya, a post-station on the Tokaido, and took her back to her native country. Hearing from her the particulars, her parents knew that the former name of Jirozayemon Kumazawa was Asojiro Miyagi, her old lover.

Miyuki earnestly offered prayers to the Dazaifu Chikuzen, the tutelary deity of the place. Her sight was restored by the efficacy of repeating her prayers, and using the clear and cold water offered up to the deity, which became a wonderful medicine for relieving her; all due to Providential aid to a chaste woman. Through the mediation of Tatewaki Reizei, the old councillor of Lord Ouchi, the marriage of the two faithful lovers was consummated.

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FROM THE JAPANESE PRESS

JAPAN'S POSITION

An authority on Chinese affairs, whose name is suppressed, is quoted by the *Tokyo Asahi* as saying that he does not attach any importance to the telegram reporting the dispatch of French troops to Szchuan, because not only is it yet premature for the foreign Powers to dispatch troops to China, but it is clear that no European countries can possibly send out troops sufficient to suppress the widespread disturbances. Foreign interference will nevertheless be inevitable, if the present anarchical conditions are unduly protracted to the detriment of the rights and interests of the foreign Powers. Although it is impossible to predict the measures the various Powers will take if they decide on armed intervention, they can do nothing without the assistance of Japan, who is the only Power that can place in the field a sufficient force for the accomplishment of the task. At the time of the Boxer trouble, Great Britain, the United States, Germany and France could not spare more than 3,000 men, while Russia could barely send 5,000 to the front. The difficulties which these foreign troops suffered from were the imperfect supply of provisions and the bad sanitary conditions in China, which are almost beyond imagination. The Boxer campaign was practically fought between the Boxers and the Japanese forces, while the troops of the various Western Powers acted as auxiliaries. The geographical advantage Japan possesses remains unchanged. If the foreign Powers decide to restrict their action to the protection of their own nationals, the small forces now retained in China will answer the purpose, but if they decide to undertake the task of suppressing the insurgents in various provinces, a small force of four or five thousand men can do next to nothing. The importance of Japan's position can not be over-estimated at the present moment. This accounts for Japan's attitude toward China being closely watched by the various foreign Powers interested in Chinese affairs.

—*Japan Mail.*

NEWSPAPER OPINIONS

The *Hochi Shimbun* in the presence of the Chinese crisis shows its usual tendency to take an extreme view. It declares, to put the matter briefly, that if Yuan Shih-kai succeeds in placing himself at the head of affairs, his policy will be to join hands with America and Germany to the detriment of England, Russia and Japan. The *Hochi* is at some pains to demonstrate the comparative helplessness of the United States to carry out such a programme, but it fails, so far as we can see, to give any solid ground for the suspicions it entertains. Our Tokyo contemporary's nightmare seems to be caused wholly by the spectre of Germany fishing in troubled waters, by which phantom the *Hochi* has long been obsessed.

The *Jiji Shimpo*, as might have been expected, takes a very different view. It desires the success of Yuan Shih-kai, which event it considers to be in the best interests of China, Japan and peace. But it apprehends that Peking will be the scene of a bloody conflict. The large Manchu garrison of the city are not at all likely to endorse the effacement of the present Dynasty, and without such a result it is hard to see how the insurrection can be quieted. Much must depend on whether Yuan succeeds in reaching Peking before Chang, and on the magnitude of the force which the former is in a position to muster in the capital. As to that the *Jiji* is somewhat uneasy. It thinks that Yuan dare not seriously weaken the Imperial forces at the front for the purpose of swelling his own escort. A brigade will be the most that he can take with him, and that will hardly suffice to place him in military ascendency. But it appears to us that the *Jiji* neglects one factor,

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namely, the 40,000 Manchu troops now in Peking, who will probably see in Yuan the potential saviour of the Dynasty.

—*Japan Mail.*

How much longer is the present state of China to be permitted to exist? That is the vital question. Trade is now practically dead. Even the loss sustained by a simple firm like the Mitsui runs up to hundreds of thousands, and many others both foreign and Japanese losing on account of the cessation of business transactions with China, can not permit the prevailing state of affairs to go on much longer. This fact alone justifies the powers to take a concerted action to restore order in those afflicted districts. It is not only the direct and individual injuries to foreigners' property or lives that will call for an intervention, but anything or a tendency to destroy foreigners' commercial interests involving hundreds of millions should be promptly dealt with and stopped.

—*The Nichi Nichi.*

COUNT OKUMA ON PEACE

It is reported from Sendai that Count Okuma delivered a speech on peace at the Prefectural Hall where the opening ceremony of the Miyagi Branch of the Dai Nippon Peace Society was held. The speech was as follows:—

"It is human nature to love peace. Nothing is more disastrous than war. This fact is admitted by all, and we need not dwell on this simple fact, but extreme patriotism often leads to war. This has been regarded as one of the defects of human beings. Now the time has come to put an end to war. International law has been enacted. Organs of communications have developed. Languages have become common among all different nations, and in consequence the expression of mutual sentiment, thought, etc., has been facilitated, thus helping to avoid misunderstandings which have often proved a cause of war. Desire for universal peace has become acute and we have reason to believe that such a desire is within the range of possibility. There is, however, one question which is left unsolved. It is this: is it possible to expect a peace between the two countries whose standard of civilization is as different as the poles are wide apart? History proves that there were few conflicts between the countries which are equal in civilization. The Sino-Japanese war was caused as the Middle Kingdom was in state of semi-civilization. In fact the Chinese Empire and the Balkans are likely to disturb the peace of the world in future as they did in the past. It is therefore our mission to lead the Chinese nation to the state of civilization. The north-east was the last district in Japan which enjoyed Western civilization, but we have now a branch of the Peace Society. I can not but celebrate this auspicious occasion.

—*The Yomiuri Shimbun.*

To the Editor of the *Osaka Mainichi.*

Peace! what is it and how can it be brought about? If there were not a war, is that peace? And again if disarmament of all the belligerent equipments be practised, is peace brought about at all and its eternal meaning attained? Unfortunately we doubt this. We, the Japanese, are not a jingoistic people; we all know how to put up with to the last stage of endurance, simply for the sake of general peace. What country could ever be so benignant, so tolerable before the cases that we hitherto encountered? Could the powers simultaneously agree to disload cannons toward general peace of the human society? Suppose this could be practical. But can peace thus be established on the perrennial basis? Decidedly not. The struggle for existence is getting keener and keener between individuals, between nations. Foodstuffs, in general, seem to be getting dearer and scantier in proportion to the aggrandisement of populations. The spiritual side of men to which the present question owes very much more than to anything else, is as yet too low to come up to the desired watermark upon which this much coveted peace be indicated. We might, some day, see the new (then old) weapons put in shops

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of curio dealers, but till then how many hundred or thousand years we have to wait for as yet, no one can tell. Neither can we not say when such a spiritual betterment of men could be hoped for as in which stage the natural termination is successfully put upon the dreadful war. To whose sin, then, shall the possibilities of wars in the near futute, yea even in the remote futurity, be attributable? Men taxed their knowledge to the utmost for producing sharp weapons and surprisingly powerful explosives, and now they put themselves in perplexity about how to abandon them at all. What a singular case, this! Be it remembered, therefore, that every thing artificially contrived is full of congruities, but that whatever is done naturally is congruity itself. Nothing could be accomplished without reckoning the indispensable factor, "time" which is but incalculable by human knowledge. Y. KAWAUCHI.

—*The Osaka Mainichi.*

NAVAL INCREMENT PROGRAMME

It is reported that the Naval authorities are now bent on prosecuting their grand increment programmes, and extraordinary increase is said to be shown in next year's Budget presented by the Navy Department. It is noteworthy that out of the total expenditures of the Japanese Government, which annually amount to 550 million *yen*, Army and Navy expenditures occupy their one-third, the paralled of which can hardly be found anywhere in the world. The late two wars with China and Russia must have caused such inequilibrium in the distribution of State expenditures. But what is reprehensible is that whenever the navy or army increment project comes to the front all other new enterprises must be postponed or their expenditures curtailed, the consequence being the general depression experienced in trade and industries.

Needle s to say, the present naval expansion scheme is not a little embarrassing the financial authorities, and in this connection we learn that Marquis Inouye, one of the *genro*, sent a letter to the Finance Minister, in which the former is said to have made various suggestions to the latter.

—*The Yorodzu Choho.*

NAVAL INCREMENT

We need hardly call our readers' attention to the fact that the question of the hour in Japan is naval increment. It is not too much to say that a large section of the public has been thrown into a state of consternation by the intelligence that a weighty addition to the annual expenditure is contemplated for the purpose of building a squadron of the most powerful battle-ships afloat. It was on a question of finance that the Katsura Cabinet went out of power. Not a very definite question, we must admit, for to this day it remains uncertain what financial measures the nation looks to the Saionji Ministry to take. Speaking without any euphemisms, popular dissatisfaction had been roused against the Katsura Cabinet by the latter's inability to plan any further financial surprises. Prince Katsura came into office mainly because the industrial and commercial section of the nation looked anxiously for some *deus ex machina* who should restore the economic situation and bring a wave of prosperity to the parched lips of a disappointed nation. The Prince showed himself equal to the occasion and more than equal to it. Yet even he found that the expedients contained in his Pandora box were not inexhaustible, and accordingly the time came when he had to step down and make room for another conjurer. The people are now eagerly looking for some signal financial *coup* on the part of the Saionji Cabinet, and are fondly expecting that something will be done to ease the weight of their fiscal burdens. It is, therefore, a terrible shock to learn that instead of the longed-for ease there is a chance, and a very palpable chance too, of their being called upon to put their hands more deeply than ever into their pockets. What accentuates the situation is a consciousness that the country must necessarily have a big navy, and that since

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ships cannot be built in a month and a day, any procrastination of the construction programme may prove fatal. Of course the mystery-monger is at work on such an occasion. He is busily trying to persuade his countrymen that this question of naval increment is to be perverted into a political issue; a section of the *Seiyukai* and of the Popular Party being brought into the same camp to support Naval increment in alliance with the Satsuma men, while the remainder of the above two Parties are to support the Choshu element. These sensationalists indicate the Navy by Satsuma and the Army by Choshu. It is astonishing to find that the antiquated *Sat-Cho* obsession still exists and exercises its influence in some quarters.

The aversion of the people to any costly expansion of the Army and the Navy at this juncture betrays some publicists into alleging that the old Sat-Chō sentiment has again made itself felt. In other words, each of the services is determined to carry out its increment programme, not so much because of the country's recognized needs as because the great clans are determined not to be outdone by each other. Thus the Government will have to exercise great tact and judgment, for it stands to alienate the people on the one hand and the Sat-Cho statesmen on the other. We (*Japan Mail*) regard these analyses as exceedingly far-fetched. They are perfectly familiar, too, for on each occasion of armaments's increment in the past precisely the same bogies were placed upon the stage to intimidate the nation and to teach men to think that the interests of the State were in danger of being sacrificed on the altar of the two great clans' ambitions. One would have thought that the Army and Navy of Japan have deserved too well of their country to permit such suspicions, which, for the rest, have been invariably falsified by results. To foreign observers the explanation of the situation seems very simple. The heads of the Military and the Naval Services are thoroughly persuaded that to maintain the country's safety and dignity a further increase of the Army and the Navy is essential though not perhaps immediately. They recognize as fully as any one else that the present condition of the finance does not permit any great drain upon the Treasury, but they nevertheless formulate their programmes in order to satisfy their own sense of responsibility and to educate the people. In short, we believe that there is a very small chance indeed of any serious attempt to obtain the Diet's immediate consent to such programmes.

—*Japan Mail.*

JAPANESE AND FOREIGN CAPTAINS

The *Chuo Shimbun* reports a rumor that the T. K. K. has under consideration the discharge of all the foreign captains now in the company's service and their replacement by Japanese at the end of the year. The Yokohama Branch of the Company repudiates the rumor, but the matter has long been under consideration not only by the T. K. K. but also by the N. Y. K. With the development of Japanese shipping the ability of Japanese seamen has been widely recognized in Western countries. The T. K. K's South American and the N. Y. K,'s European and Australian liners are now under the command of Japanese captains who enjoy the perfect confidence of foreign clients. and there are no longer any impediments in business transactions. In the circumstances both the T. K. K. and N. Y. K. have decided on the discharge of their foreign employés as far as practicable. The number of foreign captains whose services are retained by the T. K. K. is very limited. They are in command of the *Shunyo, Tenyo, Chiyo* and *Nippon Maru*, the other officers, from chief mates downward, being all Japanese. Foreign pursers are retained, however.

Although the Japanese captains compare favorably with foreign captains both in the science of navigation and in experience, and enjoy as much confidence as the foreign captains, their weakness lies in the fact that they are all rather poor linguists and not versed in social intercourse.

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In such a splendid liner as the *Shunyo Maru* one of the qualifications required of the commander is a knowledge of social etiquette, which would place him on good terms with the passengers. Japanese captains commonly lack these qualities, which makes it rather difficult to substitute them for foreign captains. Especially is this the case on the American service, where a cumbersome procedure has to be observed in regard to the Customs House and Quarantine. This is the prime reason why the services of foreign captains are retained on that line at much higher salaries than those paid to the Japanese. A rumor is current in shipping circles in Yokohama, says our contemporary, that the frequent accidents to steamers commanded by foreign captains have enhanced the credit of Japanese seamen, and it is for this reason that the T. K. K has decided to dispense with the services of foreign employés, except as pursers and in some other positions where they can assist the Japanese captains in the matter of social intercourse with the passengers.

—*Japan Mail.*

THE TREATMENT OF LEPROSY

Dr. Inouye made public at the meeting of the Kokka Igaku-kai, held on Tuesday last, the results of clinical tests of the "Tetrod-toxin" of which some account was given in a previous issue. The tests were made conjointly by the Skin Diseases sections of the Medical College of the Tokyo Imperial University and the Kinoshita Hospital. In the course of his report Dr. Kinoshita said the existence of a peculiar poisonous element in globe-fish had been long recognized, but it was only recently that scientific investigation of the poison had been made by Drs. Ozawa, Mima, Takahashi and Inoko, which culminated in the discovery of the "tetrod-toxin" by Dr. Tahara. More than two decades ago, both Dr. Takahashi and Dr. Inoko, in their reports, made reference to the efficacy of the globe-fish poison in a variety of leprosy, and it seems that the poison had been widely used in the treatment of the disease before the first attempt was made by Drs. Yoshikawa and Yamazaki, under the guidance of Dr. Sakurane, of the Medical College in Osaka. Dr. Inouye obtained a small quantity of tetrod-toxin from Dr. Takara and tested it on a rabbit which had been previously inoculated with leprosy, but no reaction was discernable four days after the injection. In the tests on leper patients it was found that after the injection the temperature rose by 0.2 degrees, accompanied by intermittent headache. The eyesight became somewhat dim, and the mouth benumbed. In one case, where the patient had swollen joints, the swelling disappeared after an injection, but microscopic examination disclosed the bacilli of leprosy to be still existing. In another case the edges of the reddish spots were conspicuously raised after the injection, while in another they were remarkably diminished. It is not yet easy to give any definite opinion as to the efficacy or otherwise of the medicine, but when it was tested on nervous leprosy the results were more satisactory. The stiffened joints became soft and straight and the patents felt all the pains gone. In other cases, however, the patients found the pains increase and blisters appeared on their face. In view of these facts final judgment must be reserved until further investigation has been made.

—*Japan Mail.*

JAPANESE SENTIMENT

We have often heard the people of the West complaining of the difficulty of understanding, of sympathizing with certain phases of our mental attitude under certain circumstances. The student of psychology is presented with a very rich and extensive field by the great disparity existing between the occidental and oriental minds.

The occasion calling for this remark is afforded by a marriage which was recently solemnized in Yokohama. Many Japanese friends of the father of the bride, had learned with great sorrow of his sudden illness reported to be very serious; having been long a resident in Yokohama, he has made many friends among ourselves, and in his official

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capacity is very popular, and much liked and admired both by foreigners and our own people who come in contact with him.

His illness was sort of double sorrow to his Japanese friends, for they felt that the happy event of his daughter's marriage would have to be deferred on that account, for such would surely he the case with us unless exceptional circumstance prevailed. No Japanese bride would be brave enough to enjoy nupitial happiness should her father be very seriously ill.

The case is one of the most conspicuous examples showing the great disparity existing between the people of Christian education and those like ourselves. Various explanations may be offered for this difference; judgement on the merit or demerit of the case is entirely beyond our own province. What we want to know is, will our own young women ever come to reconcile themselves with the advanced sentiment and idea of starting on a honeymoon trip, leaving a very sick, if not dying father behind?

—*The Tokyo Nichi-Nichi.*

ENCOURAGEMENT OF FILIAL PIETY

Dear Editor,—I am sure that all the readers of the *Yorodzu* have read with a mixed feeling of wonder and admiration a graceful and rather an unprecedented news entitled "*Hinno Itto*" (Small Precious contributed by the Poor), which appeared in the vernacular columns of your recent issue. The story made me wonder how such an admirable act should have been in existence in this degenerated world of ours. The fine story in question tells of a man of rare filial piety, a plasterer named Tatsujiro Matsumoto, a native of Shiga Prefecture, whose name became known to the public from the fact that he contributed a sum of ten *yen* toward the fund of the association for the relief of the poor and suffering, although his own station in life is little higher, it seems, than that of those who are entitled to the relief, which act must be said to have put the rich to shame. Still, what must elicit greater approbation from those who read the story is his rare filial piety toward his father who was aged and infirm. Indeed, words fail to speak in praise of the fact that he started on a tour of pilgrimage to visit several famous temples, taking his sick father in a *kuruma* drawn by himself. Such a godly act rightly deserves to be amply rewarded by the authorities concerned, and I am of opinion that the people who were once rewarded on account of such good conduct should come into contact with school children as often as possible, taking advantage of such an occasion as a day of celebration and the like. I believe that the direct inverview with such good people will have much more influence upon the formation of one's character than a hundred lectures on the part of the pedagogue.

S. Ikki, Wakayama.

—*The Yorodzu Choho.*

HARVEST FESTIVAL

On the day of the *Kannamesai*, an important national holiday in which the gathering in of the harvest is celebrated, elaborate Shinto ceremonies took place, in the presence of the Chief Ritualist, Prince Iwakura, acting in behalf of His Majesty who was unable to be present, and a great gathering of Ministers of State, Court attendants and other distinguished personages.

The gathering assembled in the Sanctuary at 9 a.m. In due course a band of priestly musicians played their sonorous music, while other priests, garbed in most ancient costumes, moving with solemn, measured step offered to the gods the gift of the harvest. The Chief Ritualist having made his obeisance at the sanctuary was followed by her Majesty the Empress, who was accompanied by her lady-in-waiting, Lady Miyaji. The Crown Prince and his Consort were represented. Next to worship were other members of the Imperial Family, followed by the highest officers of State, and officials of the Household. The doors of the shrine were then closed, and the first

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part of the programme was finished. At midday the sanctuary was again opened, when the members of the nobility and lower officials observed the same rites. The ceremony was concluded at one o'clock.

—*Advertiser.*

SUICIDE IN JAPAN

The late Mr. Karasaki whose tragic death is so fresh in our memory is now believed by the most of his fellow students of the Tokyo Imperial University, not to have sacrificed his life in vain. His death was an inspiration to many of the students with whom the sense of honor was waning by their tendency to be Westernized in a wrong way. There is evidently a tendency among the young men at present of adopting such sentiments of the West that they find convenient for their weak minds to adopt, leaving aside the best of the sentiments and ideas underlying the Western civilization. Thus they are making themselves moral cowards. To cite an instance, the conception toward suicide is undergoing a radical change among those who are to be classed as civilized moral cowards. Suicide is condemned in the West as a cowardly act, and those weaklings find it quite convenient to adopt for themselves this Western conception of taking one's own life.

We must not be understood as inciting or encouraging suicidal act. What we want is simply to point out that a new idea is now in existence with regards the act of which we have a traditional sentiment of the most sacred import.

To those westernized weaklings Mr. Karasaki is a downright fool; but to those who still retain the old sentiment, he had sacrificed his life actuated by his sense of honor and in reparation for the disgrace for which he held himself solely responsible. Space forbids a longer elucidation of his motives, and we venture to place on record that Mr. Karasaki had not died without a good result.

Among the wholesome effects attending his death, the most prominent will be the greater care, with which some of the professors of the University will come to read the examination papers. We have often heard that there are some professors who never carefully read the answers written by the students, but give marks quite mechanically without the least consideration for the actual merit of the papers. To such professors, the death of Mr. Karasaki will come like a voice from on High, and most vividly bring home to their minds the weight of responsibility as teachers and examiners. They will come to know and feel that in examination rooms each and every one of the scholars is trying a vital issue in his life.

—*The Tokyo Nichi-Nichi.*

SHIRASE PARTY IN SYDNEY

Mr. Miura, a member of the Shirase Party, returned to Japan on the *Kumano Maru.* According to his report, the party was suffering greatly from the want of their daily food, rice. As their allowance for daily rations is only four *sen*, they are compelled to live on the worst kind of rice, half rotten pickles, and sometimes even on wheat powders. They have, of course, some good provisions in the main ship which now lies in the dock. To fetch it from there, however, would cost them 30 *sen* per man, which is too much for those who must look to the *rin.* Nevertheless they are all in good spirits and are diligently studying botany, astronomy, geography, surveying, etc. They have a firm determination to attain their final object at all costs, and never take a drop of any kind of spirits or eat any warm food, in this way preparing for the hardships of the antarctic regions. They are now eagerly awaiting the return of Captain Nomura who came back to Japan some months ago to collect the funds necessary for the undertaking. They say that if the 15,000 *yen* can be obtained, they will dash to the pole, prepared, if necessary, to perish from hunger and cold

—*The Osaka Mainichi.*

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 9

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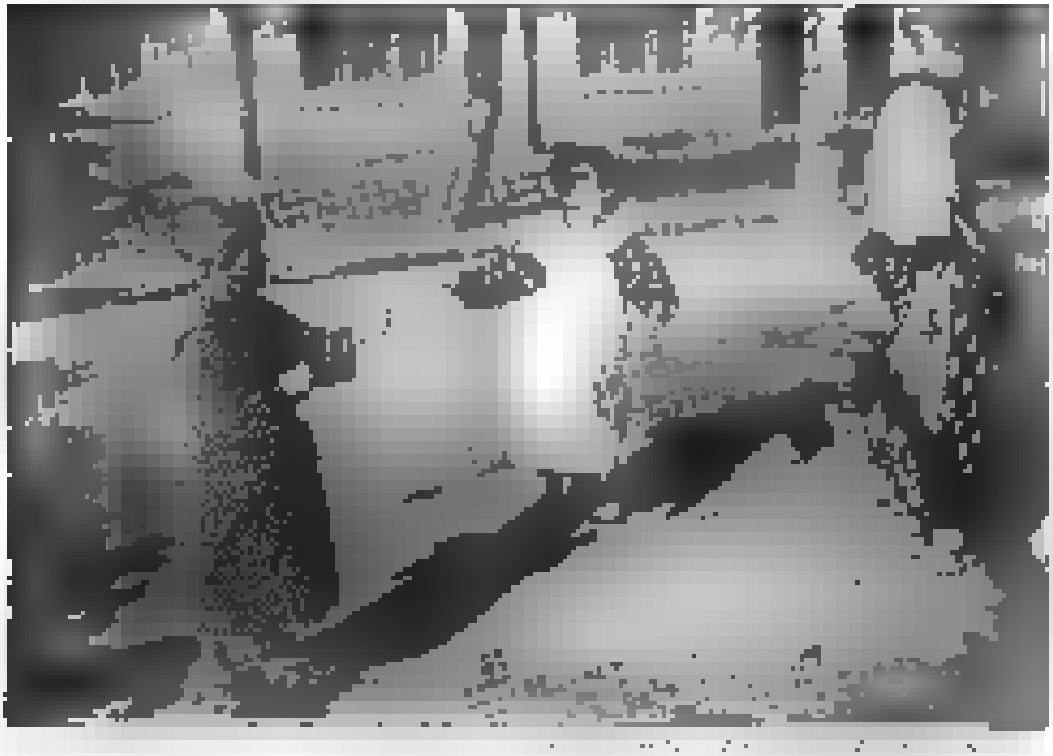

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AT NEW YEAR'S TIME

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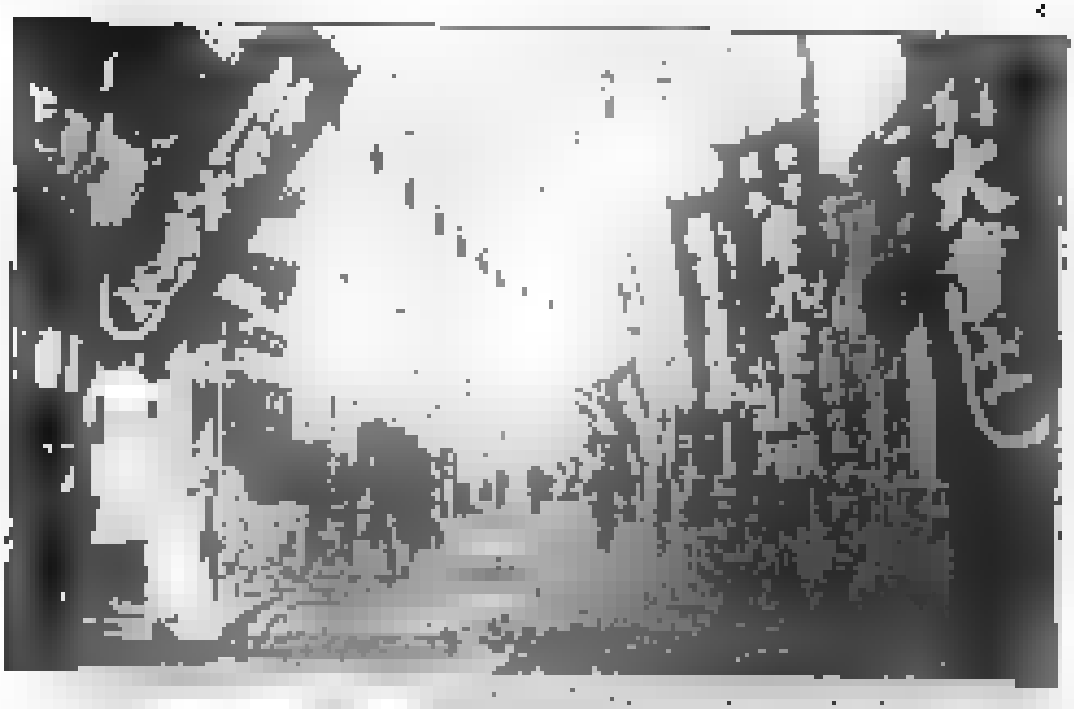

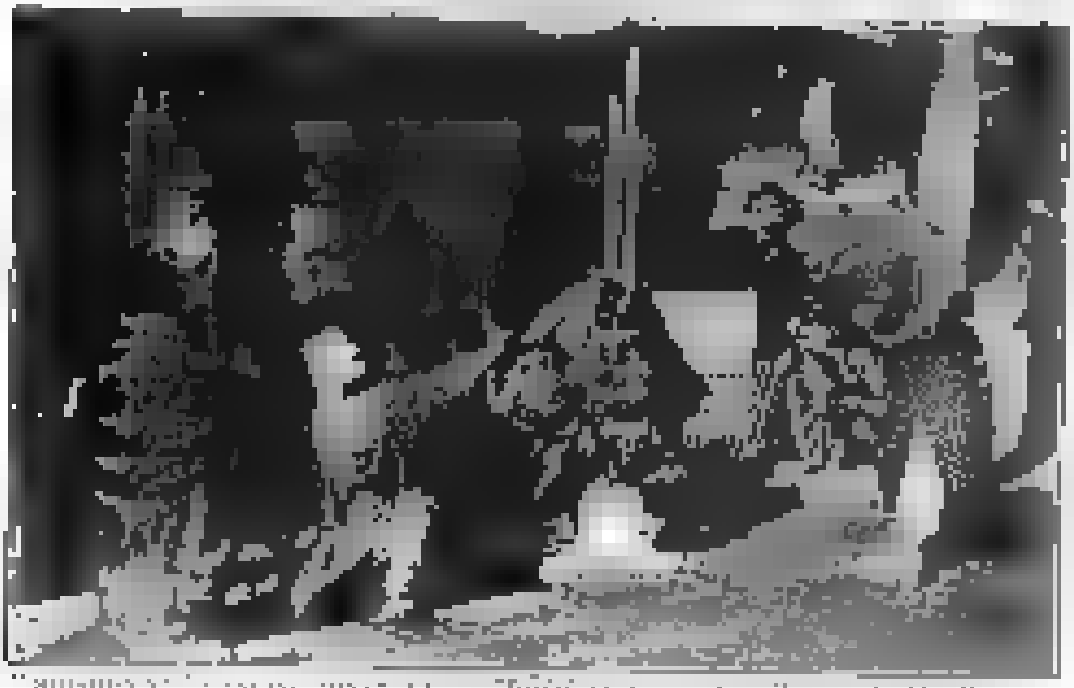

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THE JAPAN MAGAZINE

VOLUME TWO JANUARY, 1912 NUMBER NINE

THE PEACE MOVEMENT IN JAPAN

By GILBERT BOWLES

SOME difficulties which the peace movement in Japan faces are: The tendency on the part of some people to confuse the peace movement with socialism, of which there is such great fear; the thought that the peace movement may tend to weaken the sense of responsibility for universal military training and service; the reflex influence of big navies and "defense programmes" of other nations; the unfortunate fact that Japan lost the House Tax Case, the only one to which she has been a party before the Hague Court; the frequent and unaccountable talk of war between Japan and America, with accompanying suspicion, incrimination, and irritation, which awaken questions in the minds of the uninformed as to the sincerity of the whole peace movement; the lack of nation-wide inspiration and illumination as to the greatness of the peace movement which international peace congresses annually bring to Europe and America; the financial condition of the country and the consequent difficulty in securing adequate funds for peace work.

Favoring conditions and tendencies are: The spirit of inquiry which searches the ends of the world for the forces of progress; that phase of internationalism resulting from the study of other living languages, extensive travel and long residence in foreign lands, and knowledge, on the part of leaders, of the spirit and institutions of all great nations; an appreciation of the value of the friendly opinion of other nations and responsiveness to the public opinion of the world; the great national desire for educational, commercial, and industrial development, and the knowledge that the resources of the nation are all needed for this purpose; ready participation in great international and world congresses dealing with postal, commercial, sanitary, scientific, and other important questions; recognition of the inevitable tendency of the age toward world co-operation and the demands of civilization for the equilibrium of international peace growing out of mutual knowledge and based upon legal and judicial principles.

The Japan Peace Society was organized in Tokyo, May 18, 1906, by representative educators, jurists, religious workers and statesmen.

The fourth annual meeting was held at the Hall of the Higher Commercial School, Tokyo, in January 1910, when the inauguration of the second President, Count Okuma, to succeed Hon. S. Ebara, whose character and standing had had

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much to do in creating a favorable impression of the peace movement, took place.

Although prominently identified with many important organizations, Count Okuma has taken a deep interest in the Peace Society, frequently welcoming committees and directors' meeting to his own home. The active interest of Count Okuma with the organized peace movement goes back to 1890, when William Jones, Secretary of the London Peace Society, visited Japan in his tour of the world. To the peace declaration which he carried, Count Okuma, then Minister of Foreign Affairs, was glad to place his signature along with those of Bismarck, Li Hung Chang, and Grover Cleveland.

A membership canvass among representative men of Tokyo resulted in an increase of two hundred seventy-eight members. Among the members of the Society are two ex-Cabinet Ministers, eleven members of the House of Peers and fifty-four members of the Lower House, including the ex-President, Hon. S. Haseba. Among the foreign members are the Chinese Minister and the British and American Ambassadors.

Plans for the future are being worked out by the new Executive Secretary, Mr. S. Tomiyama, and Mr. T. Watase, a well-kown business man of Tokyo and for many years a member of the City Council. A financial canvass is now being made with a view to securing funds for much needed literature, lecture meetings, organization of local societies, newspaper publicity, investigation of current questions, library, office, and administration.

Every year since the organization of the Society special encouragement has been given to religious bodies in Japan to observe the third Sunday in December as "Peace Sunday." This last year many requests for literature were received from pastors of Christian churches.

The Oriental Peace Society of Kyoto was formed in the autumn of 1907, with Mayor Saigo as President, Drs. Suehiro and Tanimoto of the Kyoto Imperial University, Dr. Gulick and President Harada of the Dōshisha, Pastor Makino, the Chairman of the City Council and the President of Chamber of Commerce, as leading officers and workers.

On June 23, 1911, there was held at the Chamber of Commerce, Osaka, a meeting of the leading promoters of the Osaka Peace Society. Among the promoters are the Mayor, ex-Governor, proprietors of the two leading newspapers, Director of the Sumitomo Banking House, and the President of the Chamber of Commerce, all of whom signed the letters of invitation to three hundred leading citizens. Dr. T. Terao, of the Tokyo Imperial University, Vice-President of the Japan Peace Society, Mr. S. Tomiyama, Executive Secretary, Prof. Suehiro of the Oriental Peace Society of Kyoto, and Gilbert Bowles, Secretary of the American Peace Society of Japan, were present and took part in the discussions.

After several months of careful study and correspondence by a Promoting Committee of representative Americans, the American Peace Society of Japan was organized on January 30, 1911, at a public meeting held in the rooms of the Foreign Board of Trade, Yokohama, D. H. Blake, President of the Foreign Board presiding. The meeting was attended by diplomatic and consular officials, leading missionaries, educators and heads of American business houses. The Society started with a charter membership of one hundred eighty from all parts of Japan and Korea.

The first work of the Society was to send to Europe and America four thousand copies of the report of the inaugural meeting, containing the resolutions expressing the belief that the Japanese people sincerely desire "to maintain the most cordial relations with the Republic of the United States," and the address of Ambassador O'Brien in which he said: "There is no cause under the sun why there should be distrust between the people of these two countries."

Brief reports, letters, and articles have been sent to the foreign newspapers of Japan, the columns of which have been of great service to the cause. Corres-

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Frauenversammlung in der U. M. C. A.

Auguste de la gare—La Comtesse Ohama, le Dr et Madame Jordan.
Représentants des Pléiades—Geof van Gelder (Hollande), Dr and Mrs Jordan.

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MUSEUMEST JOSEPH PETER GITLITZES—POLNT DELMA, [illegible] Oliveira, et Prof. S. Ebert. Fotografiile Expoziției Salon-center des Frères—Geel Oliveira, Prof. S. Ebert

pondence with peace workers and peace societies in various parts of the world have laid the foundation for larger work in the future.

A letter and cablegram were sent to the National Peace Congress at Baltimore, May 3-5, and a letter to the Mohonk Conference on International Arbitration. Beginnings have been made in the way of co-operation with the Japan Peace Society and in publicity, helping the newspapers of Japan and America to utilize the best that is being said and done in both countries for the cause of peace.

The membership of the Society is limited to Americans residing in Japan, though former residents may become corresponding members without payment of fees, if willing to co-operate with the Society in collecting and distributing reliable information.

The organizations mentioned below are vitally connected, each in its own field, with the peace movement. The International Law Association of Japan, has more than five hundred members, and publishes a monthly magazine, the *Review of International Law*, much of the space being devoted to current issues affecting the peace of the world; the Japanese Group of the Interparliamentary Union, was organized June 10, 1908, when the Lower House of Parliament passed a resolution authorizing the President and Vice-President to represent the House, and providing that all members of the House should be recognized as members of the group thus formed. Eleven delegates attended the Brussels Conference last year. This year at least seven attended the Rome Conference. After returning from the Brussels Conference last year a number of the delegates took a deep interest in the work of peace societies. Three of the delegates to the Rome conference are members of the Japan Peace Society.

The Japan Association for International Conciliation has its office in Tokyo, with Hon. T. Miyaoka, ex-Councilor of the Japanese Embassy at Washington and Japan's representative in the House Tax Arbitration Case at the Hague, as General Secretary. The reports concerning the peace movement in Japan which the General Secretary sent to the Headquarters in Paris were printed in pamphlet form, copies of which were sent to French residents of Japan by the Japan Peace Society.

America's Friends Association, is composed of Japanese who have resided in America; the President is Viscount Kaneko. The Association entertains prominent American visitors and seeks to promote good-will between the two countries. It gave an important dinner to celebrate the conclusion of the recent treaty, prominent speakers being the late Marquis Komura, ex-Minister of Foreign Affairs, Prince Tokugawa, President of the House of Peers, and Ambassador O'Brien; one thousand copies of the report of these speeches were sent to Europe and America by the American Peace Society of Japan.

The Japan Esperanto Association cordially supports the peace work and publishes a monthly magazine. The vice-president and chief-director, Dr. Kuroita of the College of Literature of the Imperial University, was a delegate of Japan Peace Society at the London International Peace Congress in 1908.

"Society of One Purpose," an earnest group seeking: (1) To change the character of war so as to make it accord with modern civilization (from brutal to intellectual and spiritual struggle for human betterment; (2) to endeavor to educate the spirit of personal and national struggle and harmonize it with peace principles; (3) to emphasize not policy but principle in working for the promotion of the world's peace.

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WOOD CARVING

AMONG the many new activities which followed the introduction of Buddhism into Japan was the art of wood carving, which long remained in the hands of Buddhist priests, and naturally its only expression was in the form of images of the deities of their religion. The popularity which it attained created a great demand for temple idols, and those devoting themselves to carving the figures developed wonderful skill, and achieved work which ranks among the masterpieces of the world.

It is recorded that carving was executed during the reign of Emperor Bitatsu (472-585 A. D.), and the first artists mentioned are Shiba Tachito and his son, Shiba Tasuna. No examples of their work remain, however; but preserved in Horyuji, near Nara, is a figure four and a half feet in height, the work of the first Shiba's grandson, Shiba Tori, which is assigned to the first year of the reign of Empress Suiko, or 623 A. D.

The celebrated Shotoku *Taishi* (572-621) was a contemporary of Shiba Tori's, and is said not only to have given many commissions to the latter, but to have carved numerous figures himself, though very few of those attributed to him may be regarded as authentic; the work is considered superior to any of the same period, in refinement and grace. But it was not until the eighth century that the carving of images reached a notable stage of development in Japan, during the time when the splendid temples at Nara came into existence, and called forth the best efforts of all artisans.

The ninth and tenth centuries saw few carvers of talent and skill, and the next sculptors in wood, whose work advanced the art, were Kosho, and his son Jocho, "whose genius made the beginning of the eleventh century one of the most notable epochs of Japanese sculpture." [BRINKLEY]

Jocho's best work was destroyed by fire while it was yet new, but descriptions of the temple where his carved idols were installed tell us they were gilded figures, of Nyorai, Shaka and others, thirty-two, twenty and nine feet in height respectively; that there were a hundred Buddhas in one hall, and huge effigies of Fudo, Mida and Taison in others. The descendants and pupils of Jocho are designated as the "Sculptors of Nara."

Unkei is the next most prominent name among wood carvers belonging to what has been styled the Kamakura epoch, in which the carving of idols reached its highest point of perfection, never equalled before nor since.

Many excellent examples of Unkei's work are to be seen in temples, in the Imperial museums, and in various notable collections, such as Mr. Okura's in Tokyo; and the colossal figures, twenty-six feet high, of the two Deva kings that guard the gate of Todaiji, Nara, are regarded as his *chefs d'œuvre*. These figures are full of life and action, faithfully portrayed in every detail.

One of Unkei's pupils, Jokaku, even excelled his master, if the life size

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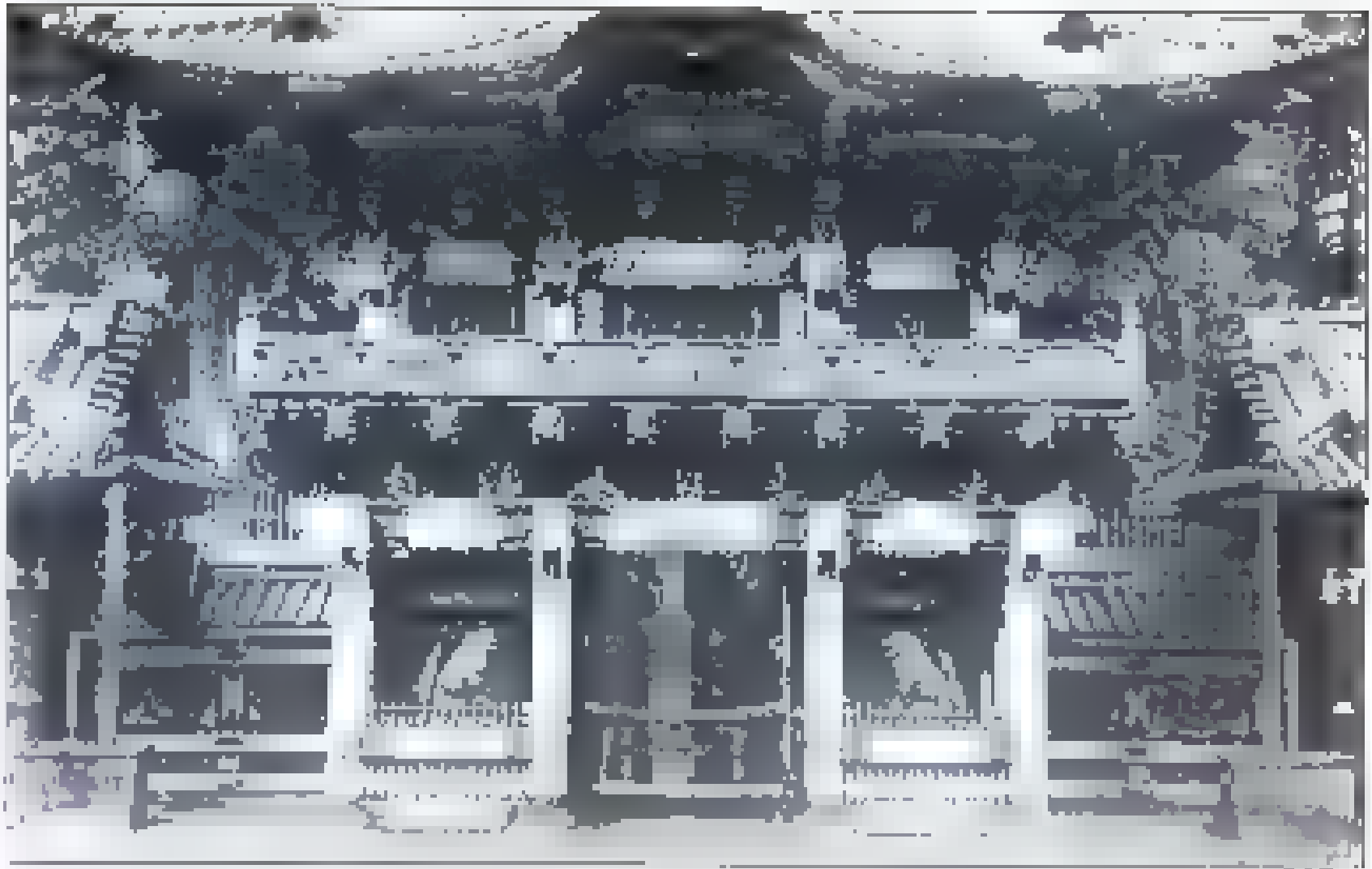

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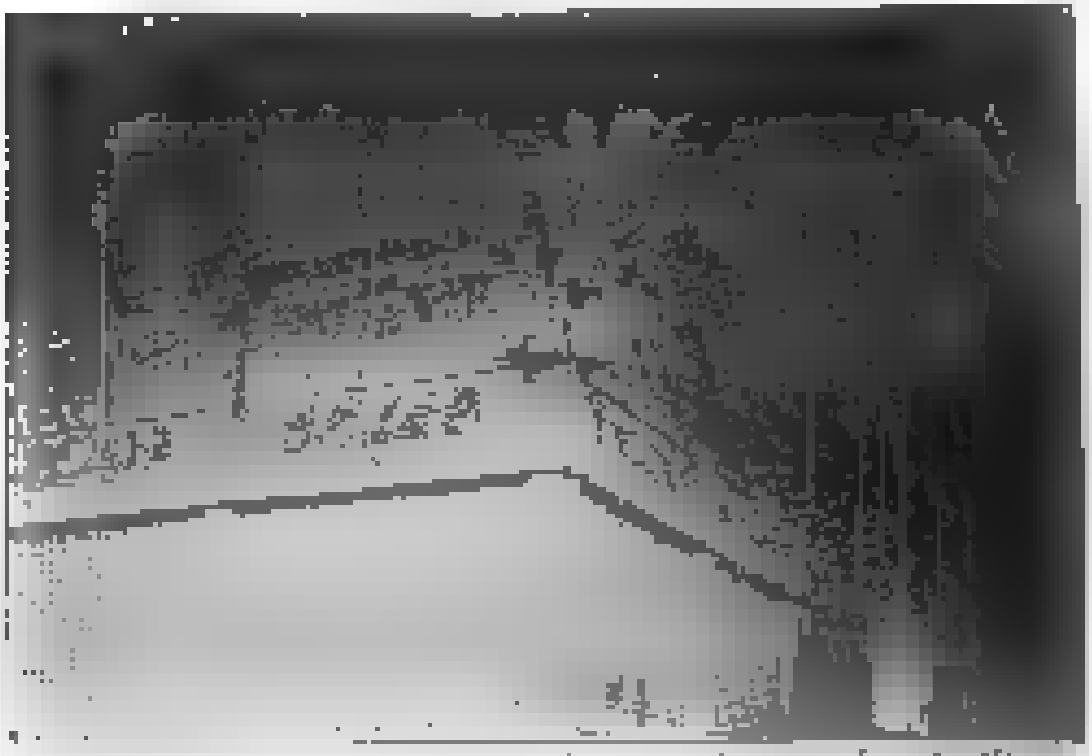

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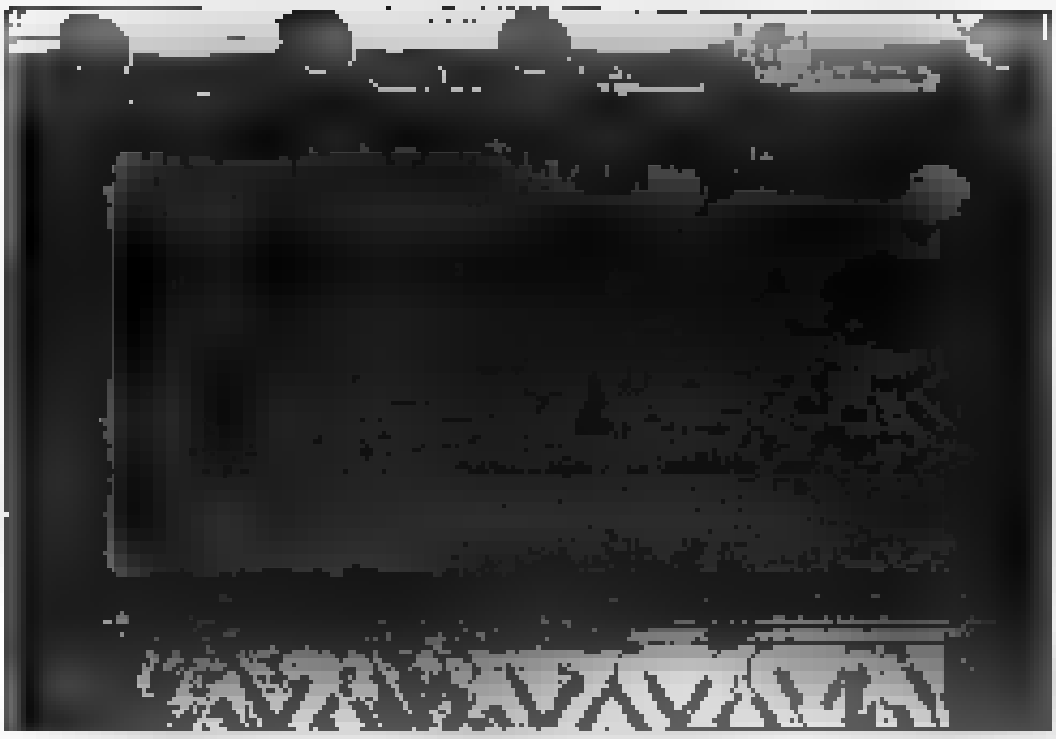
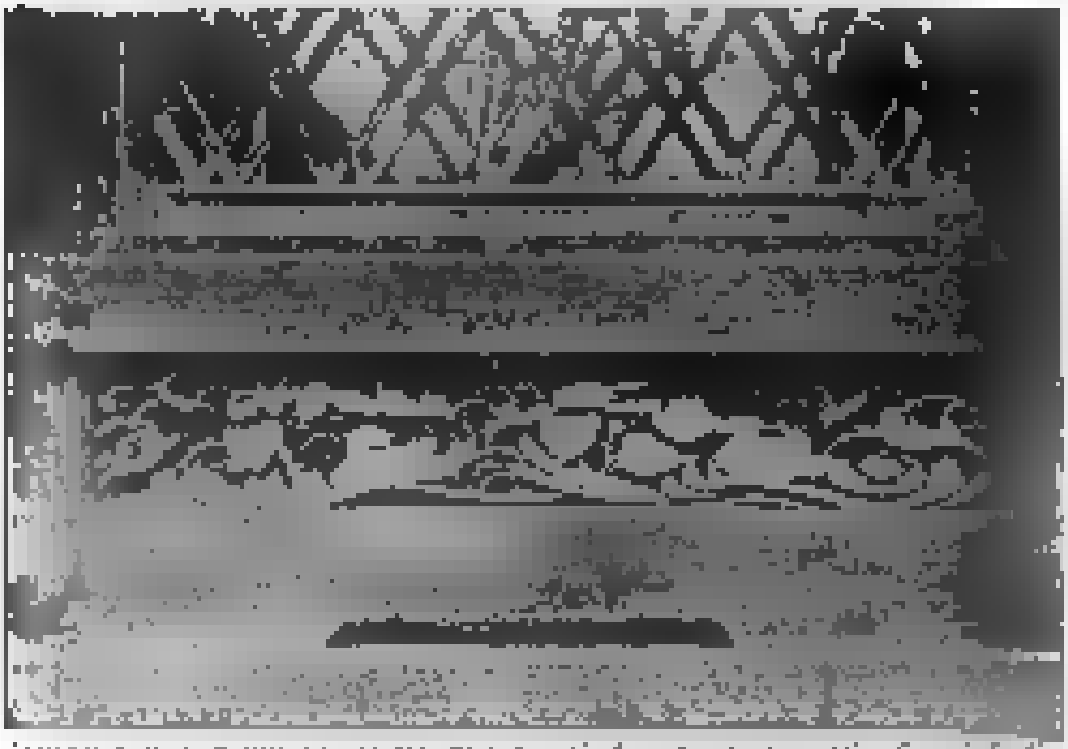


[illegible] *Partie supérieure sculptée d'un tabernacle de temple. Ten-hoitsu (Hirosaki) dans l'empire indigène.*



[illegible] *Corbeau sculpté d'un tabernacle de temple. Grickwasser (Hirosaki) dans l'empire indigène.*

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Five images at Kōfukuji are correctly attributed to him, for they are unsurpassed, the masterpieces of Japan's golden age of religious sculpture in wood.

Not until the middle of the sixteenth century was sculptural decoration introduced in architecture, the temple buildings and palaces up to that time having been embellished only with paintings and lacquer. The Nishi Hongwanji in Kyōto, and the Iryōsha Shrine at Nikkō, belonging to the latter half of the sixteenth century show sculptural decoration at its zenith of beauty and elaborateness, and demonstrate with what astonishing rapidity it attained its full development; containing exterior and interior; pillars and panels, beams and brackets; even the fences enclosing precincts of the temples were rich in carving.

Motifs of animals, birds and flowers predominated, with sometimes the draped figures of angels; and beautiful diaper patterns, and other all-over designs executed with consummate skill, not only in full relief but in deep, and so that the design presented a different picture as viewed on both sides, such carvings being adapted to use as screens, upper ventilating panels in walls, and in gates, fences et cetera. Much of such carving is painted in various colors or gilded.

The name predominant among Japan's decorative carvers is Hidari Jingorō, whose work ornaments the Nikkō and various other temples.

Netsuke carving which originated about the middle of the seventeenth century and claims to occupy such a worthy place among the several branches of the glyptic art in Japan, has been previously considered in the Japan Magazine. Another phase which engaged the attention of artists of no mean skill was the making of puppets, which flourished among the Nara sculptors.

A realistic school of carving was established by Matsumoto Kōsaburō (1830–1869), an untutored but talented and skillful artist, many of whose figures found their way to foreign countries, where they gained for him a high reputation for their sentimental perfection. Of modern wood carvers Takamura Kōun and Takamagchi Kyōichi are regarded as the highest exponents of the art, and have the honor to have been appointed to the service of the Imperial Household. The work executed by the Kōun school of carvers is neither purely Japanese nor realistic. "Its chief distinguishing feature is that the glyptic character is preserved at the expense of surface finish. The undiguised touches of the chisel tell a story of technical force and directness which could not be suggested by perfectly smooth surfaces. To subordinate process to result is the European canon. To show the former without marring the latter is the Japanese ideal." [Brinkley.]

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SHOJI-GRAPHS

By EUGENE FRANCIS

(Mrs. Charles Burnett)

MY JAPANESE GARDEN

If I could pen it, I would be a better genius than any yet; and as that, I am not—just take my outline—my sketch in black and white, and build your ideal upon it. Your ideal of a Prince's garden, planned a hundred years ago in Old Japan, the Japan of the past, the Japan of beauty-worship and exquisite art.

My wonderful garden! Let your mind's eye paint it as I see it this moment with the sun warmly bright upon the trees and flowers, making that gaily lovely riot of dainty color which we see on ancient prints and painted fans, and must forever associate with the magic name—"Japan!" A summer chorus of *semi* sing undisturbed upon the boughs of cedar and cherry; and the white and gold-colored *cho-cho* flutter in happy little coveys, from garden end to end, like drifting blossoms before a summer breeze. The *tombo* also visit me in unrestricted numbers and iridescent glory. I think the word has gone round in the winged world that nets are forbid in my garden.

I cannot write for gazing out—and I think "surely my garden is loveliest so." Then I remember a new delight that will come with the passing hours—a delight that holds a haunting sense of "wishfulness"—in the dusk hour! When I walk in and out among the little winding paths that lead to unexpected places—a half hidden wistaria bower or a tiny pond where lotus lie half-asleep upon its quiet breast, and smooth old giant stones invite to rest and meditation. In the last quarter of my dusk hour, when the shadows grow quite long and dark in places, I experience a half-fearful sense of delicious intrusion upon the Past—in those days before my garden, or Japan, knew the tread of alien feet; and I half expect to meet some picture Princess who walked these same paths a hundred years ago on tiny lacquered *geta*. Or, maybe—on a certain arched bridge I shall surprise the spirits of young lovers. For even the daughters of Princes were women first and old song and story tell us of tales of love, of dear dark eyes and lovely lips which

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echo an old-world romance contra-wise to popular theory. So, at some time, I am almost sure that if I listen—all alone—I shall hear my two-sword Knight breathe words of tender poetry to his gentle Lady; and I think he will say—I will understand, but cannot repeat it here, for "there is no teacher of Japanese poetry."

Yet, perhaps, when all is said, you had best see my garden by moon and starlight; when the little dwarf trees cast weird black patches across the moonlit spaces, and the bamboos stand tall and straight, like battalions of spear-armed, silent sentinels—and in the furthermost background, as far as the eye can see, a forest of century-old cryptomerias reach into dark, indefinite distance; when the iris bordering the little ponds look like white ghost-flowers a bloom in a shadow world: and lilies perfume the night as only Japanese lilies can! And oh! the Japanese nightingale—the *uguisu*—the voice of love in Japan!

I will confess only to you and to myself, that my pleasure in this garden is a strange one—savoring of an exquisite elusive memory. It is intangible, yet intimate—altogether unlike any other sensation I have ever known; as if in the background of my thoughts I had known this always, and now—had only come again into my own. Could I—Could It—have been?

A SUMMER STORM

Above me, little groups of clouds, like white wind-blown plum blossoms, hurry across a summer sky. I hear a *semi* singing on a bough; and from a low-branched cedar, a lark sends forth a joyous volume, his jubilate of high, sweet notes. A gentle breeze creeps through the garden, weaving the branches of the cherry trees and rippling into tiny waves the waters of the lake. Beneath the arching bridge, the fish flash back and forth like golden motes of sunbeam. The air is filled with the humming of bees, darting dragonflies, and fluttering butterflies—which I mistake at times for falling flowers—and over all, the glad warm blue of perfect summer.

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Suddenly a shadow falls. There is a shiver in the grayness of the sunless light. The bird has flown away into the remotest heart of the near-by forest. The dragon flies are tiny ugly darting demons, with no answering flash of sunlight

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on their gossamer wings; while the butterflies are pale fluttering little ghosts of the Joy of another hour!

From open *shoji* I watch the pelting rain-drops turn drab and cold the day. My heart is filled with resentment at its vanished beauty—when down the street comes the hurried dual click of staff and *geta*. A blind *amma* is passing by—and I remember that the storm means only the chilling of thin shoulders to one born to endless night—*who never saw a summer sky!*

BUTTERFLIES

I never saw so many butterflies and nearly all of them white. This morning I watched the Japanese babies running about in the sunshine at play with the *cho-cho*—and I had the fancy that, tho they guessed it not, they were playing a little ghostly game with the children of a Shadow-world.

And at dusk, when I saw across a twilight space a little covey come fluttering with tired white wings, to their rest on the broad bosoms of my moon flowers—I thought again of the souls of children, returned to earth for a day.

At such times, listening, I can almost hear them answer me when I whisper—"What's your name?" And once, someone asked me What I smiled at among the lilies and azaleas. But—I could not answer them.

THE BIB BABY

Yesterday I went to visit an old temple. At the base of a prayer-stone were piled high every size and condition of straw *zori* (the native sandal) offered in the hope of restored power to sick and crippled bones.

Around the neck of a compassionate-faced stone Jizo—the gentle god of the souls of little Japanese children—a tiny white bib was tied, and I knew that some little child had died in the village. When later on I came upon a newly filled grave in a way-side Buddhist burying ground, with white paper lotus blossoms stuck into the fresh sod, I was convinced that my Bib Baby was there—sitting stiff and upright in the tiny temple-patterned coffin, holding its best dolly in small cold hands, and wearing its best kimono.

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So I borrowed a queer impulse which stirred my little heart and went back to the stone Jizo—with its pitiful decoration—and piled all the pebbles I could find about its base. Then I laid my luck-piece in the stone hand, to lurce my little unknown friend safe passage through the Three-Gates of the River Sainzo-Kawara, which is the way all the little ghostly souls of Japanese children must travel to the shadow-world of Japan.

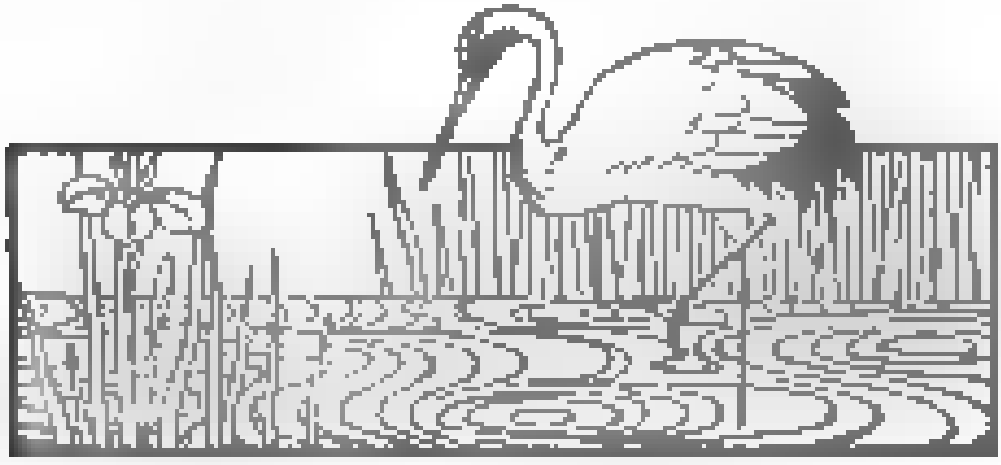
SAYONARA

I have said *Sayonara*, and it is as though the cherry blossom fell from a bloom of endless delight to earth, to be trampled by careless feet—the naked heart of the flower still clinging to the mother-branch. As though the glory of a wisteria bower had been shed in purple tears—the bare twisted arbor only remaining. As though deep in the forests the song-birds slept in shadow the day long!

And I know that I have not said *Sayonara* except to voice the word. Like the heart of the flower my heart will not be carried away on the winds of Time. My soul will cling to the mother-branch of its Spring-day Joy, and grow endless seasons of Bloom. Every night will be a star—when the little white souls of my Loves and Joys will come back to me on the tide of a Sea of Dreams!

When one has loved in Japan—one does not ever truly say,

"*Sayonara*."



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JAPANESE DWELLINGS

THE nature of the earliest form of Japanese house, it is now, of course, impossible accurately to ascertain, but one may feel quite sure it was of the simple and rudimentary sort used among the prehistoric races of the world. The exterior is supposed to have consisted of rude wooden poles lashed together, with a roof of boughs or bark. The Daijingu shrine in Ise is regarded by some authorities as the oldest type of Japanese architecture now known, and there is a disposition to assume that the earliest form of Japanese dwelling had something of the same simple proportions.

The first mention of tiled dwellings we find in a document dated 724 A. D. The houses of this period were built of mud plaster and wood. During the Heian period Chinese architecture came into vogue, and from that time Japanese houses and gardens were made in that fashion. The main building was arranged to face south; and on both sides of this were two other buildings called *tainoya*, the central structure being for the master of the household and the others for the rest of the family. In the garden, some distance from the front of the house, was a miniature lake and islets, something like what is still to be seen in Japanese gardens. From the annexes on both sides of the main building corridors extended towards the lake, at the extremities of which were *azumaya*, or pavilions. Of course only persons of distinguished position could afford such mansions as this; but the style set by the upper classes had a marked effect on the domestic architecture of the whole nation.

This will be the more easily seen if the exact proportions of the house are considered. The main building was forty-two feet square, thirty feet of which was used for the dwelling proper and the rest given to corridors and verandas. The walls were finished in a kind of latticed panel work, and the pillars were of natural round wood from which the bark had been removed. Spaces were covered with a mud plaster. Doors and windows were sliding screens made from wood frames and silk cloth or thick paper. Under the tiles of the roof was spread a layer of cypress bark something like the bark of the cedar. Some roofs, however, were made of overlapping boards. The *tatami*, or mats, were not permanently on the floor, as at present, but were thin, and left folded during ordinary times, and spread out to receive guests.

After the Heian period we find the Japanese dwelling much the same it continues to be to-day. The best model is to be found in the houses of the prosperous middle class Japanese, where there is first of all the usual gate with its two heavy posts topped with tiles, as in the Heian period. The gate of the great houses stands open by day; smaller householders have the gate closed, using a smaller gate cut in the large one, as a way in or out. From the gate on either side runs a fence or wall made of tiles, boards, or bamboo, completely surrounding the compound. Some of the tile fences stuck together

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Ein kennzeichnendes Haus in Tokyo.

Hausung eines reichsdeutschen Hauses

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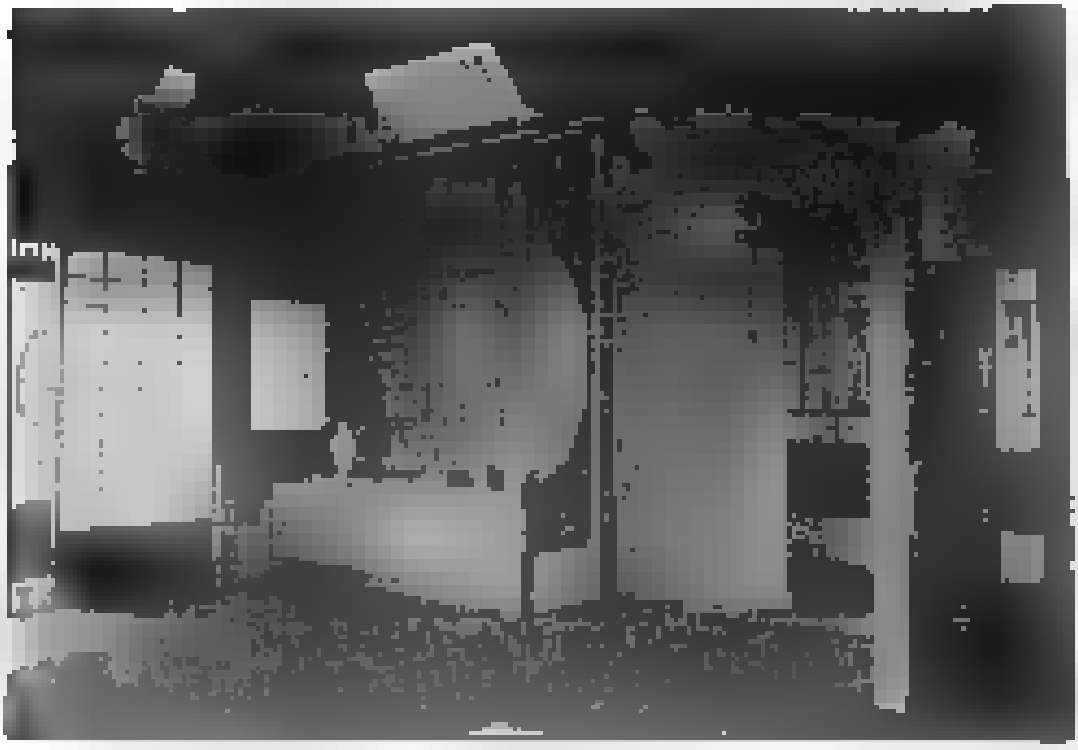

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with mud remind one of the old Roman walls to be seen in parts of Italy, the tiles being laid on the flat. Such walls are now going out of fashion, the board, stone or brick wall receiving the preference. Passing through the gate one enters the small yard and then the vestibule of the house, called the *genkwan*. First there is a clay or asphalted floor where shoes or *geta* are left, when a few steps take one up to the floor of the vestibule proper, which is a space varying from six to eighteen feet square and covered with *tatami*. The older form of vestibule seems to have been of smooth wood, as many still are, this being the Chinese fashion. It was used in temples and schools and later the dwellings of the priests in the Ashikaga period, until finally the fashion spread to nearly all Japanese dwellings.

Leaving the *genkwan*, we pass an antechamber and into the guest room, the chief place of honor in which is the *tokonoma*, or recess in the side of the room. This recess has a raised floor on which is placed a small table with a vase of flowers or flowering plant. The *tokonoma* seems to have been a development from the old custom of having a raised plank in the room for holding writing materials, desk as it were, the plank being known as the *oshiita*. After the coming of Buddhism the use of the *butsudan*, or Buddhist altar, became common, and this had a further effect on the style and shape of the *tokonoma*. The size of the *tokonoma* varies with the extent of the room, and the floor of it is of matting or polished wood, the walls being the same to those of the room proper. Besides the *ikebana*, or vase of flowers, there is often a *kakemono*, or hanging picture, on the wall of the *tokonoma*. The *tokohashira*, or pillar of the *tokonoma*, is usually a very fine piece of wood from some costly tree, such as the *nanten*, red sandalwood, the wood being left in its natural condition, and the more gnarled and crooked it is the better. During the Ashikaga period there was introduced the custom of having a small window in one side of the *tokonoma*, under which was a shelf for placing ornaments.

The room next in importance seems to be the kitchen, for like all good housekeepers, the Japanese lay great stress on the place where the staff of life is prepared. In a new house the other day it was noticed that the kitchen was practically the best room in the dwelling. The kitchen has a wooden floor, with a lower inclining one at one side, to drain water away. This latter is called the *nagashi*, or washing place, but in some cities, such as Osaka and Kyoto, it is on a raised place, the domestics standing on the earth floor while working. The open ceiling of a Japanese kitchen has a skylight or trapdoor which can be opened or shut by means of cords, at will, this being for the purpose of letting the smoke out, for Japanese houses have no chimneys. The most important article in a Japanese kitchen is the *hettsui*, or furnance, for boiling rice and other food. The cooking utensils are placed neatly on shelves around the kitchen.

Next in order of rank comes the bathroom. The people below middle class as a rule go to the public bath and, therefore, do not have bathrooms in the house; but among all the more respectable people the domestic

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bath is common. The Japanese bathtub is somewhat of a curiosity to foreigners. It is a long tub some three feet high, with a stove in the end of it. The bath is large enough to accomodate two or three persons at the same time; and as the bathers wash before entering, the water is not changed more than once a day.

The Japanese house has no bed room as such, any room in the dwelling being capable of transformation into a sleeping apartment on a moment's notice. The Japanese do not require bedsteads and mattresses as do foreigners; they sleep on *futon*, heavy pads made of cotton batting, which are spread on the soft *tatami* floors at night and put away in closets during the day. There is, however, usually a room known as the *chanoma*, or tea room, in most houses, corresponding to the dining room of the European house. There is never a *tokonoma* in the tea room, but always a *nagahibachi*, or long brazier, with a fire for keeping the kettle hot. In this room all the more intimate acquaintances of the family are invited to chat and drink tea, the *kyakuma*, or guest room, being reserved for strangers.

The average Japanese house contains eight rooms: the vestibule, the guest room, the tea room, the wife's room, the man servant's room, the maid's room and kitchen. But the number of rooms increase with the importance of the householder, the better classes having a study, a master's room and various other apartmeuts. The Japanese *tatami* is 3×6 feet in size and a room is designated as a three mat room or a fifteen mat room, the latter being about the limit. Eight and six mat rooms appear to be the most common.

The majority of Japanese houses are but one story high, but the two-story style is coming more and more into use. The latter appeared first in the Ashikaga period, the most prominent examples of such being the *Kinkakuji* and the *Ginkakuji* of Kyoto, which show to what magnificent proportions some of these structures attained in the Ashikaga period. The three story house is rare in Japan, on account of the prevalence of earthquakes. It was in this period, too, that verandas began to appear, these extensions being usually about three feet wide and in the front of the house opposite the garden. The entire Japanese house is closed at night by *amado*, or sliding wooden shutters which run in grooves around or over all windows, doors and verandas. The house is then so proof against burglars that it is proof against fresh air.

Among the more artistic features of a Japanese house is the ceiling of the rooms, which is covered with thin wood with long slats laid across to keep the ceiling in place. In old Japan there was much rivalry among the nobility to see who could have the widest boards in the ceiling of a room, some succeeding in being able to boast of a whole ceiling made from one piece of camphor wood. The rooms are divided by sliding doors, called *fusuma*, which are usually very artistic, being covered with decorated paper; while over the door is often a pretty piece of open work. In some of the more important houses the *fusuma* are often painted by famous artists and become gems of art, a custom that has come down from as early as the Kamakura period. The handle for sliding the *fusuma* open or shut is a piece of metal that often affords the

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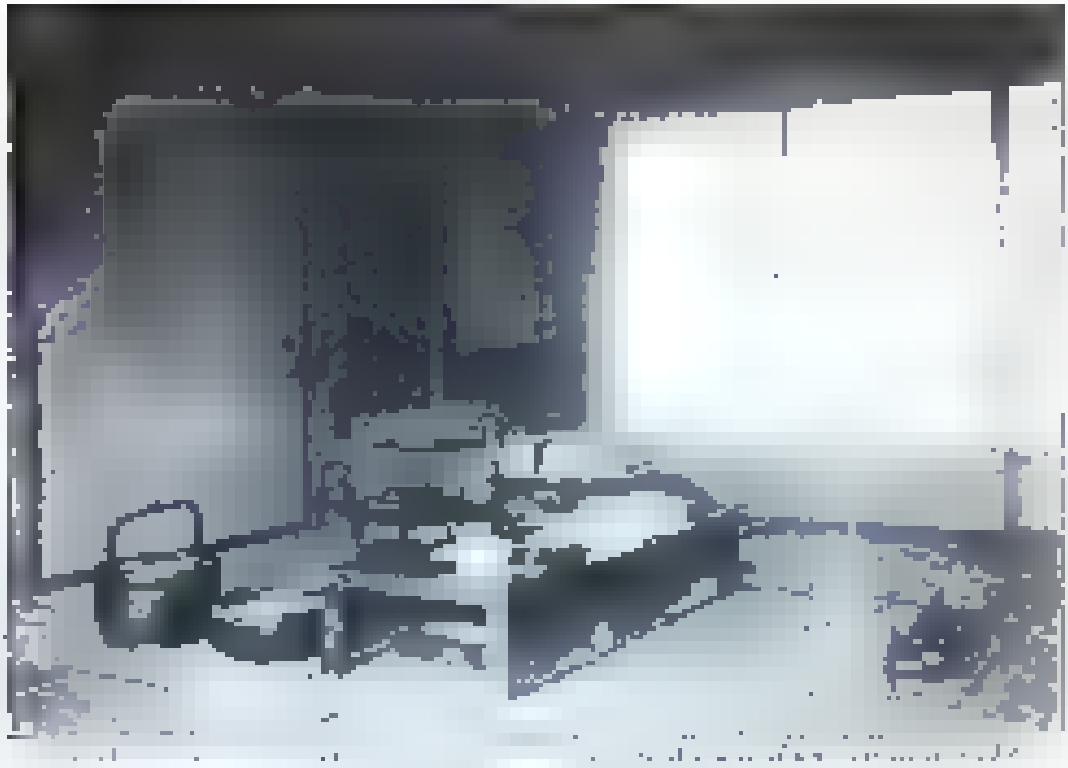

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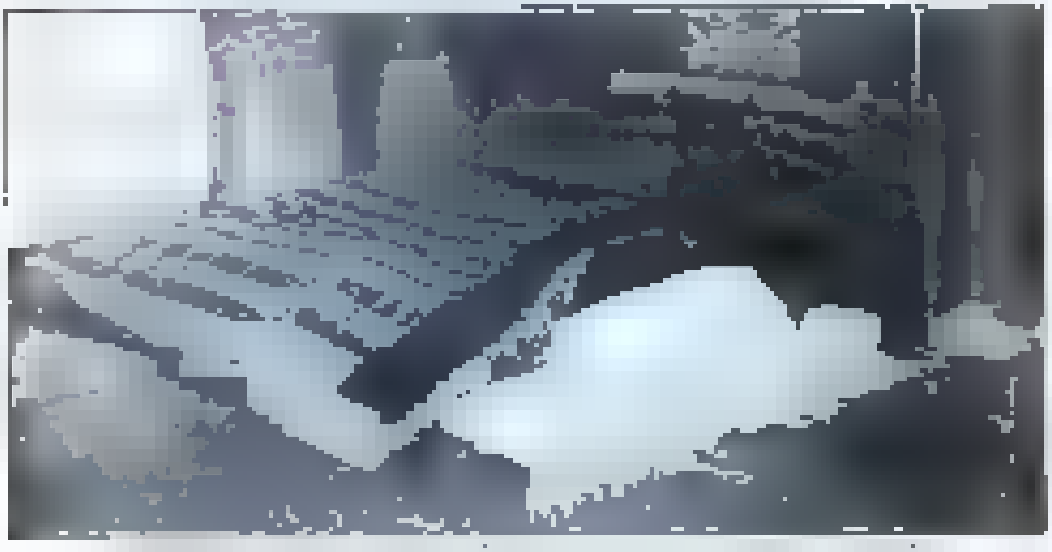

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artist an opportunity of producing something unique. In the hot weather the screens are replaced by *sudare*, or screens made of reeds which allow free passage of air. As the rooms in a Japanese house open into each other there is not the same privacy that is possible in European houses, the conversation in an adjoining room easily being overheard. In summer the houses of the humbler classes are quite open to the public street, as the climate is decidedly warmer than in most western countries.

The roofs of most Japanese houses are covered with clay tiles, a detailed description of which was given in a recent number of the JAPAN MAGAZINE Some yet preserve the ancient custom of using thatch and wood, and sometimes the more modern substitute of tin or corrugated iron. Thatched roofs are mostly confined to the agricultural districts. On the whole it will be seen how very simple a construction the Japanese house is, especially in comparison with the more costly and elaborate structures of occidental countries; but the style of the West has already invaded Japan, and some of the wealthier class are already vieing with each other in erecting mansions such as are seen in London or New York, though as yet there seems no evidence of an ambition for castles. Needless to say, the house of the Japanese workingman is a neater, cleaner and more artistic habitation than the dwelling of a man of the same class in occidental countries; and it will be a sad day for the majority of the Japanese when the process of modernization now going on compels the poor man to build a box rather than a house to live in, and makes him pay much more for it than his own little hutch would have cost. However, there is someting to be said on the other side; for the foreign house is more conveniently ventilated than the Japanese, and it is more adapted to keep its tenants warm in the cold winter. Many are now building what are called semi-Japanese houses; with all the artistic features of the native house, and the good features of the foreign house added, such as airtight pine floors, the use of chairs in furniture, and windows that can be left open at night. It is probable that out of the evolution now going on in Japanese architecture, as in other things in the country, there will be born a dwelling that will exhibit the good features of both the foreign and native styles, and yet will be a production that is truly Japanese.

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THE FRIENDLY RELATIONS BETWEEN JAPAN AND AMERICA

By COUNT OKUMA*

(CONTRIBUTING EDITOR OF *SHIN-NIPPON*)

II

THE late Privy Councilor Viscount Fujimaro Tanaka made a second tour of Europe and America in order to enquire carefully into the educational systems of the various countries. After his return, he turned his whole attention to education and administration for over ten years; and it might be said that our Meiji education was formed by him. It was he who first saw the necessity of having normal schools in which to educate proficient teachers for the compulsory elementary schools; these normal schools were based on the American system.

We invited many American professors and at the same time we sent many students to study abroad; and most of our students who studied abroad entered the various American universities, just as did the young Chinese students, who came to our country a few years ago.

And after the return of our first young men who went abroad the seeds of civilization and enlightment were sown in the different departments to which they were attached.

Several Americans were invited to come over for other purposes than education. As in the instance of the Finance Department, which engaged the services of an American gentleman as advisor to the Customs Tax Bureau, and the Taxation Bureau invited the services of the then Director of the United States Taxation Bureau, as advisor. The management of the National Banks were also managed on the basis of the American banking system. Also in the Foreign Office an American was engaged. The present indirect and powerful advisor, W. Denison, was the gentleman then engaged in the Foreign Office.

In the engineering line Englishmen were most engaged, but in agriculture, many Americans were engaged, and this was because Americans excelled in this art, due to the fact that America abounded in extensive tracts of land which required tilling, and the management naturally was on an extensive scale, and the implements used were of the latest style. And this new system and knowledge gained was tried in the opening up of the Hokkaido. I think the chief obstacles in the opening up of the New World were the aboriginal Indians; and we had the same obstacles to overcome in the Hokkaido where degenerated Ainu live, and where the famous Hokkaido bear lives.

It was the first great undertaking of the Restoration to open up the great tracts of land and to endeavor to assimilate with the Ainu race, and this

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duty fell to the lot of Count Kuroda, the Chief of the Colonization Bureau, who invited the services of the then Director of the United States Agricultural Bureau, Keplon, as his advisor.

When the Sapporo Agricultural College was first established, the valuable services of the renowned Admiral Clark were secured and the education of the boys was put into his hands.

The plans of the city of Sapporo and the railway system throughout the whole of the Hokkaido were based upon American plans. Thus, for the opening up of the Hokkaido we have to be very grateful to America. This is another great reason for the friendly relations between Japan and America which we must never forget.

Now let us look into the commerce of both nations. I think commerce is the chief motive for causing friendly relations between countries. So, now, I will show you how we stand in commerce with the United States by laying before you a few statistics.

Year.		Amount of exports to U.S. *yen*	Amount of imports from U.S. *yen*
1887	...	22,243,442	4,134,082
1891	...	31,138,422	6,860,883
1895	...	54,028,950	9,276,860
1899	...	63,919,270	38,210,894
1903	...	88,287,556	41,867,984
1907	...	131,101,015	80,697,862
1909	...	181,101,015	54,043,172

Out of the total exports of our country, one third is sent to the United States; the principal of which are raw silk, tea, matting, earthenware, porcelain, and other miscellaneous goods.

The United States is our greatest and best customer and the imports from America are annually increasing, so that the balance is almost even at the present time. The reason for this is that our industries are fast increasing and the demand for machinery and material is rapidly increasing. Cotton for spinning purposes of course is needed, besides which kerosene oil, flour, machinery, leather, etc., are always wanted.

Another thing to be remembered regarding the great reasons for friendly relations between the two nations is that there are American missionaries among us, who work among the rich and poor alike, and though they may not be able to succeed as they wish, yet they are the people who help unite the two peoples who differ in race, thought, feeling, and customs. Meanwhile, the number of visitors to our country, for the benefit of their health or to enjoy sight seeing are annually increasing and the greater number of these visitors are well-to-do Americans.

Japan being a less wealthy country, the number of Japanese going abroad formerly was comparatively small, but of late years this has not been the case and Japanese visitors to America and other countries are gradually increasing.

Merchants who sat moping in their stores are fast disappearing and more energetic merchants are now taking their places; and merchants now often travel abroad to America, and other lands, in order to study the business conditions of merchants there.

I think the friendship which exists between Japan and America will be to a great extent increased by commerce and travelling.

There are many other such instances of the good feeling of the United States for our country, but here is one which cannot be passed unnoticed. Toward the end of the Shogunate regime, Great Britain, America, France and Holland

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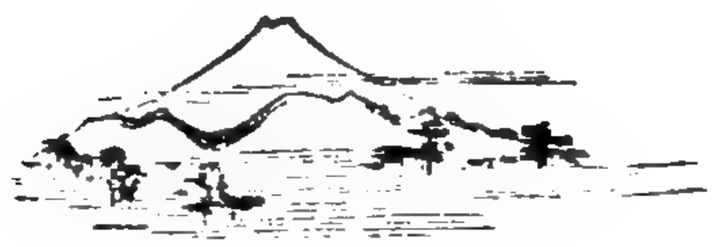
sent their warships against the Chōshu clan as a demonstration and bombarded the place; at this time the Shogunate offered an indemnity of $3,000,000 to the four Powers which the four Powers proposed to divide among themselves; however, America alone thought that it was a very unfair thing to demand an indemnity, but for political reasons she accepted her share from the other powers; and for a long time had the money put away in a certain bank in New York, it is said.

In 1883, America returned the full amount of her portion of the indemnity together with the interest which amounted to $185,000; our Government was grateful for the great kindness on the part of the United States and also struck with her justice.

After the money was returned, there was a great debate among our statesmen as to the manner in which this money should best be expended, and the majority voted that it should be expended on education, but I gave it as my opinion, that instead of using it for educational purposes, it would be far more appropriate to expend it on some memorial to the kindness of the United States, or to use it for the reconstruction of Yokohama harbor, which is a most important sight of New Japan: my advice was taken and since then the appearance of Yokohama Harbor has changed.

I have given you a rough idea and general sketch of the good feeling entertained between Japan and America; and from what I have said, I think you can easily see that this good feeling between Japan and America did not spring up in a single day, but was historically, peacefully and gradually developed. Of course during that long period of time we had our differences and mutual misunderstandings. But one cannot say that such occurrences never happen even in the best regulated homes; such things are usual with mankind and cannot be avoided. So that such slight conflicts which occasionally arise between America and Japan, may be regarded simply in the light of a family affair; it being only of momentary duration, and friendly relations are soon restored, because there is no radical difference of ideas.

We have now concluded a treaty with Great Britain, the sister country of the United States, and both America and England have always had the idea of bringing the world to peace; so also our country has had this idea. In these countries Japan has found two most staunch and firm friends. I believe, in future, as time advances, we shall be still firmer and stauncher friends, and it is not only the wish of our nation, but the wish of America also, to work for the cause of peace, so that we shall both be able to work together in this great cause.



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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July, 1911, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

V

NOTWITHSTANDING the fact that there are, in Japan, followers of the Shinto, Confucian and Christian faiths, it can not be denied that Buddhism so largely predominates as to constitute the great moving religious spirit of the nation. Therefore, any one undertaking work in the field of religion had best first gain some knowledge of Buddhism.

Being convinced of this, I began studying Hindu religions, and acquainted myself with such books as the *Life of Shaka, His Doctrine and Buddhists*, by Oldenberg, a German writer; Max Müller's *History of Buddhism*; and *Buddhism and Its Developments*, by Wassilieff, Russia's famous Buddhist scholar. And feeling that these European writers could not give me a full insight into this religion of the East, and particularly the Buddhism of Japan, I made up my mind to learn it from the native priests themselves, and as preliminary study, read all the Buddhist books available printed in Chinese.

The books of Buddhist scripture which engrossed me most were the *Amida-kyo* and the *Dai Hannya-kyo*, the latter a profound work of more than six hundred volumes. I was also deeply interested in the *Hoke-kyo*; and preserved in the library of my church are some of its cannonical books, whose pages are filled with notes in both Russian and Chinese, which I made from lectures by the Buddhist priests, which I attended daily.

I left Hakodate in 1868, coming to reside in Tokyo. I was not then so occupied with my mission work as now, and continued my Buddhistic studies, under a priest of the Shiba temple Zojoji, whom I was able to secure for my teacher, and frequently attended services at the temple to hear sermons or lectures.

On going there one day, I was invited by the priests into the main hall, or *hondo*, which I found in readiness for some special ceremony; the candles burning, and the head priest, with many of his subordinates, sitting in a row before the image of Buddha, preparing to read from the sacred scrolls.

I wondered at the quite unusual occurrence, and the priests, seeing that I failed to comprehend the situation began to explain, and I sat beside them listening in great astonishment. The fact was, that they had mistaken my zeal in studying Buddhism for my conversion to their faith, and this was to be a ceremony in celebration thereof; they had understood through my application in learning the tenets of Buddhism, that

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I was converted and intended to become a Buddhist.

I was almost overwhelmed with surprise, but realizing what the consequences of any uncertain statements or inferences might be, and that much wrong would surely result from a lack of frankness, I stood up among them and addressed them in the plainest and most forcible language at my command, telling them they were in great error, and had completely misunderstood me. I explained that my interest in learning something of Buddhism was not through faith in it, but the hope of being better able to propagate Christianity, with knowledge of the religion which had been so generally ambraced by the Japanese. I assured them that I was not a possible convert, as I was a firm believer in the religion of Christ; but asked them to continue their prayers, allowing me to remain in silence to listen, without being made a factor in the function.

The disappointed priests proceeded with a service rather reluctantly, but it did not continue long, being, it seemed to me, rather hastily concluded. I regret to say that both proceedings and prayers were not altogether understood by me, and appeared to be more or less hollow to the priests themselves.

Of my reminiscences in connection with members of the Shiba temple, Zojoji, another incident stands out with particular clearness. In September, 1872, I officiated in the baptismal rites performed for a number of Japanese converts; the first occasion of the kind since I had been in Tokyo. At that time there were many who were under the impression that Christianity was still forbidden, while others considered all restraint to have been removed with the change of government. In fact, the policy of the Government officials was quite indefinite; and Christianity having been prohibited on penalty of death during the Tokugawa regime of several hundred years, made it seem a thing of terror, and it was very generally believed that adherents to our religion must still expect annoyance and persecution.

But I could see the light of day dawning for the propagation of Christianity in Japan, as soon as the anti-Christian Bakufu gave place to the Meiji rule, the declared intention of which was to open the country to foreign intercourse. But in the first stage of transition from one form of government to the other, Christianity did not escape oppression, and every one that I had baptized in Hakodate and Sendai had been made prisoners. With the exception of Sawabe Takuma (a *ronin* from the Tosa clan and close friend of the famous Sakamoto Ryuma), all were Sendai men. Knowing them to be sincere and earnest Christian converts, who would suffer even death rather than denounce their faith, I was in much distress as to their fate, when I learned of their arrest, and really feared they might be executed, so was greatly relieved when they were subsequently released.

I was under the impression that similar feeling existed in Tokyo also, and that any one professing the Christian religion would be subjected to various annoyances, if not officially punished by imprisonment. It was for this reason that I contemplated with greatest anxiety, the first baptisms which I gave to converts in Tokyo. As a minister of the Gospel of Christ, I could not

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willingly refuse baptism to devout believers, but I thought of the possible consequences to them with grave concern, knowing they would suffer persecutions, and indeed fearing it might even mean sacrificing their lives.

So it was after much considering, that I decided to perform the baptisms with private ceremony, and as much secrecy as possible, for I was fully persuaded that it would not only save those earnest Christians from abuses and persecution, but would also save the Government officials from adding to their acts of cruelty, and guilt of the blood of innocent Christians, thus rendering their minds more at rest when they should come to die.

Paradoxically enough, there is scarcely anything that becomes known more quickly than a secret. A day or two after the baptismal ceremony, which I thought had been absolutely private, I went as usual to Zojoji to receive instruction in Buddhism from the priest who was my teacher. When visiting the temple I always met an elderly priest who was in charge and on this occasion I tarried in his apartment for a cup of Japanese tea, and as we chatted pleasantly, he remarked, smiling significantly, that he had somethnig to show me, and gave me a paper to read. Most unsuspectingly, I took it, indifferently enough, and what was my amazement to discover it to be a detailed description of the supposed secret ceremony of baptism performed so recently at my residence in Surugadai, the Russian Orthodox Church then not having been built. The name of each one baptized, and drawings illustrating scenes from the ceremony appeared in the article, by which, I believe, I was more completely taken aback than at any time in my life ; finding that what I had taken such precaution to withhold from public knowledge had been so promptly and accurately divulged.

Two questions instantly engrossed me : 'What would now be the fate of those newly baptized Christians ?' and, 'In what evil moment and by whom had they been betrayed so entirely and so quickly ?' And I sat in silence until the priest, realizing my dilemma, spoke reassuringly, saying that I need feel no great anxiety, as nothing dire was likely to result from the facts made known.

This, of course, gave me some degree of satisfaction, but not until I learned under what circumstances the evidence in the document he showed me had been obtained, did I feel relieved.

He told me that the authorities of Zojoji were supervisors, as it were, of religious matters in the city, and information coming to the Government concerning such affairs was communicated to the priests of Zojoji, and in that way this document had come to them.

But I was still at a loss to know how, indeed, the Government had come by the report of my baptisms, and the priest could not exactly explain it. Striving to recall every individual present or connected in any way with the ceremony, I at last remembered that one person not a professed believer in Christianity was in attendance through the solicitations of one of the members of our church. I had been under the impression that he was an ardent student of the Christian religion ; understood his desire to witness the baptismal ceremony to spring from personal interest, and did not for a moment suspicion any other motive ; but now I wondered whether he

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had not been responsible for the report, and whether, indeed, he might not have been even a Metropolitan Police detective. At any rate, the report placed in the hands of the Zojoji priests by the Government officials with orders to take any action they considered necessary, disclosed nothing they found objectionable, and they turned it over to me with assurances that I need apprehend no trouble whatever from it.

I trembled as I thought of what the consequences might have been if the same thing had taken place during the Tokugawa regime, and in my heart I blessed the spirit that animated the new Government.

Let me make here some further remarks about the people of Japan, some knowledge of whom I feel I may claim after living so long among them. As regards evangelizing Japan, it is my belief that the Japanese themselves can accomplish more than foreigners, and that they should be largely in charge of the work. Do not misunderstand me to mean that Japan of to-day has no further need of foreign missionaries in evangelical work; in its present condition, one or two may be necessary, but I do not recognize the need of so great a number as the Episcopal, Catholic and several other denominations of Christian churches have on the field.

For that reason, from the first few years of the Meiji era, I have mainly sought the counsel of the Japanese, instead of foreigners, in matters appertaining to mission work where conference seemed advisable. Beside myself, there are but two foreigners (a bishop and a pianist) in the mission work of the Russian Orthodox Church; all other workers are Japanese, and they have shown themselves able to cope with their undertakings. Personally, I consider them in no way inferior to Westerners, intellectually nor as to efficiency, in any line; but it is doubtful whether their capabilities are yet fully apparent to the Western world in general.

Compared with conditions at the time of my coming to Japan, national education appears to have taken great strides forward, and Japan ranks well to the front with countries in which the school master is abroad. But she should have her attention called to the fact that national character cannot be built up with education only; the nation's morals can not be perfectly developed merely by the introduction of the knowledge of certain principles. The people must have the religious inspiration that will put those principles into practise; and until national education includes religious training that will inculcate a moral attitude, it can not be said to be established upon a firm foundation, whatever its seeming progress.

(To be concluded.)

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

XIII

THE military rule of the Tokugawa *Shogun*, founded by the illustrious Ieyasu, was in its last stage of decay, but the prestige attained through three hundred years of supremacy was still dominant. The urgent question of diplomatic relations with foreign countries made it of utmost importance to unite public opinion, and Saigo and Okubo, serving under Hisamitsu tried several expedients.

When it became known that the Bakufu would undertake a second invasion against the Choshu clan, on account of the latter's insubordination, these two, Saigo and Okubu, being confident of the utter inability of the Bafuku to successfully oppose the combined forces of the two clans, ordered arms and warships from England in the name of the Satsuma clan, to be supplied to Choshu; thus the two most powerful clans, which had suffered the humiliation of defeat at Sekigahara, united against their one time common enemy, and successfully repulsed the attack, compelling the *Shogun's* forces to retreat.

In the meantime the death of the fourteenth *Shogun* had placed Tokugawa Yoshinobu, the fifteenth and last *Shogun*, upon the tottering seat of the military rulers. Peace with the Choshu clan was concluded in the same year, 1867.

Prince Hisamitsu was summoned by the Emperor to a Court Council at Kyoto, of which the lords of Echizen, Tosa and Uwajima were also members. Imperial pardon was granted the Choshu clan and Lord Mori, rehabilitated, resumed his rank and title; while Tokugawa Yoshinobu resigned his post as *Shogun*.

To avert the danger of possible disturbances arising from these political changes, the clansmen of Satsuma and Choshu were ordered by the Emperor to Kyoto to act as the Imperial guard, and on January 3rd, 1868, the memorable Imperial Edict abolishing the Shogunate was issued, and by drastic measures and changes, the new regime was inaugurated; the reins of power were restored to the Emperor, after a period of seven hundred years of the military rule established by Yoritomo at Kamakura, and this result of Japan's most momentous political revolution has been termed the Meiji (enlightened) Restoration. It was possible no doubt, chiefly through the great reverence in which the Imperial Dynasty was ever held by the masses; but much was due to the efforts of the brilliant statesmen of the time such as Prince Sanjo, Iwakura and many others among the Court nobles of Kyoto, as well as to the loyal service of the influential and powerful clans of Satsuma, Choshu and Tosa, which was highly instrumental in bringing about the change

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Retainers of the Tokugawa family, *Daimyo* of Kuwana and Aidzu, were greatly dissatisfied when they learned of the *Shogun's* resignation, and the latter himself was not content to see two or three clans administering the affairs of the empire in the name of the Emperor who was but a boy in his teens; so it was no difficult task for them to persuade Yoshinobu to proceed to Kyoto at the head of their forces and attack the palace.

They met the army of Satsuma and Choshu men guarding the Imperial city, in the suburbs, at Toba and Fushimi, and being defeated after a fierce encounter, fled to Osaka, the *Shogun* and his trusted counsellors escaping to Yedo (Tokyo) in a man-of-war. The *Shogun* was now branded an enemy to the Emperor, an epithet no worse than which could be applied to a Japanese, and the Imperial Court immediately took steps to deprive him of rank and title. Orders also were issued to Satsuma, Choshu and other clans to make attacks upon clans supporting the *Shogun*.

Prince Arisugawa, one of the foremost Princes of the Blood, was made commander-in-chief of the Imperial army, which marched along the Tokaido, proceeding to Yedo, conquering clans hostile to the Imperial cause along their way. Saigo, now chief of staff to the Imperial commander-in-chief, was in charge of forces arrived at Shinagawa, near Yedo Castle, which they expected to besiege; while the famous Katsu Awanokami, his old friend, was at the head of the *Shogun's* troops. Hoping to save the city of a million people, as well as the Tokugawa family, Katsu communicated with Saigo, requesting an interview, which was granted the same day, and the meeting of these two friends, as leaders of opposing forces, forms one of the most interesting episodes in the annals of the Meiji Restoration.

Katsu proceeded on horse-back to the appointed place, unattended; he made passionate intercession for the safety of the Tokugawa family and the citizens of Yedo, pleading the deep repentance of his master for his actions against the Imperial cause, stating that the *Shogun* humbly awaited the Imperial pleasure, at the temple at Uyeno, having retired from the palace to the Buddhist sanctuary.

The fate of the *Shogun* and his capital depended upon Saigo's decision, which was rendered with his characteristic promptness and magnanimity; he granted armistice, issued orders to his men for strict observance of discipline, and hastened to the headquarters of his commander-in-chief, at Shidzuoka, reporting the conference, and thence to Kyoto to implore the Emperor's pardon for the *Shogun*, which he succeeded in obtaining, in spite of much adverse criticism; and Katsu's petition was granted in the main. The magnanimous spirit thus shown by Saigo is representative of the character of the *samurai* of Satsuma.

The *Shogun* being pardoned, Yedo castle was surrendered to the Imperial army, and Tokugawa adherents were finally pacified through the able generalship of Saigo. In the meantime, Okubo was exerting himself in the administration of affairs of State, rendering valuable service to the newly established regime.

In 1869 the four powerful clans of Satsuma, Choshu, Tosa, and Hizen voluntarily returned their domains to the Imperial Government, their example

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soon being followed by all the *daimyo* of the realm; the Government, in turn, appointing the former *daimyo* as governors of their respective provinces.

Okubo, by memorial, effected the removal of the Imperial capital from Kyoto to Yedo, the name then (1869) being changed to Tokyo; and a few years later, through the endeavors of Saigo and other ministers, prefectural government was inaugurated and the former *daimyo* were summoned to Tokyo, governors being appointed in their stead by the central Government, and the first stage of the work of the Meiji Restoration was completed, mainly under the leadership of Saigo, who had attained the zenith of popularity, both at court and among the people, being unrivalled as the hero of the time.

As order was restored to the country the necessity of devoting attention to relations with foreign powers was felt. Difficulties with Korea had reached a crisis, and Saigo desired to be sent as envoy. The Cabinet was ready to agree, but Prince Iwakura, Okubo and others, returning from their American and European tour, entered a protest against the policy, and the final decision was made contrary to Saigo. This break with his colleages occasioned his resignation, and the famous statesman retired to his native province and established a military school, the *Shigakko*, where he became the moving spirit and inspiration of the rising youth of Satsuma.

Many men in Satsuma felt Saigo's influence and gathered around him eager to be under his leadership. The inevitable happened and what is known to history as the Satsuma Rebellion took place. When Saigo in his retirement, was called upon to assume command he remarked, "This will be the end of me. I must sacrifice my life for the sake of my followers." And it is said that he left the whole plan of campaign to his subordinates, Kirino, Murata and others.

The Satsuma army of fifteen thousand men stood its ground bravely and well, defeating the Imperial forces on several occasions; but the odds were far too heavy for any hope of ultimate success; so when Saigo fell from what he realized would be a fatal wound, he commanded one of his lieutenants to strike off his head, and the order being executed, the remnant of his brave band were called upon to fall upon their swords if they desired to follow him, and all, assembled around their leader's dead body, dispatched themselves forthwith.

When Saigo's head, which his lieutenant had secretly buried, was discovered, Gen. Miyoshi in command of the Government forces, allowed no insult to be offered; and present Marshal Yamagata, then Commander-in-chief of the Imperial army, ordered the head washed and treated with respect. He had sent a letter to Saigo endeavoring to persuade him to surrender, and considerately offering to save him from being branded as an enemy to the Imperial cause; but he received no reply.

Saigo never lost public esteem and in time the Imperial Court issued a special ordinance pardoning him and restoring his rank and title, his son being raised to the peerage as a marquis. As a monument to his memory, his statue now stands in a most prominent place in the capital city.

As has been shown, it was principally due to Prince Nisshin that seeds of

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humanitarian ideas were sown in Satsuma, his example being emulated by his worthy successors, Takahisa and Yoshihisa, who treated the fallen enemy with consideration, instanced by the image of Jizo being placed among the dead of the enemy on a battle field in Hinga province, and religious services celebrated by a thousand Buddhist priests and a monument erected for the fallen ones after a decisive battle in Hizen Province won by Satsuma; also for friend and foe alike who fell in the campaign in Korea, a monument five feet four inches in height was placed on mount Koya, bearing a petition for the souls of all who lost their lives in the conflict. Many of the Koreans brought to Japan as captives were so filled with gratitude for the humane treatment received from the Satsuma Prince whose prisoners they had been, that they declined to return to their own country and settled in Satsuma permanently, establishing their native industry of porcelain making, originating the famous Satsuma ware.

There are certainly many other examples of the humanity of the *samurai* of Satsuma, who laid great stress upon honor and showing due respect to the enemy fallen or taken prisoner.

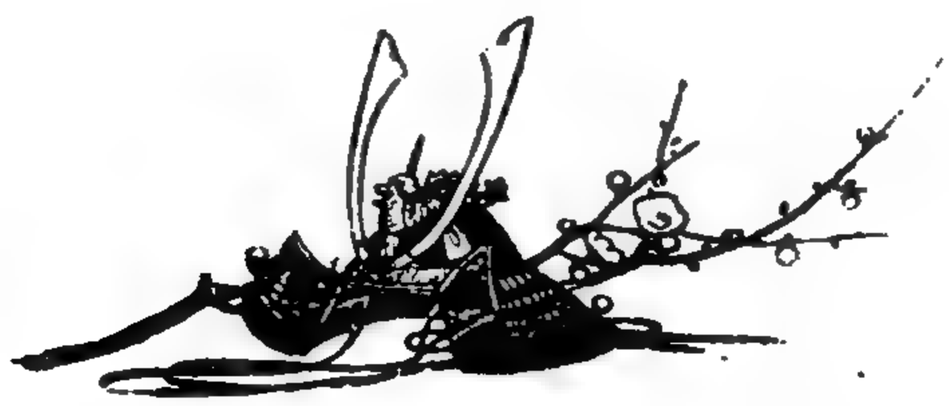
During the Sino-Japanese war after the naval battle in which the Chinese fleet was disabled, Admiral Ting, despairing of further resistance, sent a letter to Admiral Ito, the Satsuma Commander of the Japanese fleet, begging to atone, with his own life, for the lives of his men, and the request was granted, and the lives and property of all in the enemy's fleet were saved, and the highest honor paid to the dead Chinese commander.

Again, during the Russo-Japanese war, when the Russian cruiser *Rurik* was distroyed by the Japanese, and was sinking, another Satsuman, Admiral Kamimura saved all on board, including birds and animals, which humane act won the applause of the world.

Saigo, Ito and Kamimura, with all their martial spirit and deeds of gallantry, were imbued with the true spirit of the *samurai* of Satsuma, inspired in their early youth by the teachings of the Irota poems and life of Prince Yoshihiro. The spirit of humanity and magnanimity may be said to have been inherent, not only in Satsumans, but in all Japanese for there are hosts of such examples in our history.

If the spirit of love for the enemy is the noble sentiment of Christian nations, so also it is of the Japanese, and so it would seem unreasonable to place the Japanese on the same level with the savage hordes of the tribes of Northern Asia whose history is darkened with rapine and murder.

THE END



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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris (1859-1909), the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Angle-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

III

ON hearing these stanzas, the old man who is master of the ship considered them quite good; and in order to beguile the tedium of the time and forget the long months of misery on shipboard, he himself likewise made an attempt at poetry.

> "Whether the crests of the rising billows
> Are blossoming flowers or falling snows,
> I can not tell; but I know full well
> 'Tis the driving wind that thus deceives us,
> Beguiling us at is blows."

Hearing the stir made about the various poems, some one among the company, thinking it all very interesting, composed a stanza containing thirty-seven syllables; but his listeners were unable to conceal their mirth over his production and were ready to break out in laughter, whereat the verse-maker appeared to feel considerable indignation.

However much I might endeavor to fix the words of his stanza in my mind just as he uttered them, the attempt would be useless; and I am sure, if I should try to repeat it to any one, my listener would not understand it. If to-day, even, it is so difficult for me to transcribe the poem properly, it is quite certain that after a while I shall not be able to divine its meaning when I read it over: and for this reason I leave it unwritten.

19th.—As it is a bad day the ship has not put out to sea.

20th —To-day like yesterday, the ship did not go out and all on board felt greatly annoyed and ill at ease. The sole concern of the passengers is the flight of time. "What is to-day? Is it the 20th? the 30th?" Such are the constant queries; and, actually, they bend their fingers so often in counting the day, that these members are getting injured in the process. In fact, this delay is exceedingly disagreeable, and we are scarcely able to sleep for thinking about it. . . . . To-night we saw the moon of the 20th appearing as if from the sea, for no mountains were to be seen. So interesting a sight recalled to me a poem of olden time, composed by Abe no Nakamaro when quitting China on his return voyage to Japan.

At the place where he was to take ship, the people gathered on the shore

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with their farewell gifts, regretful at parting, and composed Chinese songs and poems, nor could they be satisfied until the late-rising moon of the 20th night appeared.

The moon arose as if from the waves, and gazing on the scene, he uttered these words :—

"Poetry is the same, be it Japanese or Chinese. From the distant age of the gods even until now, whenever regretful farewells have been said, in seasons of sorrow, in times of rejoicing, men of high estate, of middle rank, and of low degree alike have been accustomed to express their feelings through the medium of verse."

So saying he composed the lines to which I refer :

"As I turn my vision, gazing
O'er the broad blue plains of azure—
Yonder open sea—
Comes the thought to me
How the moon in far Kasuga
Sheds her light,
Poised above Mikasa's height."

Then as the people of China speak a different language, he wrote the words in Chinese characters; and, showing them to an interpreter, bade him explain the meaning, which pleased the listeners to an extent quite beyond the poet's expectation.

Although China and Japan are different lands with different languages, seeing that the brightness of the moon awakens kindred emotions in their people, I think their hearts must be the same.

Recalling thus these matters of olden days, a certain person produced the following :

"In far Miyako I have seen,
Mid crested hills the moon's fair sheen;
But as she rises now in brightness from the main,
Methinks she needs must sink beneath its waves again."

21st.—This morning, at the hour of the Hare,* our vessel put out to sea, and many other ships having also collected here, the whole fleet went out together. The scene was such as one would fancy it might be if the foliage of autumnal groves lay scattered over the seas of spring.

It seemed as though the fair weather had come in answer to our prayers to the gods. The glorious sun advanced in his course, clear and serene, and not a breath of wind blew as the ships were gradually rowed upon their way.

There chanced to be a child on board, who had begged the privilege of serving Tsurayuki and was accompanying the party from Tosa to Kyoto. This child composed the following stanza:

"The farther we travel
The longer my eyes
Turn back where in distance
My own country lies,
My father, my mother—
How can I forbear?
Oh! I want to go back
When I think of them there."

At these words I felt sincerely grieved on the child's account; while listening to them a large flock of cormorants settled on a rock which the billows were approaching in their snowy whiteness, and seeing this the helmsman cried:

"Look yonder! The white waves gather just beneath the black birds."

This speech although not intrinsically so interesting, is, considered as the language of a mere sailor, certainly worthy of remark.

While looking out upon the waves my mind recalled the fact that there are pirates† on the sea; and while thinking how wide the ocean is and how fearful are all the circumstances surrounding

* About sunrise—at that time, probably 6 a.m.

† Tsurayuki, as Governor of Tosa had attacked and subdued the pirates on their voyages of devastation, and now that he was no longer in authority he anticipated reprisals on their part.

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us, my hair became perfectly white and I felt as though I had actually spent seventy or eighty years at sea! In this frame of mind I composed the following:

"Prithee, headman of yonder island
Out in the wide, wide sea,
Of the billows white or the snow on my locks,
Which may the whiter be?"

"Here, helmsman," said I, "pray take this stanza and go and inquire of the headman over there."

22nd.—Having left last night's anchorage, we are now bound for another port. Rising in the distance before us, we can see a lofty mountain with its scenery.

There is a little lad, nine years of age, on the ship, whose intelligence scarcely equals his years. Seeing that as the vessel advanced in its course the mountains also seemed to move, he made an odd sort of verse which runs as follows:

"As I look from the ship with its hurrying oars
The very hills on the ocean shores
Are hastening too; and as they go,
Do the pine-trees feel and know?"

The stanza composed by this child is certainly an appropriate one.

The sea has been very tempestuous to-day; so that along the coast it seemed as though snow-flakes were falling, and many flowers of the wave being in full bloom, some one was led to compose these lines;

"If we heedfully list to the sound of the billows
And note but their voices alone,
We fancy them waves by a tempest up-blown.
But mark the white gleam of the waters, and lo!
They gather the semblance of blossoms or snow."

23rd.—The skies were clouded this morning and there was but little sunshine.

On hearing that there were pirates in this region we felt greatly alarmed and implored the gods and Buddha for succor in our need.

24th.—As the wind has been adverse we are still in the same place.

25th.—As the wind blew from the north to-day, the helmsman and sailors declared the weather bad and refused to proceed.

They were in great trouble also lest the pirates should overtake the ship.

26th.—Whether the rumor was true or not I do not know; but it was said that the pirates were actually coming after us, so we had no other resort than to go out to sea at midnight.

There chanced to be a small shrine on the coast along which we were passing; and we asked the man at the rudder to offer up *nusa* [fragments of colored silk] to the gods in our behalf.

The *nusa* when scattered abroad was carried eastward by the wind, whereupon the helmsman thus supplicated the gods: "Thanks are offered unto you, O gods! I entreat your aid that I may be enabled to row this ship in the direction taken by the scattered *nusa*. Condescend, I implore you, to hear and grant my petition!"

On hearing these supplications, a little girl composed this stanza:

"O god of those who travel upon the wide, wide sea,
The wind which wafts the *nusa* we offer up to thee
Unceasing cause to blow, and speed us on our way—
Grant this, I humbly pray."

Just after this poem was composed, the wind improved and the seamen were wonderfully proud and boastful over the success of their efforts, bustliug about, hoisting sail, and making a great noise in various ways. This stir and confusion delighted both the children and their elders; for they had been so long on their way.

In the general delight, an old woman of the island of Awaji produced the following:

"As the fair breeze blows, the good ship goes
Swift speeding o'er the sea
And the sails uplifted clap their hands
In merry, madcap glee."

For this favorable weather the ship's company rejoicingly gave thanks to the gods.

(*To be continued.*)

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OLD JAPANESE COINS

IT is claimed that silver coins were made in Japan as early as 486 A.D. during the reign of Emperor Kenso, but none is in existence, and nothing is known as to their size and form. The oldest coins of which specimens are extant are copper and bronze ones (illustrated on opposite page) made in 708 A. D., the first year of the reign of Empress Genmei.

The earliest of these coins were called *wado kaichin*; they were circular in form, having a square hole in the centre, after the Chinese fashion, for convenience in carrying upon a string. This form remained in use for many centuries, constituting the only currency, till gold coins were introduced by Hideyoshi, and not entirely passing out of use until the Meiji era; so that many examples of this type are to be seen in collections of coins both private and in the Imperial Museum.

The obverse side usually bears in Chinese characters the name of the period to which the coin belonged, around the centre. The name *tsu-ho*, which means 'circulating treasure,' was used on later ones, in relief on either side of the centre. On the reverse side, only a single character, indicating the coinage, appears; or occasionally a design of waves covers the ground of that side, the rim being plain, as is sometimes the whole. The Tempo period *tsu-ho* differed from others in being elliptical instead of circular; it was originally worth half a cent, but deteriorated in value before it went out of circulation after the beginning of the Meiji era. The value of all early coins was infinitesimal, being in some instances as low as one twentieth of a cent, and seldom more half a cent.

New coins minted by order of Hideyoshi (1556–1598) were of gold; they were elliptical in form, with smooth, rounded edges, and had no hole in the centre. The largest one, called *oban*, was worth about five dollars, and the *ko-ban*, or small coin, one tenth that amount; equivalent to the *ryo* also the present unit, the *yen*.

These coins were made by Goto Mitsutsugu, and the larger ones were all signed by him, and the Imperial crest of Paulownia Imperialis appeared in relief in four places; the smaller ones, being more numerous, had the characters of Goto's name imprinted thereon.

The *oban* were sometimes six inches in length, those of such size generally being encased in brass molds around which heavy cord was passed several times to hold them together. No change was made in the *oban* and *koban* by Ieyasu, who succeeded Hideyoshi in power, and their use extended through the Tokugawa period.

A coin first minted by order of Ieyasu, (1603–5) was called *ichi bu*, and was worth twelve and a half cents. It was a rectangle, half an inch long, of gold, four of which were equal in value to one *koban*; and later the gold *nishu*, two of which equalled the *bu*. Both of these denominations were also coined in silver, reproductions of which appear in accompanying illustrations. Other coins of the same period were the *ni bu*, or two *bu*, and the *isshu*, or one

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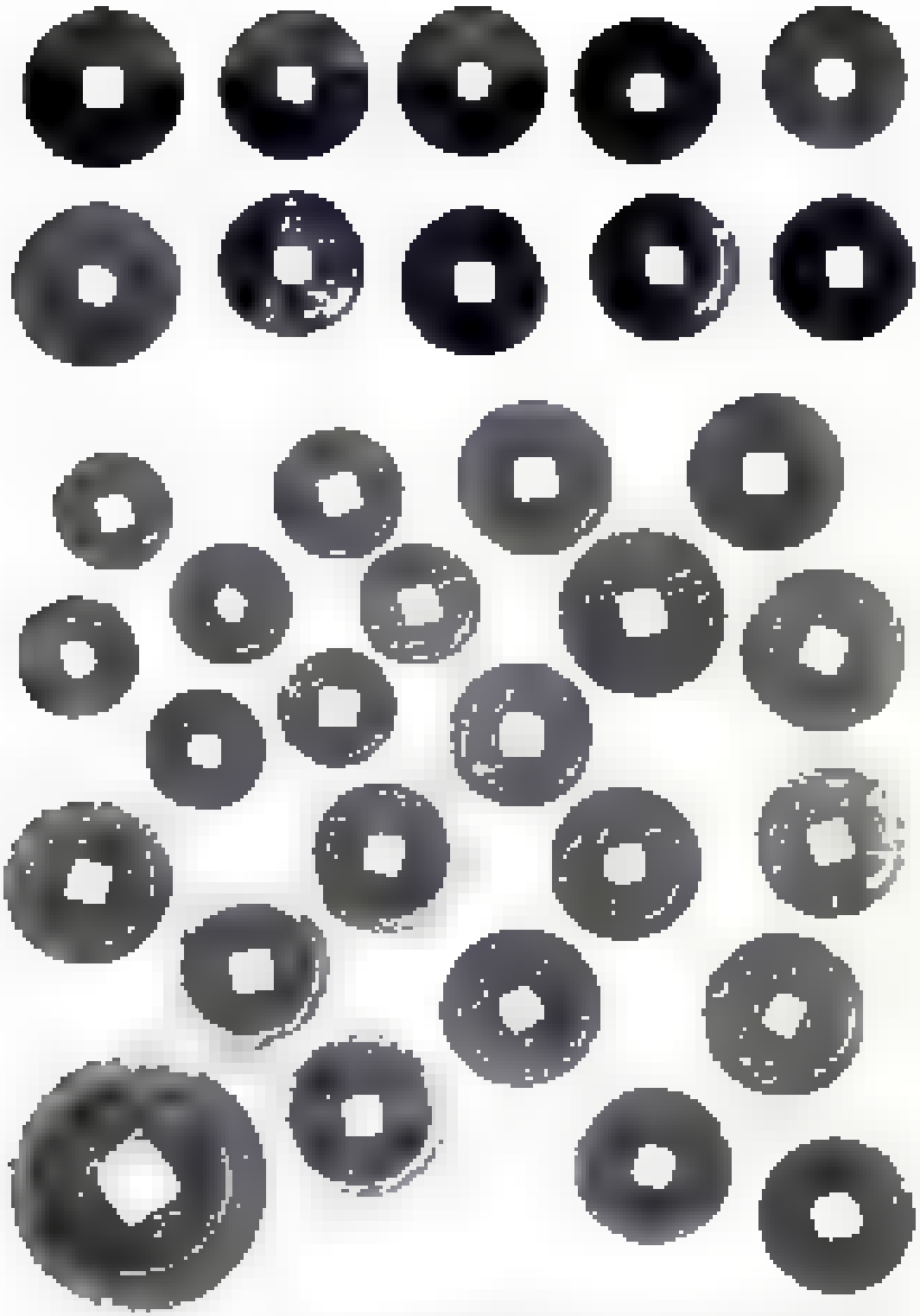

[illegible], [illegible] und [illegible], [illegible] und [illegible], [illegible] und [illegible], [illegible]. 708–565 v. Chr. *Monumentaler Fort, reliefiert ist bemalt, an Rand ist an Ende die [illegible] Fahrgemeinschaft: um [illegible] million die 708–565 v. Ch. Eisen, Kupfer und Bronzeschmuck [illegible] und [illegible], aus der Fahrgemeinschaft Zeit [illegible] die [illegible] 708–565 v. Chr.*

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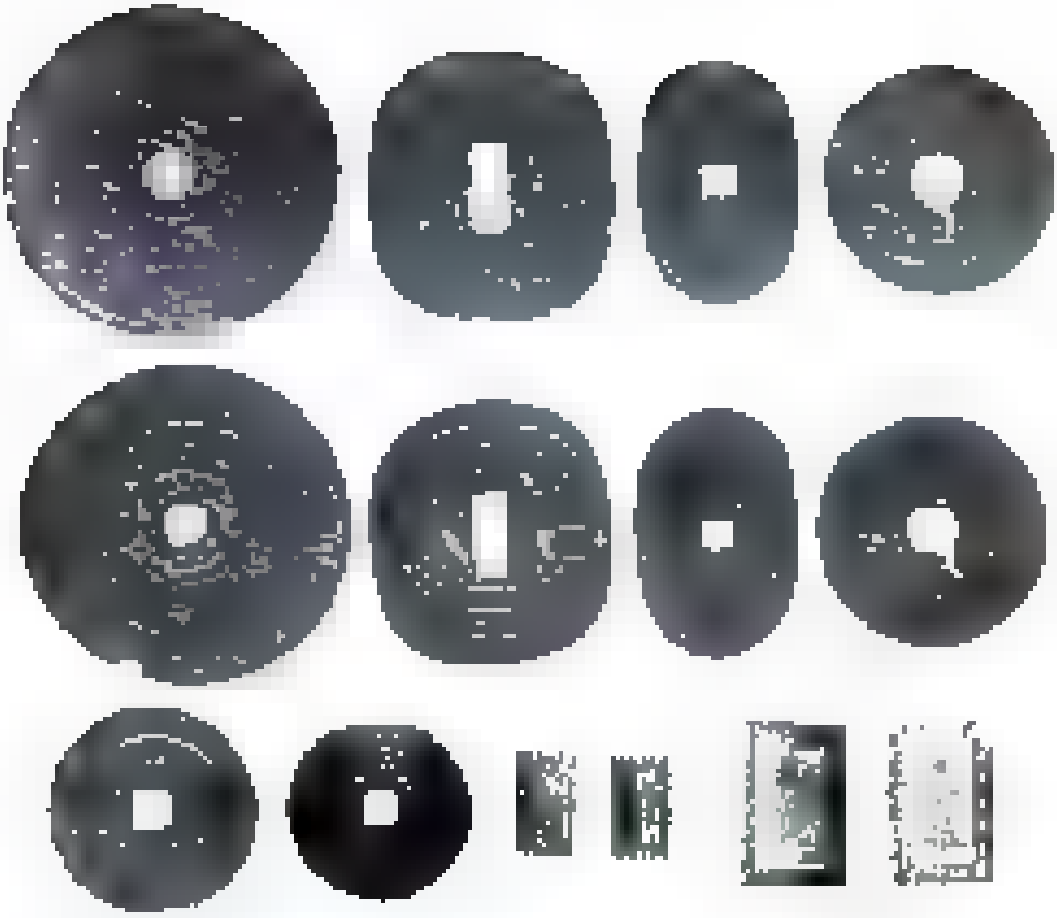

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shu, worth double and half the *ichibu* and *nishu* respectively.

The *chogin*, a small irregular circular piece of silver bearing a certain stamp as authorized currency came into use after the first year of Genbun, 1736, and every piece was weighed each time it changed hands in business transactions. It continued in use up to the present era.

The old coins most prized by collectors here (of whom there are many enthusiastic ones, members of the Association for the Exchange of Rare Coins), are the iron ones circulated by the *daimyo* of Hakodate in Hokkaido. Iron coins were never minted by the central government, and are so rare as to command a high price, as much as fifty dollars having been paid for a single piece.

It is interesting to note that no portraits nor human figures were ever used to ornament Japanese coins, and this is true of those in use at the present time.

THE GEISHA'S LAMENT

By EUGENE FRANCIS

The Night is very frosty, white and cold—so cold
Out there beneath the high white Moon—and I
Must laugh and dance and sing of Cherry-bloom.
Alas! to haunting Memories the *samisen* are tuned!

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THE BUDDHA

By E. FRÈRE CHAMPNEY

At Kamakura in the forest gloom,
  O'er topping palm and pine in solemn guise,
There sits a brazen god serene and wise,
  Enthroned upon the golden lotus bloom;
Mysterious, peaceful, passionless as doom,
  Peering from half-closed lids, his slanted eyes
Softened by sorrows of the centuries
  Gaze gravely down on garden and on tomb.

Greeting with equal face both joy and dole,
  Faint flickering shadows from the fronded palm
Touch his impassive lips as though he smiled,
  Pitiful, gentle as a little child,
Benignant Buddha, god of blissful calm,
  Embodiment of all the Orient's soul.

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WINTER SCENES

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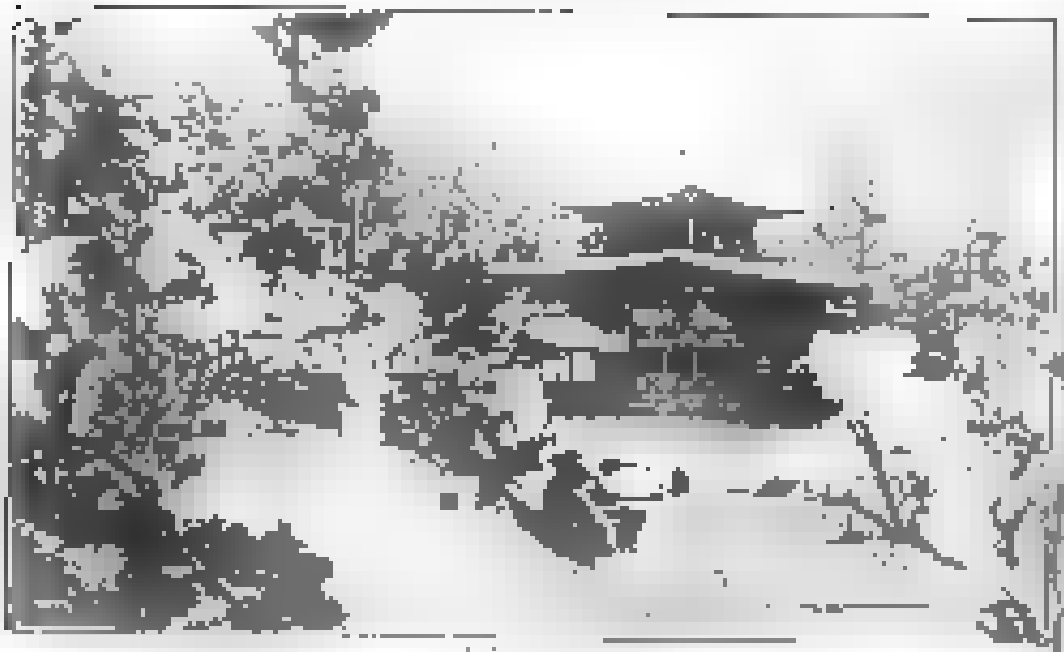

WINTER SCENES

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THE SPIRIT OF NAMI SAN

By CLARA MAGDALEN

I

A WOMAN panting and weary, with bleeding feet and dishevelled tresses is entering the court of the shrine of Kwannon *San* just as the morning sun begins to peep through the scented foliage over-hanging the broad polished verandas of the ancient shrine. Her eyes have a look of unutterable yearning, as she stumbles rather than walks into the broad precincts of the shrine. What vision of bright hope, what burning intensity of passionate desire can be upholding that trembling form, can be urging on, as if by magic, those bruised and bleeding feet?

Oh! do you not know the divine power and the ineffable beneficence of Kwannon *San*, the gentle all-gracious Goddess of Mercy into whose listening ears are poured in ceaseless continuity like the never-silent murmur of a restless rippling brook, the hidden secrets and desires of uncounted votaries?

O Hana, the only daughter of a famous *samurai*, possessed in rarest and unblemished perfection the two most prized and lovely gems of womanhood, beauty and virtue, and was early betrothed to a youth of noble birth. The wedded lovers were surrounded by all that makes life an image of paradise.

But unalloyed delight gave place to anxious forebodings. Years rolled on, yet heaven withheld her promise and her crown; no gentle flutterings, no love-sigh of angels whispered to her of delights that were to come, no infant's lisp trembled on blossoming lips.

Long she pondered and prayed; all around her the lavish hand of nature was strewing broadcast her seeds; slight and tender buds seeking shyly the light of day unfolded their trembling petals and burst into flower in token of joy; gentle and happy birds, emblems of the freedom of the unfettered soul, putting to shame the baser qualities of man, nested and cooed o'er their young; only from O Hana heaven withheld the fruit of love, the wondrous image of the Infinite.

Her heart was an abyss; nothing could still its unutterable yearning. Would Kwannon *San* have mercy?

Did not the people say, no heart so great, no love so deep, none so benign as the spirit of Kwannon *San?*

In the purity of her heart and in the urging force of unfulfilled desire, she saw no obstacle, and secretly left her home on a nocturnal pilgrimage to the distant mountain shrine.

In the dark and gloom of the temple hall she sought the face of the goddess whose smile of beneficent calm and ineffable serenity seems to throw a halo of peace and contentment round those who gaze on her features, and enfold the panting pilgrims in a comforting, stilling embrace.

In the stillness of the shrine O Hana could hear the beating of her heart. Prostrated before the gentle and all-powerful goddess, intense and passionate in her supplication, she heard the whispered reply to her questionings—"A thousand pilgrimages to my shrine on naked feet shall bring thee the fulfillment of all that thou asketh of the gods."—Is this the beneficent love of Kwannon *San?*

Three years have rolled away. With aching, burning limbs; with sweating brow and beating heart; with cut and bleeding feet, O Hana has just completed the thousandth pilgrimage. A priest awaits her on the steps of the shrine. Deaf to the joyous song of the birds, blind to the glory of the cloudless sky, unconscious of the scented air, utterly exhausted she sinks at his feet only to rise and totter on once more till she falls at the feet of the goddess.

Sleep, sleep, heroic and undaunted soul! Hast thou not wrung tears from the gods? Will their whispered prom-

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ise now give thee the reward of thy great affliction? Will the gods still the yearning of thy aching heart? Will they lay the divine gift into thy trembling and uplifted hands? Will thy tears, born of love, be gathered up and given back to thee in the shape of a new born soul?

Long and deep was the sleep of O Hana. The holiness of pity and the tenderness of condescending love shone in the eyes of Kwannon *San;* while the sacred breath of invisible deities, hovered around, cooling the fevered brow, relaxing the weary limbs and enfolding the prostrate form in a mantle of protecting love.

The message of the divine which was to place the crown upon her sufferings, was born to O Hana on the wings of sleep, was whispered into her ear in a dream.—

"Thou canst bear no earthly child, but thou shalt receive and be the mother of a child of heaven. Thou wilt call "daughter" the chosen darling of the gods, whom the gods will reclaim from thee at the end of eighteen years."

Hug thy new hope to thy heart, brave and undaunted soul! Well hast thou won thy reward!

II

Thin mists and morning dews, and the glowing azure of the brightening sky herald the dawning of another day; the scent of innumerable plum blossoms is wafted indoors by the gentle breeze. Earth seems the only paradise.—It is the birthday of the heavenly child! In the appointed chamber, sacred charms from distant shrines adorn the walls, and breathe the blessing of uncounted deities. Kneeling in adoring prayer, stooping in wistful expectation O Hana waits to receive the mystic gift of heaven.

Suddenly, enfolded as in a cloud of darksome, yet delicious, mystery, dreamily wafted on through vales of mist and thickening shades, the thought of earth seems to vanish from her soul, till a wondrous glorious light breaks in upon her dazzled eyes, and an infant's cry claiming her fathomless mother-love, thrills her senses with unutterable joys!

Tremblingly and rapturously she passes her hand over the silken hair, over the features of this child of heaven and bows her head in gratitude and awe.

What will she name thee, child of heaven whom the guardian deities have endowed with a beauty of feature and form both rare and divinely sweet and never yet seen in one who so lately was born on the wings of prayer through pangs and toils and tears to the warming light of day?

Will she name thee Hana, namesake of the flowers whose beauteous smiles light up the darkest chamber as with a ray of heaven; whose fragrant innocence wring from dying eyes tears of remorse which, like dew drops, fall and glisten on their frail yet lovely petals?

Hana; whilst it reminds us of the beauty and fragrance of the flowers, does it not whisper to us of that which can not rise above calamities? Does it not symbolize that which succumbs under the pressure of every angry breeze, and which droops and fades in the heat and glare of day?

Darling of heaven! divine gift of the great deity! whose soul born and reborn through countless generations will ebb and flow throughout eternity, shall we not call thee Nami, emblem of the hourly changing but eternally unchanging sea?

The soul, like the sea, fanned by the breath of God moves on and on through eternity; like the sea reflects all the lights and shades of heaven; like it grows dark and dim or more awesome and divine, and moving on in ebb and flow merges at the horizon, as does the boundless sea into the arms of God and eternity.

III

Namiko stands on the threshold of her eighteenth year. What sweet and countless joys, what tender love-born memories those years have held!

Countless times through dewy blossom-laden glade and steep and sunlit mountain path, remembering only as in a distant painful dream her days of suppliant pilgrimage, O Hana, hand

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in hand with her child, has wandered to the shrine of the child's protecting deity; Namiko with light and dancing words of joyous innocence playing like the twittering of happy birds on her full fresh lips; O Hana, with awesome love scarce daring to call her own this wondrous creation of the Infinite lest the soul it enshrined should be recalled —remembering always the vow of the gods.

Each time they wandered to the shrine some soft silk robe, a comb, or some loved treasure of her girlish heart, Namiko would lay at the feet of the guardian deities in the shrine of Kwannon *San*. Were they not entitled to her love, these countless deities subservient to Kwannon *San?* Was not each thought, each sense of hers a gift of theirs, and had not each helped by individual power to form a perfect and unblemished whole? And were they not guarding with unerring care what they had fashioned? Without her love her thought, her offerings, had they not power to destroy a limb, a sense, and plunge her joys in utter nothingness?.

In all gladsomeness of love and light and life, she read their love; and loving and believing thus, she strewed the altars of their shrines with offerings.

To-day is her eighteenth birthday, and Namiko stands facing the east, bathed in the calm and roseate light of early day. Her graceful form is clad in robes of soft and clinging silk of mystical design enveloping her young limbs in a mist of sky and sea and falling petals. Her head is lightly bent in adoration as she breathes her morning prayer to the wakening sun. Can we see for a moment the face lit up by the dawning morn?

With eyes full of tenderness, the face is lifted towards the glowing sun; and a yearning, tender glance of innocent yet love-inspiring eyes, an outline of fairy-like softness and beauty of form, tints of a skin as fair and as glowing as the petals of a budding rose, and a halo of hair as dark as the depths of a starless night meet our adoring gaze.

Pray on to the light, the giver of life and love, thou beautiful child of heaven, emblem of the moon whose beauty outshines the stars, perfect harmony of fragrance and adolescent purity. Thou art as sure and sweet a symbol of the breath of heaven as is the plum-blossom kissed by the morning dew.

It is already noon. To O Hana watching the beauteous child the hovering dread of a miracle seems past. The heavy cloud always before her eyes grows dim, and losing shape is dispelled by the smiling sun, in the all-imbibing, all-embracing radiance of glowing love . . . . . But what is this wondrous change? The tender blossoms of the trees straining their winsome faces towards the light, all droop and suddenly grow limp and dim; no wind stirs the dreamy stillness of the perfect day, yet, wafted by the breath of hidden deities a large grey cloud creeps on with insidious, dooming certainty, like the hastening, gulping, all-devouring surface of a tidal wave; and sinking down with overwhelming, silent swiftness has soon enveloped with seductive breath the house and grounds, and cast on all the thick, impenetrable curtain of its mist.

Does O Hana see in the hovering cloud the mystic hand by which the unseen deity will grasp and reclaim its priceless gem, will shatter in the dust her holy hopes and tender mother-joys, will sever from her in a moment's dark dream the liquid eyes to which her life is given?

Namiko, near the open screen, is watching the strange phenomenon. O Hana is offering prayers to the child's protecting deity, when suddenly she hears an exclamation of rapturous wonder and a cry of pain. With throbbing heart, with trembling anxiousness she turns her head and calls her child by name—but all is still; nothing is heard save the drip, drip, drip, of the mist as it trembles and drops from the edge of the drooping leaves.

With a cry of terrible anguish and desolation, O Hana sinks on her knees. The utter despair of her heart is too deep for tears. For Namiko's feet have

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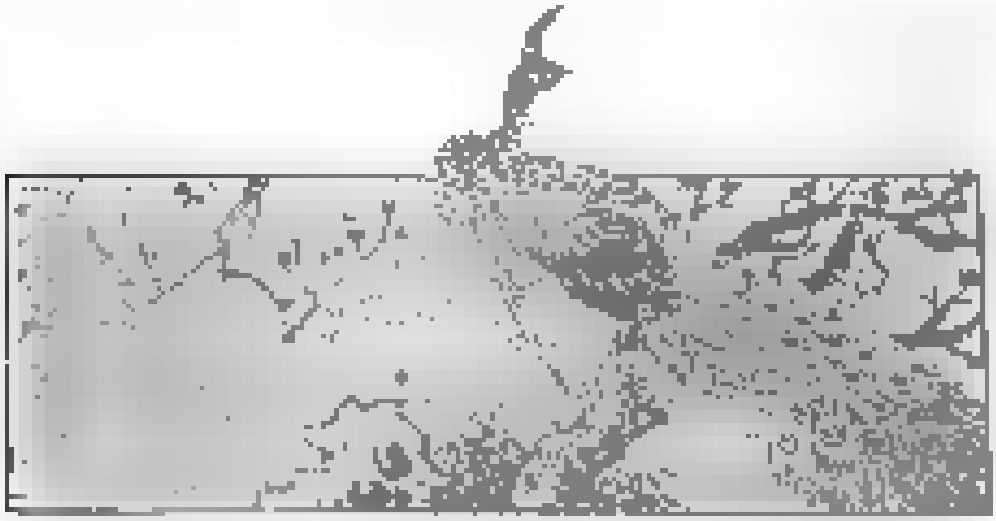
already declined the earth; her swooping form is held by strong and invisible hands; she is borne along towards the brightening skies, whilst a halo of welcoming light bursts from the mist-dispelling sun, enclouds her form and draws her onwards towards unfathomable and unknown Eternity.

O Hana lay stunned and dazed for hours. But in the stillness of the evening when only the gentle whisperings of nature were audible as the sun sank to sleep; when the flowers were blinking shyly at the sinking sun and shaking from their leaves the lingering dews of misty day, O Hana heard once more, as in a dream, the comforting words of the daisy:—"Man pays too much of the gods. They give their treasures and gems in trust for a day, yet man thence claims them as his own through eternity. You harbored for a time an immortal soul; do not grieve when the gods reclaim their own."

The spot where Nawiko revised the gods is marked by a shrine in which her spirit lingers. There she is listening to the prayers which are whispered to her by dying lips. Will their prayers find their way to the life prolonging deity and pluck the fruit of her benevolence? Will she throw the mantle of warming life round their trembling limbs? Can she remove, by the power of her breath, the groping hand of hovering death? Can she arrest the departing soul?

Who are those pilgrims, who, day by day through scorching summer heat, through blasting winter gales and blinding snow, heedless of wounding knees or frozen limbs, stark naked and unashamed, over and over proceed in joyous pilgrimage to the Shrine of Nawi San?

Weak and yearning, hopeless and unreconciled they lay in the grasp of death, she had heard their whispered prayers and warmed their suffering limbs with the hallowed nearness of her influence, had lifted their senses in a calm, life-bearing sleep, and had arrested by the power of her pure and beautiful love their fleeing souls; and now reborn they come forever to her shrine to mingle for one precious moment there their breath with hers: to see for a random season the elusive features of their great beloved and strew upon her altar the votive offerings of rice (symbol of strength and purity) in token of the burning fervor of undying, all-believing love.



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FROM THE JAPANESE PRESS

THE JAPANESE SETTLED IN KOREA AND MANCHURIA

Wild Ideas on Korea and Manchuria is the title of an article contributed to a recent number of the *Yūben* by Mr. Inoue Kakugoro, in which he gives the impressions made on him by conversations with a large number of business men settled in those parts during his resent visit. We will reproduce some of his remarks in a condensed form: Since the annexation of the Peninsula, Japanese have been flocking over to Korea, so that now it is stated there are 180,000 there, but we believe these figures understate the Japanese population. What are all these people doing? That question is not easy to answer. A good many of them are usurers or commission agents; a few keep inns, and many others loaf around looking out for an opening of some kind. Most of them are mere speculators who have failed in Japan and who are trying their luck in another country. It would be true to say that hardly any of them seriously summed up the pros and cons before crossing over to Korea, and few have any confidence in their future. They drift from place to place, always in search of something better than they have. For the ways of most of our people in Korea I can not but feel contempt. Though I am not prepared to defend everything done by the Governor-General, from what I saw when I was over there, I feel sure that a good deal of the agitation against our method of governing Korea since the annexation has been worked up by disappointed Japanese adventurers, whose object it is to curry favor with the Koreans by abusing their fellow-countrymen. But my belief is that the Koreans are on the whole satisfied with our administration.

The fact is that the Koreans would get on far better without the Japanese who have gone over there. These Japanese despise the Koreans and as far as law allows continually oppress them and cheat them out of their dues. If we are really anxious to develop Korea, then we must try and stop the immigration of idle, mischievous, speculating Japanese. Most of the Japanese who go over there do infinite harm but no good (*Kono fukenzen naru naichijin no yuku koto wa hyakugai atte ichiri nashi de aru to iu koto wo dangen suru*). Therefore if any young men are dreaming of going to Korea to make a fortune, let them dismiss the idea from their minds at once. The openings there for earnest minded young Japanese are very few indeed.

If Japanese are not needed in large numbers in Korea, much less are they required in Manchuria. The Japanese in Manchuria are living on one another and doing little more. In competition with the Chinese over there, they stand no chance. Educated Japanese are not needed and our laboring classes are still less in request over there, as the Chinese coolie can work on lower wages and gives satisfaction to his employers. The attempts our Government has been making to induce Japanese to go to Manchuria only show profound ignorance of the conditions there. The whole Manchuria immigration scheme is a castle built in the air. The immigrants supposed to exist only do so theoretically (in the minds of people here). (*Wagahai wa Manshū imin wa zenzen mondai ni naranu kūchū rokaku no gotoki mono de, tada riron no ue ni oite nomi no imin de aru to iu mono de aru.*

How are the Japanese residing in Manchuria employed? Official statistics tell us that there are 179 farmers, but the name farmer when applied to these men is quite misleading, as not one of them has a farm which he himself manages. It is true that certain farms are held in the names of Japanese by

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Chinese for special reasons, but these farms are not worked by our people. Some twenty factories are in the hands of Japanese, but most of these are connected with the South Manchuria Railway and dependent on the Railway for support. The Mitsui and the Kodera Shōkai have a few factories, but to say that Japanese industry is highly developed or likely to become highly developed in Manchuria would be contrary to the truth. The view I take, then, as a result of personal observation, is that it is impossible to be satisfied with the kind of life passed by our settlers in Korea and Manchuria. I don't mean to condemn everything indiscriminately, but the outlook is certainly anything but promising.

—*Japan Mail.*

CHRISTIANITY AND SHINTO WORSHIP

The *Yamato Shimbun* is the authority for a report that Mr. Miyai Kanejiro, president of the Jimpu-kai in Koishikawa, has made an arrangement to give an anti-Christian address in a theatre in the town of Hiratsuka, in compliance with the request of a section of the people in that town. It appears that Mr. Tomita, principal of the elementary school in Hiratsuka, acting on informal instructions from the Educational authorities, took all the pupils to the Kasuga and the Hachiman shrines to worship. Two girl pupils named Imada Maki and Imada Chise, aged 13 and 10 respectively, daughters of Mr. Imada Tsuyoshi, of the Christian Mission, did not go to the school on that day, and their names were entered in the roll book as absent. Mr. Imada protested to the principal, stating that he worshiped only one God as taught by Christianity. To worship a heathen god or ancestors was against his belief, and he had refused to allow his daughters to join the pilgrimage, acting on his religious belief. This protest excited some anger amongst a section of the town folk, who decided to invite Mr. Miyai to give a public address to inculcate the worship of Shinto gods and ancestors.

Mr. Miyai has been interviewed by the *Yamato*, to whose representative he said that the matter could not be considered as a trivial local affair. It demanded serious attention, as touching the great question of divine-worship, an important element of national education. When "General" Booth visited Japan in 1907, the inscription on one of his banners read, "Our banner, which dedicates the Japanese Empire to Jesus Christ." He felt great indignation and gave a public address on the subject. Mr. Mukai Gunji was expelled from the Meiji University in 1908 because he had disclaimed the obligation of observing the Imperial Rescript on Education. The present affair must not be passed unnoticed, as the essence of the national education will be destroyed if such a state of things be tolerated. He will, therefore, try to stir up public opinion on this question.

Mr. Tadokoro, Director of the Common Education Bureau of the Department of Education, has also been interviewed by the *Yamato* and is credited with having stated that the Department has not had to deal with a question of this nature since the Uchimura affair in the First High School some ten years ago. Since the proposed public speech is to be given under the auspices of the townsfolk, though school teachers may probably be interested in the matter, it is not a question which concerns the *Mombusho*. It is however, a question for the Religious Bureau of the Home Office to deal with. As for the worship of *Uji-gami* (Local Deities) it is explicitly mentioned in the instruction given to the local governors by the Minister of Education. The matter is troublesome, as it will bring a protest on the part of foreigners if too much ado be made about it.

To the Editor of the "Japan Mail."

Sir,—I have been interested to note what has appeared in your valuable Weekly from time to time in regard to the action taken by the authorities with reference to ancestor worship. I have been rather surprised at the apparent

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indifference to the results of this action on the part of those whose work is most intimately concerned. The Japanese themselves have not protested very actively, thus showing that they do not consider religious freedom of very great importance. In most countries this privilege has been purchased with blood and is valued accordingly. However, it may be said of the Japanese that they have not yet learned to appreciate all the benefits conferred upon them by their Constitution. I think that it would be a great means of arousing patriotism if, on public occasions at the schools, the Constitution were read and explained to the students along with the Imperial Rescript.

A good many people in England and America will be surprised at the recent action of the Mombusho ordering the students to worship at the shrines. The Constitution grants religious freedom and the Mombusho restricts it. This action cannot be understood in the West. It is an insult to Christianity, and will no doubt tend to cause a reaction against Japan. The trouble in California was local, and the Eastern States still thought well of Japan; but Japan cannot hope to keep the sympathy of Americans if she presumes to dictate to her subjects in matters of religion.

As is well known, there are a great many missionaries working in this land. The high taxes they are required to pay, and the large amount of money that they bring into the country ought to be a guarantee that their work would not be interfered with by the Government, even if there were no higher issues involved. But it cannot be denied that the missionaries have been a great blessing to the country, not only in helping to elevate the country morally, but also in the training that they have given to many young people. A great many of the leaders of Japan to-day received a part of their training from missionaries. The recent action of the Mombusho shows that there is a lack of appreciation of the work that has been done. The missionaries do not ask for the assistance of the Government, but only to be treated fairly. There is no doubt that the action of the Mombusho is most unfair both to the missionaries and to the native Christians. I hope that those in authority will see fit to reconsider their action and thus retain the sympathies of all lovers of justice.

M. E. S.

—*The Japan Mail.*

DR. ELIOT COMING

Dr. Charles W. Eliot, President Emeritus of Harvard University, is to visit Japan, China and India.

Japan has been fortunate in recently receiving visits from many noted Americans, especially from men distinguished in the field of education. Among these the most prominent were President King of Oberlin College, who lectured upon religious and educational subjects in all the large cities of Japan a year and a half ago; and Dr. Jordan, the President of Leland Stanford Jr. University, whose addresses upon the subject of peace are still fresh in our memories. And now Japan is to have the privilege of listening to the former president of America's oldest university, who has been well termed the foremost educator of the nineteenth century.

Dr. Eliot has long occupied a prominent place in public esteem. Called in his early thirties from the chair of chemistry in the Massachusetts Institute of Technology to assume the presidency of Harvard College, he succeeded, during the forty years he was its head, in raising it from a small college to its present place of recognized leadership among the universities of America. His services in the field of education have been recognized by other institutions of learning, for he has received the honorary degree of LL. D. from Williams, Dartmouth, Princeton, Yale, and Johns Hopkins; he is the only person upon whom an M. D. as an honorary degree has ever been conferred.

And Dr. Eliot's reputation is not confined to educational circles or to his own country. After his resignation from the presidency of Harvard he was urged by President Taft to accept the Ambassadorship to England, one of the greatest

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diplomatic honors a person can receive. And it will be remembered that His Majesty the Emperor of Japan through Ambassador Takahira was pleased to confer upon him the third degree of the Order of the Rising Sun.

Dr. Eliot comes to the East to explain the purposes of the Carnegie Peace Foundation. We can assure him of a hearty welcome in Japan.

—*The Osaka Mainichi.*

REVISION OF JAPANESE BIBLE

The revision of the commonly accepted Japanese translation of the Bible has been one of the standing questions among Christians in this country. This difficult work was begun last year, when the following committee was elected for the purpose:—Rev. Takakichi Matsuyama of the English Episcopal Church; Dr. Davison and Rev. Umenosuke Bessho, representing the Methodist Church; Dr. Greene and Rev. Toraichi Fojii, of the Congregational Church, Rev. Masuo Kawazoye, of the Japan Christian Church, and Dr. Harrington of the Baptist Church.

These divines have just completed the revision of St. Mark's Gospel. If they work unceasingly at their task, it is stated, eight years will be required to complete it.

—*Advertiser.*

PEACE MISSIONARIES

The peace missionaries from America who have been pouring in here since three months past have managed so far in saturating the atmosphere with their eloquent vociferations, but they have overlooked one thing in their work here. They come and speak to us as if we were ignorant of the benign influence and blessing of peace. But we feel that we rank second to none in the appreciation of peace and tranquility everywhere and at all times. The classic name of our country, Yamato, signifies great harmony or tranquility, and this name ought to have been duly noted by the peace missionaries from beyond the Pacific. We really wonder why our country was singled out in sending that kind of propagandist; we never heard of an American lecturer on peace having ever been sent to Berlin or St. Petersburg.

There is always a limit to one's receptive capacity and the single topic of peace continually thrust upon our mind for the past three months by different propagandists has been really more than we could stand.

But we may be guilty of want of fairness to include Dr. Hill's work in the same category with that of other peace missionaries. The International Peace Forum has for its aim and purpose nothing utopian. Its Japan Branch was successfully organized on Friday.

—*The Nichi-Nichi Tokyo.*

TENDENCIES OF JAPANESE JOURNALISM

The Japanese newspaper is the growth of the past forty years, and its development has been remarkable. The chief journals of Tokyo and Osaka enjoy circulations of between one and two hundred thousand copies daily, and every year they are coming to have greater influence upon the public, largely because the people, with the spread of education, are becoming more responsive to this sort of influence.

The most popular papers may also be described as a new sort of business instiution. They not only supply the news of the day and the usual features of the vernacular newspaper, but are prominent in many other ways; in promoting sports or other movements, which are undertaken as an advertisement for the paper. In this respect they have developed similarly to some of their Western contemporaries.

In the current issue of the *Jitsugyo no Sekai* appears an interesting article on this topic, which we reproduce, as it gives some insight into a new world of journalism. The writer says:—

At present journalism must be regarded as a kind of business and the journalist a kind of business man. I have chosen

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Messrs. Miki, of the *Hochi*, Kuroiwa of the *Yorodzu Choho*, and Murayama of the Tokyo and Osaka *Asahi* as men possessing this qualification. Messrs. Miki and Murayama are enterprisers in journalism pure and simple, but Mr. Kuroiwa is unsurpassed both as an enterpriser and editor. While Miki gives all his time to newspaper work, and Murayama is successful as a manager of companies and banks, Miki is nothing more than a painstaking and skillful business man, but as a journalist in addition to the experience of years he is clever and judicial as well as practical and enterprising. In this respect not only does he excel Kuroiwa and Murayama, but in the world of journalism no one can compare with him. The leading cause of the success of the *Hochi* is due to making the paper suitable to the family. The *Hochi* while managed by Mr. Yano was widely circulated through the post as a political paper, but no sooner had it fallen into Miki's hands than he set about establishing it so as to make it conform to the standard of common sense, and acceptable to society, and it is an indisputable fact that this is leading to a radical reform in newspaper enterprise. He has completely severed all connection with politics and follows the principle that if sound enterpise and business principles are not made the standard, real individual independence cannot be achieved. To achieve this he perceived that all classes of society must be reached and he must look about to find out where there was a demand for literature. He sought this in the home. At present the *Hochi* finds its way into the home, and has taken the women captive.

In 1901 the Tokyo *Asahi* boldly ventured to print an evening paper, but its distribution at night cost twice what a morning paper would, and for this reason it was not a great success, but by hurrying the paper to Shimbashi and Uyeno stations by motor car it could be distributed at Sendai in the east and Nagoya in the west in a few hours. By this method the enterprise was firmly established.

Mr. Miki of the *Hochi* is neither a politician nor has he literary ability, but he occupies the place of editor-in-chief and business manager. In the *Yorodzu Choho* no one is known except Kuroiwa, and in the *Asahi* none except Murayama.

From this fact we may know something of their ability.

We see in Kuroiwa a superior individual with unrivalled powers when brought to bear in criticising an opponent. When we take into account his character, his record, his versatility and his position in all classes of society we are rather at a loss to find reasons for comparing him with Maruyama and Miki. But little of Kuroiwa's worth is apparent in the enterprise of his paper. But there is no way of hiding his individual character which is manifested in so many ways. The *Yorodzu Choho* is the crystallisation of the efforts, it is the reward of defeats and struggles. Twenty years ago as an unknown youth he started the *Yorodzu Choho* in the Capital. During these years he has struggled with poverty, opposed government and political parties, taken issue with all the influences of society, and has passed scarcely a peaceful day. Finally, in a certain sense the *Yorodzu Choho* has achieved such a success as to entitle it to occupy first rank among newspaper enterprises.

This newspaper was founded by Kuroiwa when he had only a few hundred *yen* to finance it, and of course, his poverty made it impossible for him to secure the services of an experienced editor, so he had to write editorials, collect news for the third page aud write the detective stories which was his specialty.

When he makes attacks on men of note, and exposes their faults, and reveals family secrets, he is greatly feared, and extremely hated, and is called a viper. He recognises the commercial value of writing and when he is fiercely attached, he returns the attack with increased violence in a most matter-of-fact way. At times when there is a respite from these fierce struggles he shows his latent ability by promoting organisations for studying questions of a purely ideal nature, such as the study of purity and humane questions.

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He has established his title as a great philosopher by publishing the *Tenjin Ron*. This is clear proof of his versatility and latent powers. —*Advertiser.*

THE TEACHERS IN ELEMENTARY SCHOOLS

Mr. Haseba, Minister of Education, who has been giving his attention to the improvement of the position of teachers in the elementary schools, since his installation, has formulated a plan to accord three school teachers in each prefecture treatment similar to that accorded to civil officials of *sonin* rank. The suggestion has been approved by the Cabinet Council and the Imperial sanction obtained. An Imperial Ordinance relating to the matter was issued in the *Official Gazette*. The qualification of the school teachers eligible for this distinction is limited to those who are drawing monthly salaries of more than fifty *yen* and who have been engaged in education more than twenty years.

—*Japan Mail.*

MARQUIS KOMURA

Marquis Jutaro Komura, ex-Minister of Foreign Affairs, who has long been lying critically ill at his villa in Hayama, breathed his last on Friday. It may safely be said that Japan has lost in the deceased the ablest diplomat she has had since the death of the late Count Mutsu. Marquis Komura began his official career as an official in the Department of Justice, and later was transferred to the Foreign Department as assistant-Director of the Translation Bureau. Then he was Charge d' Affairs in Peking till the eve of the outbreak of the War of '94-'95. Shortly afterward, he was promoted to the Directorship of the Political Bureau in the Foreign Department. Later he was transferred to be Minister at Washington and then at St. Petersburg in 1900. In 1901 he was given the portfolio of Minister of Foreign Affairs in the Katsura Cabinet, when he distinguished himself by the conclusion of the Anglo-Japanese Agreement and then the peace Treaty of Portsmouth. When he filled the same portfolio a second time in the last Katsura Cabinet, he was conferred with the title of Marquis for his services in the treaty revision and the annexation of Korea. The late nobleman was 57 at the time of his demise.

—*The Yorodzu Choho.*

MR. W. G. ASTON

The death of Mr. W. G. Aston removes one of the great trinity of scholars to whose labors the world owes the major part of its knowledge of Japan and the Japanese. Born in Ireland, Mr. Aston received his education at Queen's College in Belfast. He won the gold medal in Classics and honors in modern languages, taking his degrees of B. A. and M. A. and an honorary degree in literature at Queen's University. In 1864 he was appointed Student Interpreter in Japan, and six years later he became Interpreter and Translator, rising to be Assistant Japanese Secretary in 1875 and full Secretary in 1886. He served for three years as Acting Consul at Hyogo and for two years as Consul-General in Korea, retiring in 1889. From 1869 he suffered constantly from pulmonary trouble, but with indomitable energy he prosecuted his studies aud very soon distinguished himself as a profound student of Japanese language and literature. He published grammars of the written and spoken languages; an invaluable translation of the *Nihon gi* (Chronicles of Japan,; a most illuminating volume on Japanese literature, and numerous minor works. His scholarship was profound and wide-reaching; his research exhaustive and his insight unerring, while to all these high traits he added a style, polished and attractive, yet delightfully pure and simple. In spite of such great endowments, he was ever ready to appreciate the attainments of others and to extend to them the fullest credit. The telegraph does not mention the immediate cause or the place of death, but the former was doubtless consumption, and the latter Italy, where he had passed the last twenty years of his life.—*Japan Mail.*

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 10

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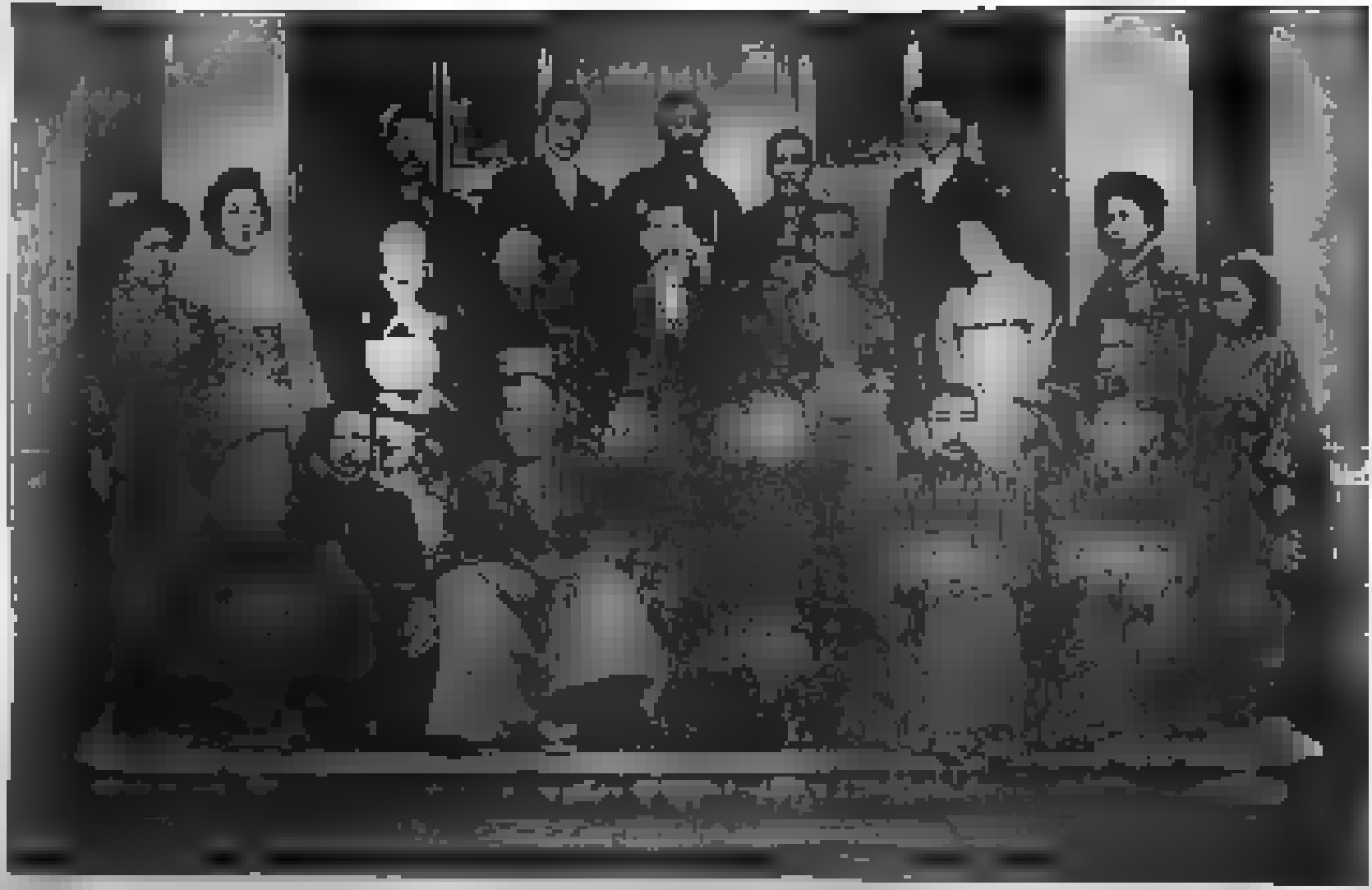

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THE JAPAN MAGAZINE

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THE CHINESE REVOLUTION

By COUNT OKUMA

THE history of China has been more or less marked by revolutionary movements, but the present revolution is wholly different in character from any that preceded it. Former revolutionary outbreaks were mainly in connection with a change of ruler; but the revolution now going on has to do not only with a change in the ruling power, but with a radical reformation in the political organization and laws of the Empire. In this respect, therefore, it is on a line with the revolutions that have taken place in Europe.

Indeed the essential genius of Chinese politics is much like that prevailing in Europe throughout the Middle Ages. The divine right of kings, the belief that the ruler was appointed by heaven and exercised an absolute power, was everywhere taken for granted. So in China to-day faith in the divine right of the ruler finds almost universal credence. The sovereign is invested by God with the power to rule and exercise jurisdiction over the people; and the will of Heaven is that the ruler should promote good government and the general happiness of the nation. Only the ruler who successfully fulfils this mission is Heaven-sent; those who fail in this achievement are against the will of Heaven. The Chinese are convinced that the present dynasty has not fulfilled the will of Heaven; hence the present revolution. The ruler must be removed and replaced by one sent of Heaven. Historians admit that such revolutions have taken place at least twenty-one times in China, resulting in as many legitimate changes of dynasty. In addition there have been various usurpations of power, exercising a limited sway, and if these partial revolutions should be reckoned, we must enumerate the revolutions of China as some thirty altogether.

How these revolutions occurred is a question very interesting to pursue. Their causes may be inferred from the forms they assumed, and these can be roughly divided into three. The first is

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that phase of revolution in which we find the ancient political philosophy of China fighting for expression, but it is difficult, viewing it from so remote a time, to say how far the idea was made effective. The underlying idea was that, 'to be a sovereign is no matter of selfish concern; it is a divine command to lead the people to peace and to exercise a wise rule over them.' This theory of monarchy originated with one Gyo whose son was afterwards disinherited because he failed to live up to the ideal of his father; while the son of Shim, the latter being another upholder of the *Zenjo* idea, as it was called, also lost his throne through incapacity, when the power passed to a sage named Yiu.

Thus it is clearly seen that in China from the very earliest ages it was believed that all morality had connection with government, and that politics should be such that all social improvement may fiftly proceed therefrom, which is practically the teaching of Confucius. Confucianism based morality on the examples of Gyo and Shim, and these became the ideal personages in whom was incarnated the doctrine of *Zenjo*, or the abdication of the bad and the enthronement of the good. The principle that the wisest should always rule is also the central thought of the Chinese classics.

The second form in which Chinese revolutions have appeared is what is called *Hobatsu*, or the theory that the sovereign may be dethroned, by violence if necessary, and another permitted to take the place of the deposed ruler. It was by this means that Yio came to the throne of China; but after securing the reins of government he developed another theory to the effect that imperial succession should be by inheritance, as too many changes of dynasty were not good for the nation. But he held, nevertheless, to the idea that the principle of having a wise and able ruler should not be departed from. His advice was accepted for a time, but as a state of stagnation set in, the government degenerated. The country came under the wealthy classes, who, with the ruling power, lived in extravagance and luxury and were overbearing in their attitude to the people. Once the confidence of the nation was lost, revolution again began, and the ruler was deposed by violence, according to the principle of *hobatsu*.

This idea of punishing the wicked in obedience to a command from Heaven came to Japan with Confucianism, and prevailed widely in national politics, though in a somewhat milder form than in China. At the time of the Restoration there was a strong party of Imperialists who insisted on putting to death many of those who sided with the Shogun, on the pretext of regarding it as a command from Heaven. This Confucian habit of being susceptible to commands from Heaven has at all times been the secret kindling the fires of revolution in China. No sooner does the nation become convinced that the ruler is no longer good and wise than the people begin to prepare to drive him forth, and to seek some one better fitted to become an expression of the will of Heaven to the people. Moshi, one of the sages that arose after Confucius, went even further, and his influence had a far-reaching effect. To the question: "Should a ruler be beaten, or driven away?" he replied: "Such a thing is possible, and has

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occurred in the lives of monarchs." Again when asked: "Can it ever be right for a ruler to suffer death at the hand of a subject?" he answered: "All who violate the principles of goodness are rebels, and all who break with integrity, are rascals; we punish rascals, but it seems to me I have not heard that we punish rascals of rulers." So there is no getting away from the fact that the Chinese classics teach that only those who exercise virtuous rule shall be tolerated on the throne of the Empire, and that all who fail in this, shall perish.

Now it seems to me this is a far more advanced idea than that of the divine right of kings, which prevailed in the Europe of Mediaeval times; for in Europe the ruler was freely permitted to exercise despotic and even tyrannical power almost without limitation. In China this has never been so; and at no time in the history of the nation, has the idea of a Heaven-sent ruler been more alive than it is to-day.

The third form of revolution appearing in Chinese history has been called *Soran*, or the doctrine of Commotion; which means a disturbance arising among citizens on account of the Government permitting barbarians by force of arms to usurp the throne of Empire. The ancestors of the Kang dynasty at first appealed to the principle of *hobatsu* in justification of their claims, but later they based their claims on the doctrine of *Soran*, or the necessity of a *commotion* to check foreign influence. Chinese history has numerous examples of riotous behaviour becoming widespread and leading to revolution, owing to the inroads made by barbarians in ancient times, and later by foreigners.

As to the present revolution going on in China it appears to go further than any that have gone before; for according to the claims put forward by the revolutionists the present dynasty which has held sway for more than 250 years, must be abolished, without any clear notion of what is to take its place. It seems to me that the fall of the Manchu dynasty is only a question of days; and then what will be the fate of that vast Empire comprising one fourth of the population of the globe? This is a question of absorbing interest, not only to China, but to all the nations of the world. It is easy to discuss the *commotion* now going on in China, and hazard guesses as to the destiny of the ancient Empire, but the real progress of human events is difficult to estimate, and conjecture may be of little value. Change is always probable; and time is ever working wonders. Who would have dreamed, for example, that when the flag of rebellion was unfurled in Busho, that the movement would have so rapidly spread all over China? Yet in little less than two months the whole empire has been overspread with political conflagration. So far had the chief authority lost control of affairs that the Pekin Government was obliged to submit to the demands of the troops and bow to a national assembly in order to preserve a temporary peace. The spirit of the times in China is indeed difficult of reckoning. Still the Chinese are human; and certain courses are inevitable among human beings under certain circumstances. And in nowhere more than in China is history so likely to repeat itself. There we have seen change after change taking place in the rise and fall of dynasties, but it has invariably been the case that the government has come

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to the necessity of ruling by mere force of arms; then years of degeneration set in and consequent loss of power: finally comes *zenjo*, or *hobatsu*, if not *soran*, and then the inevitable new dynasty. Such has been China's past; and such very probably will be China's future. Thus far prophecy is not so difficult; but whether the new regime will be in the form of a republic or a monarchy is the question of the hour, and the one most uncertain of solution. In more remote times, perhaps, one might have thought probable the meteoric rise of some heroic figure capable of turning the tide of events, placing himself upon the throne, establishing a new dynasty and bringing peace. Even now this must come, or the result will be a republic. At present the main danger lies in the tendency to disintegration. One fails to realize the vast extent of China, the many languages and inumerable dialects of her various districts, with wide divergence in even manners and customs, and when is added to this the financial confusion of the various parts of the Empire, the possibility of union and harmony appears remote. China has cracked and broken apart at times of revolution in the past; and to-day we see many provinces declaring their independence like the petty states of feudal days. But as in the past the provinces claiming independence have always been finally brought into subjection to the ruling power, so it probably will be in the future; for the Chinese seem to be as amenable to centrifugal as to centripetal power. Nevertheless self-government exists always more or less in the various provinces of the great Empire; because in proportion to the slackness and inefficiency of the central government, the provinces are obliged to attend to their own affairs. There is little doubt but the provinces would side with the revolutionaries if the revolution showed ample proof of finally being successful. The use of the ideographs in writing, too, has a powerful influence in binding the Empire together, no matter what form the government may ultimately assume. All Chinese use these characters, and it is through them that ideas become common among the educated and ruling classes. This is what has made the Chinese Empire so united as to the fundamental principles of morality; and tends to predispose the people to united effort in times of crisis and emergency.

It is no doubt the influence of foreign ideas that has caused the present revolution in China to assume so different an aspect from its predecessors. This revolution partakes somewhat of the *zenjo*, and also of the *hobatsu* tendency, but in its hatred of the Manchu we see the outcropping of the *soran* idea; but in the demand for a republic and for a new form of government and new laws, there is something so fundamentally different from the past, that it can be ascribed only to the influence of foreign education and the progress of modern civilization among the people. The Chinese are awakening to a sense of their backwardness in comparison with western countries, and are beginning to feel keenly the necessity of reformation to save the state. This dissatisfaction with themselves, has, among a proud people like the Chinese, been rendered more acute by the rise of Japan to the position of a first-class power; and Japan's brilliant exploits in the war with China and later with Russia, has excited a spirit of emulation among the Chinese that only a thorough reform of government and revision of law can satisfy.

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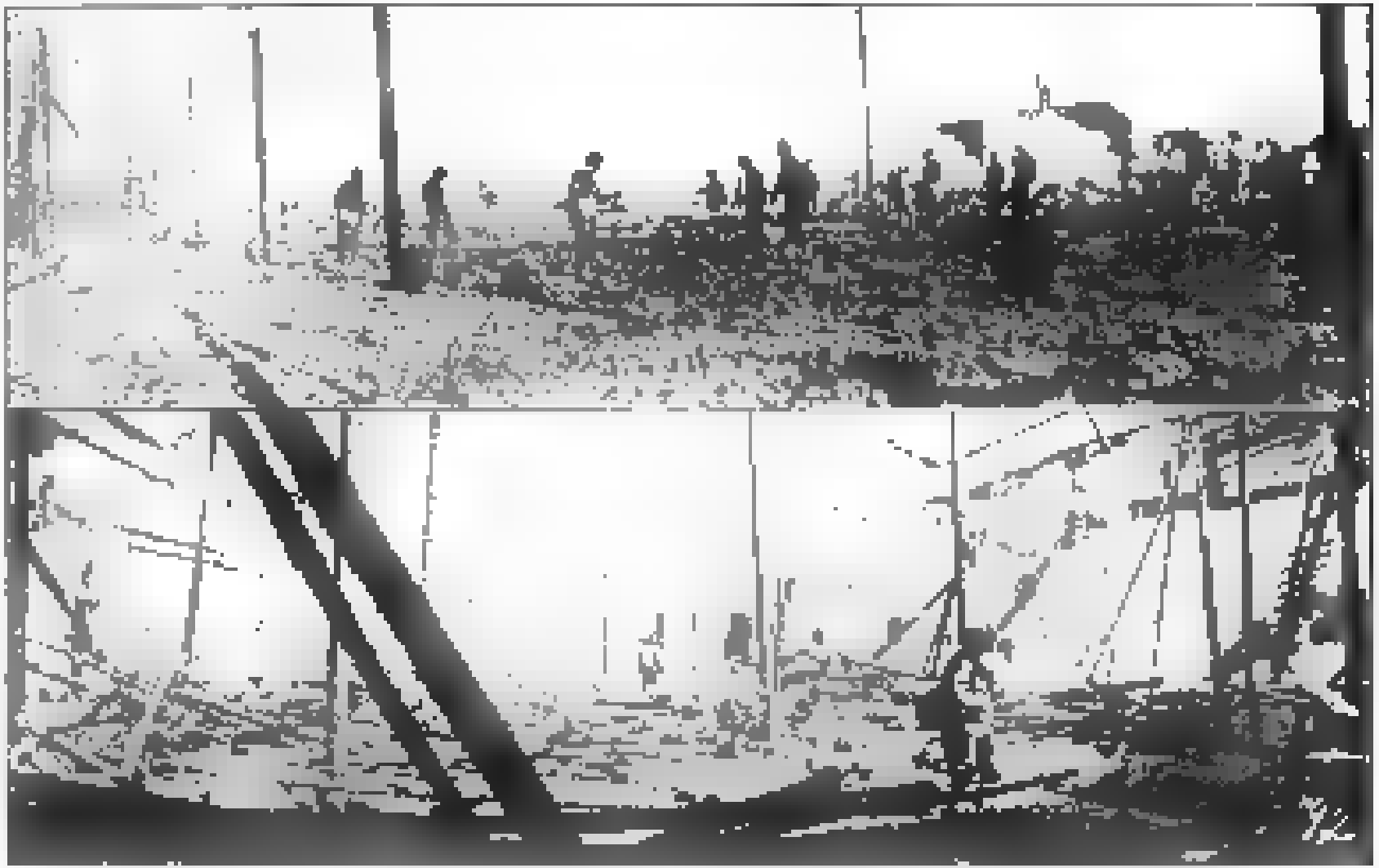

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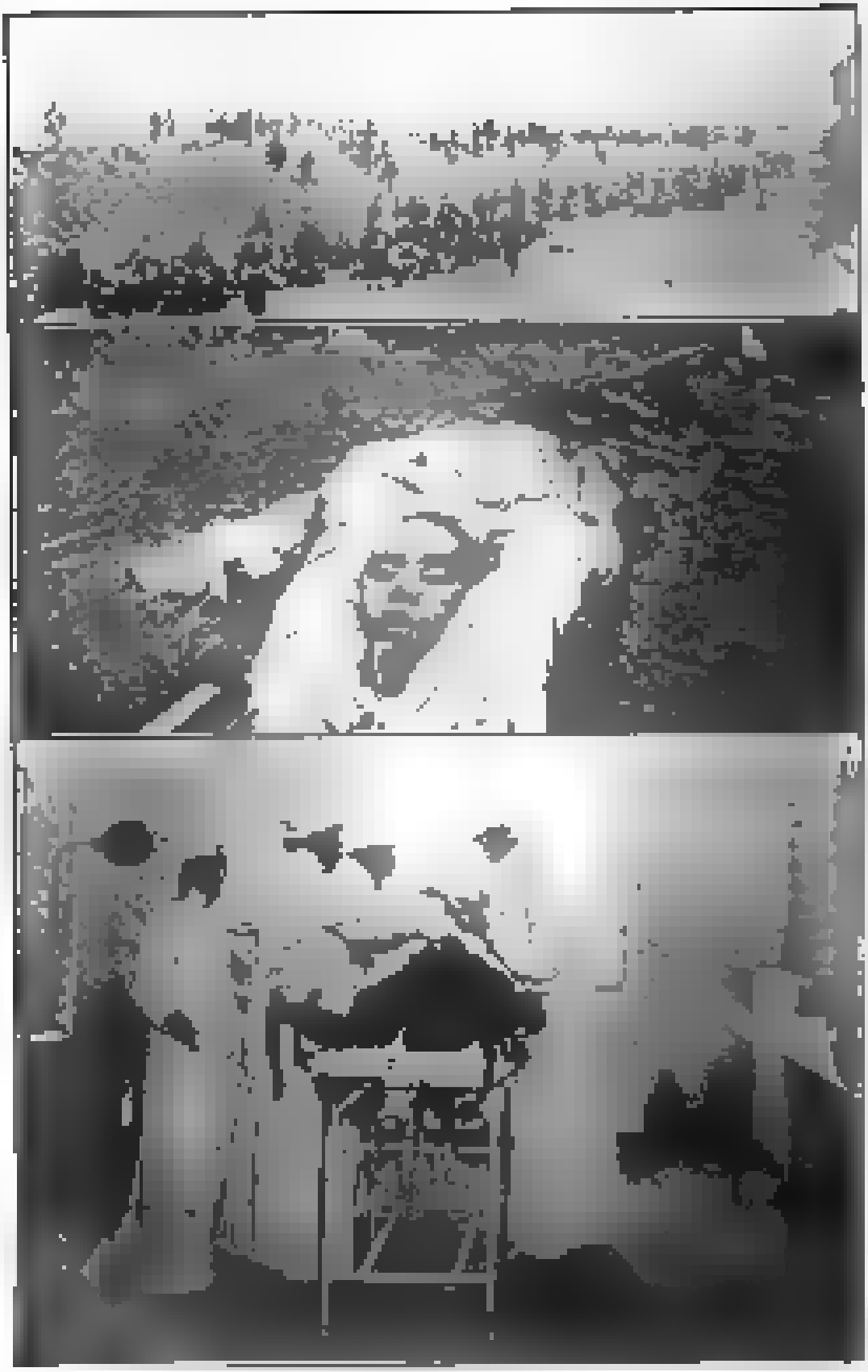

THE PLOT AGAINST AMERICA

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FUNERAL OF MARQUIS KIDAKA.

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MARQUIS JUTARO KOMURA

IN the death of Marquis Komura Japan has lost one of her greatest sons. The deceased statesman and diplomat was great in many ways, but in none more than in the unselfish and patriotic ambition to bring his country to a foremost position among the great Powers. The greatness of this man's character had so many admirable aspects, that it is only through the long and sober retrospect of time that his countrymen will be able to appreciate fully and adequately all that he has been to Japan. When he entered upon his brilliant and strenuous career as a public servant he found his nation antiquated and unknown to the world; when he died he left Japan with a name of fair renown among the first-class nations. When the time of his just appraisement comes the historian of Nippon will reckon this man among the more illustrious of her sons, a man who accomplished the most noteworthy national achievements in the face of what to most men would have proved unsurmountable obstacles.

Who can forget the picture of him sitting day after day at the Portsmouth Conference, facing the political and financial forces of the Czar of all the Russias? Diminutive of stature, frail of constitution, but big of brain, there he sat with silent mien, resisting with grace and dignity all the forces brought against him, till his opposers were filled with suspense before his enigmatic countenance. Only when it came to a question of money did he finally give in; better to suffer reproach from his people at home and face the knife of the assassin, if need be, than see his country continue a fierce and bloody war merely for the sake of a money indemnity. Here we have a true revelation of the man he was.

When the Marquis Komura left the Portsmouth Peace Conference for home it was with no little misgiving; for he had some foreboding that but one fate could wait him after the conclusion of so unpopular a peace. Before the steamer arrived at Yokohama he wrote out carefully a personal account of the Peace Conference, to be presented to His Majesty, the Emperor, in case he himself should not live to be received in audience. Komura was ready to die for the principles he had upheld during the dreary and trying days of negotiation, and for the terms agreed upon between the two contesting nations, but he was not willing to die without seeing to it that the report which the Emperor expected of him, was duly presented, if not by his lips, at least by his dying hand. Handing the carefully written document to his secretary, he instructed him what was to be done with it, in case anything happened to himself. Here again we have an indication of the character of the Marquis Komura.

Fearless, he landed and braved the grim-faced multitude that had assembled to witness the return of the delegates, and made his way unmolested to the capital to deliver the famous report in person. The angry populace durst not touch him; for was he not the special messenger of the Emperor, and had not

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the people, as they still have, a silent conviction that the Marquis Komura was *right*, and that he came out of the ordeal of the Portsmouth Conference as unscathed as any man could have come.

The origin of this great man, and his rise to power and influence in the deliberations of his country, form a record inspiring to all interested in noble personal ambition. In the period of Japan's emergence from the feudal state, Komura was one of a band of young men selected for brightness of promise and sent to Tokyo for education. A society had been started known as the *Koshinsei*, by which the most hopeful youths of the various leading clans should be supported in the capital, with a view to acquiring modern languages and modern science, and becoming generally familiar with the new learning. It was but natural that so marked a youth as young Komura should have been chosen as one of those thus favoured, and the eyes of the government soon fell upon him. Accordingly in 1875 he was among the batch of young Japanese students sent to college in the United States.

Some of his school-mates still living like to refer to their early impressions of young Komura, and a recollection of these school-days goes to show how prominent from the first were the indications he revealed of coming greatness. In almost every affair of importance among his comrades Komura was chosen as the representative of the class. The students of the school he first attended in Tokyo nicknamed him, "the councillor," because on his desk he used to keep a photograph of one of the Imperial councillors, which he pretended to have received from the owner; and it was easy to see that young Komura even at that age had an ambition to attain a very high place in his country's confidence. He was accustomed to answer his comrades, when they chaffed him about his ambition, that he intended some day to become a councillor of his country, and that he hoped to be able to fill the position as faithfully and well as the councillor whose photograph he treasured on his writing table.

A prominent feature of these early days was his quiet humility and his extreme indifference to clothes and matters of personal appearance. This disposition he retained through life. In his poor student days he was often obliged to be scant of means; frequently being shabbily dressed and having to wear secondhand *geta*. But he was not altogether immune to love of tricks and mischief, after the usual manner of boys; and was generally unselfish and amiable, winning the esteem of all who knew him.

His life in the United States would in itself form an interesting chapter in his history, but one can do little more than mention it. After some preparation he entered Harvard College, from which he graduated in 1877, having been already a graduate of the Old South College, in Tokyo. All through his after life Marquis Komura retained that love for America and things American, that he first imbibed at Cambridge.

Upon returning to Japan he entered the Department of Justice but was soon transferred to the Department of Foreign Affairs, where he began his public career with such marked ability and unusual success, that he rose rapidly in the confidence of the Government. It was seen in are markably short time that Komura was far too great a man to be left in the archives of the Translation Bureau; so he naturally became prominent in the Department of Foreign Affairs. As secretary to the Foreign Minister he displayed more acumen than his superiors and won not only their admiration by his humility but their

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trust by his accuracy. In the Japanese Legation at Seōul and later in the Legation at Peking he so ably represented his country that there was no longer any doubt of his superior diplomatic ability and his future career was assured. In the awkward situation created in Korea by the assassination of the queen, Komura straightened out the difficulties with an evenhanded justice that indicated the spirit he afterwards showed in the Portsmouth Peace Conference. He sent the guilty parties up for trial and that was all that he could do. As Japanese Minister at Washington and afterwards at St. Petersburg, Komura won golden opinion as an able and dignified statesman, representing his country with admirable reticence and tact. Upon the formation of the Katsura Ministry in 1901 it was only what everyone expected when Komura was elected for the portfolio of Foreign Affairs. Then later as Japanese Ambassador in London, Count Komura, as he was then called, endeared himself to the people of Great Britain and succeeded in bringing about the happy consummation of the Anglo-Japanese Alliance, which was a marvellous achievement in view of the difficulties. It may not be known to many outside the secret circles of diplomacy that at that time Japan was in negotiation with Russia, and to be able to relinquish this without wounding the susceptibilities of a friendly Power, was a task which a man with the consummate tact of Count Komura alone could accomplish. So high was he held in the esteem of the British people, that King Edward conferred upon him the honour of knighthood. The renewal of the Anglo-Japanese Alliance for a further term of years, and the conclusion of new treaties last year with all the leading Powers of the world, on terms of absolutely and evenhanded equality, were the two great achievements that he last set his hand to and carried out.

It must not be forgotten that through all his strenuous labor, often at night as well as by day, for the improvement of Japan's foreign relations and the rehabilitation of his country, Marquis Komura was secretly but bravely fighting the dire disease to which he finally succumbed. From early days he had been threated with consumption, to which his frail constitution rendered him particularly liable, but he fought a brave battle against it, doing his duty in the face of physical weakness and great indisposition. His colleagues often wanted him to give up and take a rest, but he declined, preferring to finish the great tasks to which he had set his hand. Only those familiar with the degree of personal and private suffering he endured for the sake of his country, can well appreciate the greatness of the spirit that was in him. When at last he was forced to give in to the attacks of the disease, he probably knew that his last battle was fought and that the end was not far off. Up to this time he had never failed in his duties at the Foreign Office. Feeling that his great work was at last finished, he retired to his villa at Kamakura to await the end. Before departing from Tokyo and the scenes of his marvellous activities, he left no word with his relatives, save that the gifts which the Emperor had made him from time to time, should be carefully packed up and stored in the Foreign Office to await developments. During the hours when life hung on but a thread, he read chiefly English books, for he was a master of the language, and loved its literature and thought. As the final moment came, a volume of Tennyson was found in his hand, and a volume of the Oxford Book of English Verse was found on the table at his bedside. Both books were laid in the coffin beside him and went with him to his last resting place in Aoyama. Thus departed a man who never feared to do what he deemed his duty in the face of even the most trying circumstances, and who amidst the arduous duties of an active and public life, never left a blot upon his country, nor revealed the smallest alloy of selfish ambition in the discharge of his duties to the state.

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THE PLUM BLOSSOMS

On the blossoms of the plum
The snow is thickly falling;
I wish to gather some
To show you, love enthralling:
But lo, within my hand
It has melted and is gone!

—From the Manyoshu
Translated by J. Ingram Bryan

CONSTANCY

The hue of the blossoms
Fades in the snow;
But out of the cold
Sweet odours flow:
Its presence is there,
The plum blossom fair!

The heart of the human
No one can know;
But the fair plum blossom,
E'en under the snow,
Is warm with fragrance
As in childhood's days.

—Tsurayuki in the Kokinshu
Translated by J. Ingram Bryan

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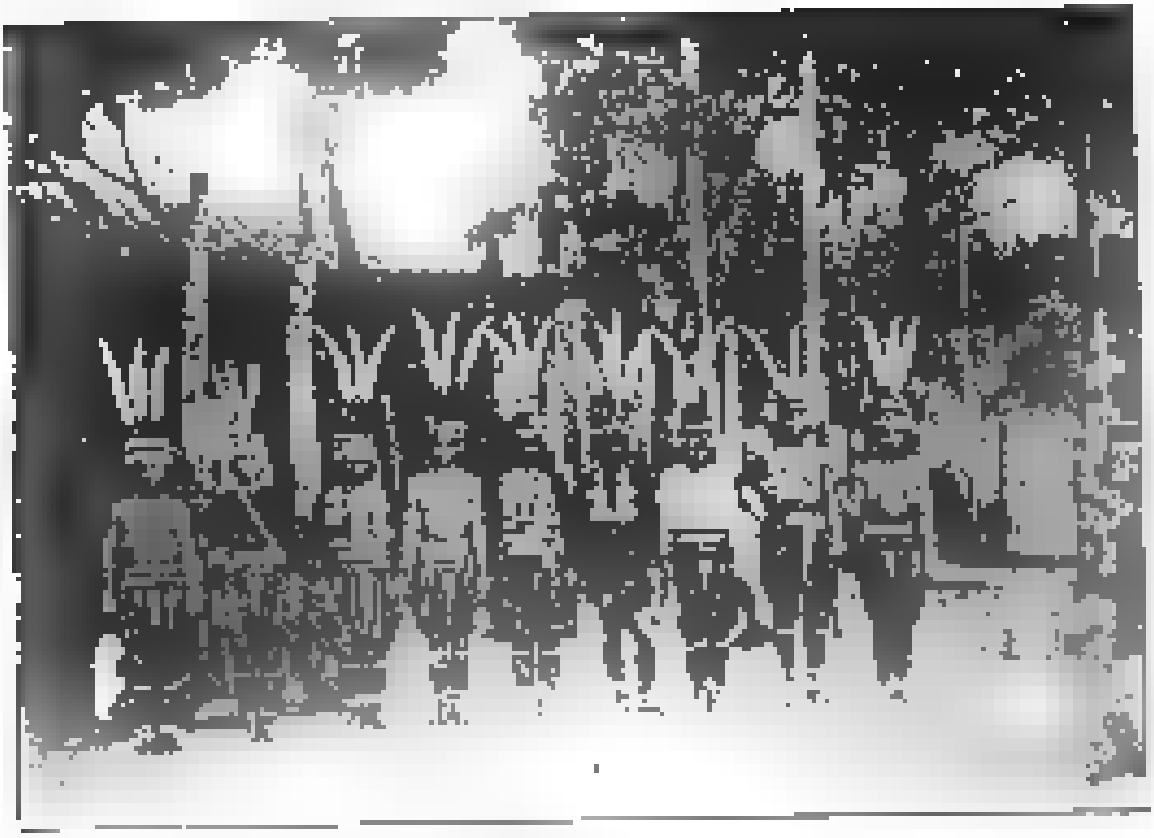
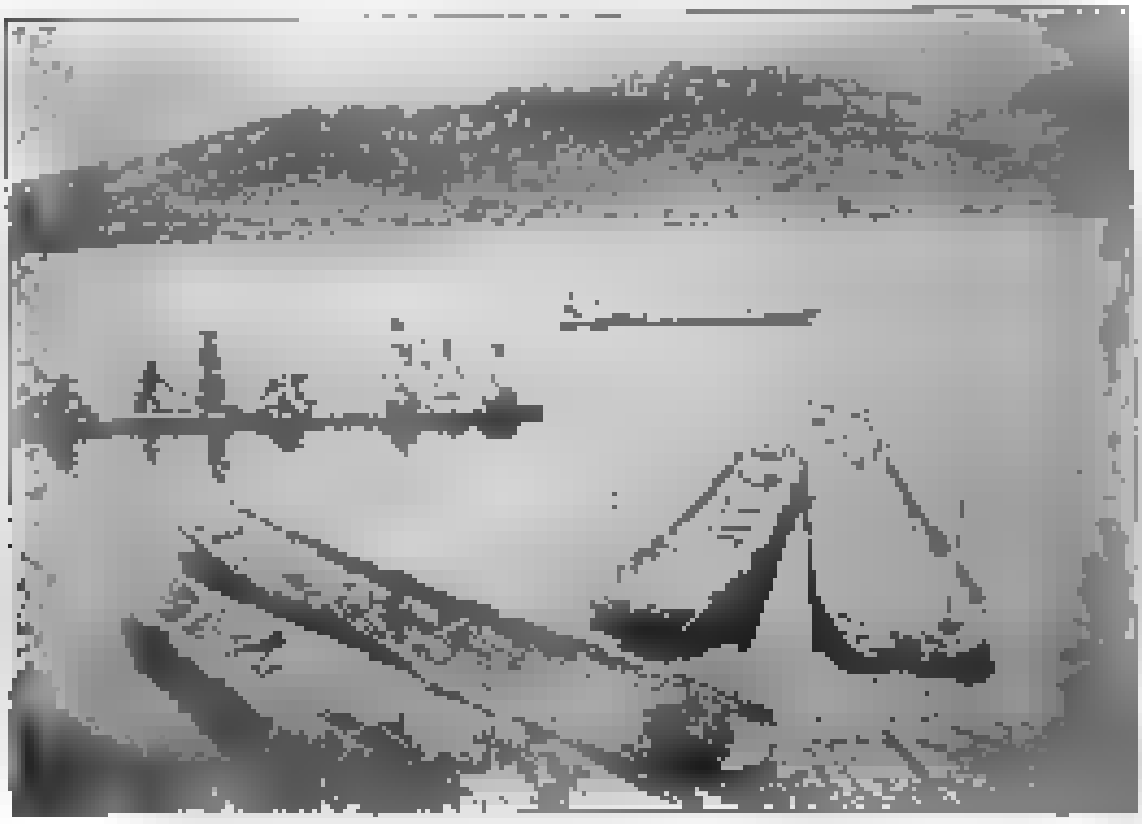


SAVAGES IN WAR PAINT.



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Geo. Gr

THE HEAD HUNTERS OF FORMOSA

By Y. NAKATSUDA

THERE are few places on the earth to-day where man may be seen in his condition of primal savagery; but with the exception of central Africa, there is perhaps no spot where the aboriginal state of the genus *homo* can be seen better than in the island of Formosa, now a territory of Japan. Here man may be seen living in his primitive hut of bark, in his innocent nakedness, practicing his cruel and bloodthirsty customs, sailing about in his aboriginal dugout, much as his ancestors used to do in prehistoric days. We say he may be thus seen; but he that would do the seeing, takes his life in his hands. For the one consuming passion of the Formosan savage is human heads, and all who do not care to lose their heads, give him a wide berth. Seeing the savage in Formosa is not exactly a recreation, most of the spectators so far being well armed soldiers who, notwithstanding their weapons, know no greater terror than an attack from the savage.

Ever since Japan's first occupation of the island of Formosa in 1895 the Imperial Government has been engaged in a constant and earnest endeavour to subjugate the savages and win them to the ways of civilization. But as this friendly approach has been altogether onesided, the task has meant constant warfare even to the death. It may seem surprising to some people, but it is nevertheless true, to say that for the last sixteen years there has been going on in Formosa a state of war in which the savage has been attempting to block the onward march of civilization beyond the old frontiers. When one thinks that, in spite of such a long and persevering effort to conquer the savage, some sixty per cent of the island is yet under his sway, one gets some conception of the immense difficulty of the task undertaken by Japan. It is believed that the savages of Formosa at present number about 100,000, comprising nine different tribes, scattered about in some 800 communities or villages. The Japanese roughly divide them into northern and southern tribes, the former being regarded as the more savage and untractable; and it is among these more northern tribes that the ghastly joy of headhunting chiefly prevails.

Ethnologically these Formosan savages are supposed to be related to the Malay race; but their facial peculiarities indicate a somewhat wider differentiation of origin, some of them closely resembling Chinese that have degenerated into savagery. On the whole, however, they represent a people who have never in their own strength been able to rise to even the lowest form of civilization, and who fight with fierce and fiendish persistence against all attempts to introduce civilization amongst them. A further evidence of their wide divergence of origin is the fact that some of the tribes are of much milder character than others; and several of these gentler tribes have submitted to government and taken up with modern ways.

The customs and habits of the headhunters proper are hideous and grewsome in the extreme, in degree of cruelty not behind the ancient Indian scalpers of North America. In his ceaseless quest after human heads the Formosan savage has a double motive: he wishes thus to avenge himself on his enemies and at the same time to accumulate the requisite number of skulls to attain a position of respectability among the fellow members of his tribe. The more skulls a young savage can boast the higher is he held in the esteem of his superiors, and the more is he regarded as a protector of the race. A fellow that has failed to

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collect a goodly number of skulls, would stand small chance of being allowed to take a wife and become responsible for the protection of a household. Consequently to show prowess and to have a right to ask for the best girl on hand, the savage youth is always on the lookout for heads. In the early morning he sleuths off through the forest and underbrush to the frontier plains; and with spear and rifle in hand he watches his chance. All day, perhaps, he has to lie hidden in the thicket, before the opportunity arrives. Then the sun gets low and the sultry heat lessens. Now the farmer comes out in the cool of the evening to hoe his vegetables. The young savage lifts his rifle, the farmer drops, and the savage rushes upon his victim, severs the head from the warm trembling body, and makes off to his tribal camp, howling with triumph. Better still does he regard the day's luck, if the victim happens to be a mother with her baby on her back, venturing afield to get a few carrots or radishes for the evening meal; for then the savage can kill two birds with one stone, so to speak, and he is received with wild acclaim in the ancestral village, bearing two trophies instead of one. Thus has many a settler, many a policeman, and many a soldier lost his head in Formosa during the last sixteen years.

Sometimes the skulls are set in the midst of a rejoicing multitude and dances are celebrated around the symbol of victory. Afterwards the additional trophies are added to the list already growing to satisfactory numbers. These grewsome signs of prowess are laid along stands made of poles, where the exhibition will be most effective; or they are strung up to the roof-trees of the hut as household decorations and proofs of prestige personally won. As the Japanese soldier breaks in upon these tribal compounds, from time to time, after a successful campaign against some desperate tribes, he beholds the dry and bleached skulls of his fallen comrades ornamenting the yard of many a savage habitation. What his feelings can be, no one but he can appreciate. If he has been sometimes suspected of a policy of extermination rather than reclamation, who can blame him? When fighting fiends thirsty for your blood, well, there is not much to be done but fight. Under circumstances where kindness receives no encouragement, and every friendly advance is answered by outrage and treachery, spearing and decapitation, there is nothing to be done but resist to the utmost.

The Imperial Government has been carrying on, under much expense and with great assiduity, a double campaign; one for the reclamation or expulsion of the savages, and another for the purpose of keeping the savage within his haunts and protecting the settlers and the native agriculturists of Formosa. The Japanese forces are closing in upon the strongholds of the savages as fast as is possible under the circumstances; and the Government has at the same time stretched a line of police guards across the entire island between the savage districts on the one side and the settled districts on the other. The expeditions sent into the mountain fastnesses after the savage tribes have encountered almost unsurmountable difficulties, the task being tantamount to attacking mosquitoes. Not only are the savages difficult to get at, but they lure their pursuers into traps in the most difficult places, and from behind the higher rocky positions shoot down the soldiers before any effective advance can be made. When at last, after the loss of many lives, the heights are successfully scaled, lo, there is nothing to be seen, the savage having vanished as though he had never been. Thus it has gone on from year to year.

The work of the frontier guards is very much like that of the Romans in keeping back the fierce invading Kelts in north Briton in the early stages of the Roman occupation. The Romans were at last forced to build walls from coast to coast across the island. The Japanese have tried this plan to some extent in Formosa, making the wall, not of stone, but of barbed wire and charging it with electricity instead of covering every inch of the way with guards. Watch-towers are placed at

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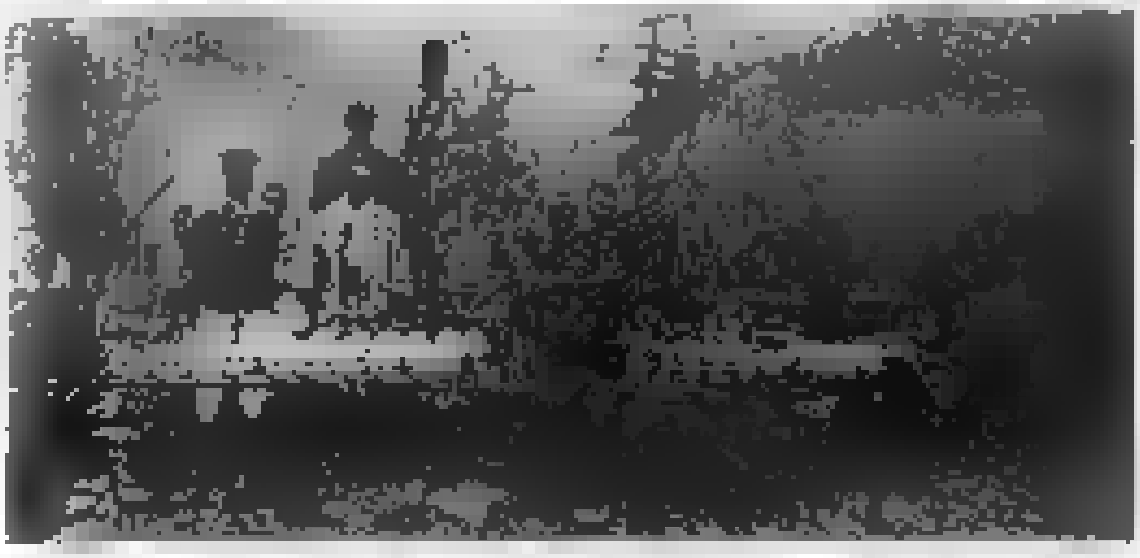

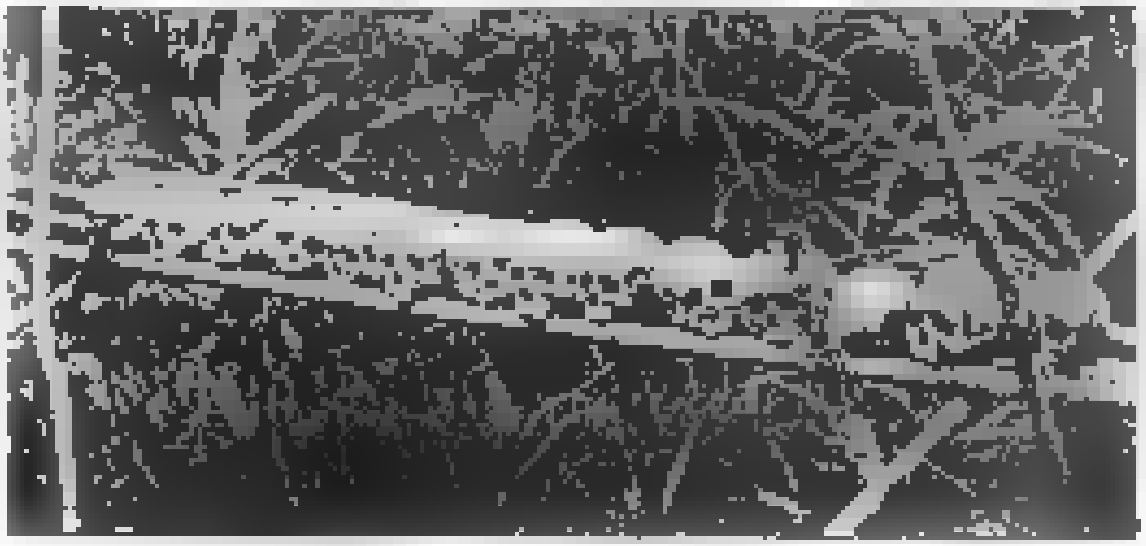

THE MOUTH OF THE CREEK

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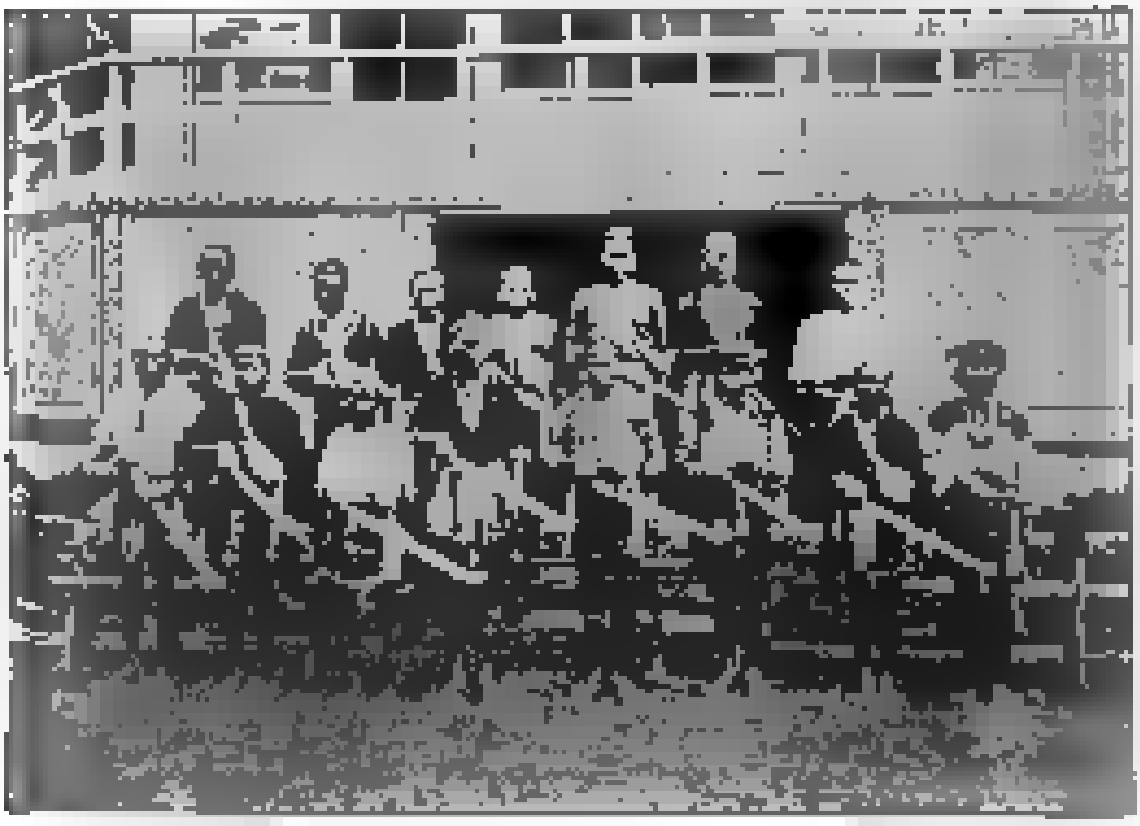
[illegible] BATHING AT HOT SPRINGS.



[illegible] CONVENTION.

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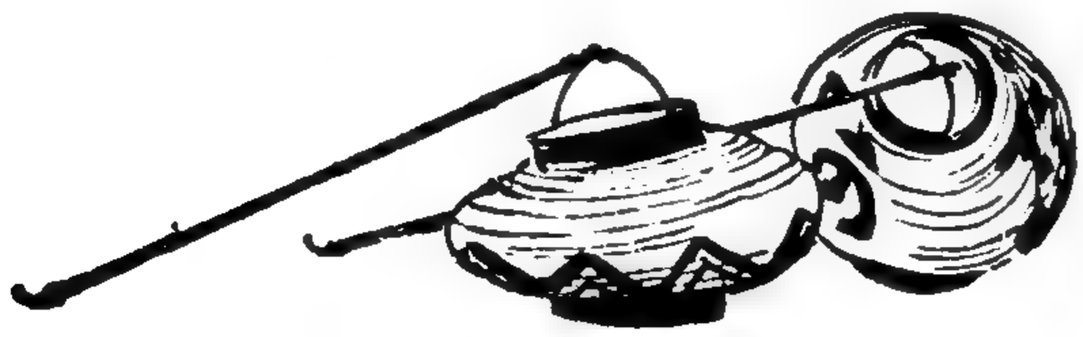
communicating distances; and on the appearance of the savages a drum is beaten and the police force assembles. In spite of all these precautions it is astonishing with what agility the savage escapes the guards and makes sure of his much praised trophy. Every year the number of killed among settlers and soldiers runs up into the hundreds. The fact that the Japanese Government has spent millions of money and sacrificed a great many human lives in trying to subjugate these savages without complete success, shows not only the sincerity of the authorities in doing what they can to civilize the newly acquired possession, but the very great difficulty of the task before them. There are few who would venture to criticise the methods adopted or say that any oth r country could have done better. No one believes for a moment that the Government ever permitted a policy of mere extermination. Such procedure would not only be contrary to the Japanese constitution, but would be out of harmony with all Japanese precedent. The fact that the Ainu, the aborigines of the main island of Japan, yet live and thrive in the north of Japan, proves that the ancestors of modern Japan were content to push their enemies northward and let them be, when they might easily have exterminated them. It would be a comparatively easy task to overrun Formosa and wipe out the savage, if that were the policy of the Government. The fact that the process of subjugation is so tedious and slow, but shows that the aim of the Government is to win and civilize the savage, and resort to arms only when forced to do so.

It is most satisfactory to note that the Formosan Government has, in the case of a number of tribes, conspicuously succeeded in leading them into settled and civilized ways. Those that have agreed to enter upon ways of peace, have been in every manner encouraged by the authorities in persuits of fishing and agriculture, and are getting on well. True, the authorities have frequently found their confidence misplaced, when on the appearance of a savage attack, those who had submitted, suddenly threw off their allegiance and joined their savage brothers in a murderous attack on those who trusted them. These treacherous outbreaks are most difficult to endure with patience, but the police have on the whole been unusually forbearing.

It is believed that the greater part of the country occupied by the savage tribes is rich in timber and mineral resources. Primeval forests of valuable wood, such as *hinoki* abound everywhere in the savage regions, while the prevalence of the valuable camphor tree is well known. The exploitation of these resources is being pushed under guard along the frontiers but under the usual trying circumstances.

Last year the authorities tried the experiment of bringing some of the more amenable savages to Tokyo to let them see the nature of the power behind the campaign in Formosa, and to impress them with a general view of civilization, so that they might take back to their fellow-tribesmen an account of what they saw, and encourage the savages to take a more reasonable attitude. What these relics of primitive man thought of man in his full development, would be difficult to ascertain. When they thought an automobile was alive, and that street cars were moved by magic, what must they have thought of Tokyo life generally?



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AMERICANS WHO HAVE HELPED TO MAKE JAPAN

By DR. J. INGRAM BRYAN

AT a time when there appears to be a disposition among some to foment distrust between Japan and the United States it is well to keep in mind the share America has had in making Japan what she is, as well as Japan's becoming gratitude to the people that have done so much for her development. Though there is much talk by rumour and telegram of excitement in Japan over American utterances on the foreign policy of this country, we who live in the heart of the Empire know nothing of it. The people as a rule take little interest in what is said abroad unless it effects their immediate interests, and the Tokyo officials are well aware that irresponsible speeches do not represent American opinion. There is, of course, a considerable degree of surmise in Japan that a certain section of American society is becoming dissatisfied with what it assumes to be Japan's ambitions in the Far East, but the authorities appear to take little notice of it. Still there is no doubt that, unless the press is tactful and considerate in both countries, it may do something to impair relations that otherwise might remain amiable. Continuous dropping of water will wear even a stone, and if a nation be steadily haggled, its feelings must in time be ruffled.

The trend of history has been to bring America and Japan into mutual association. When Columbus set out to discover new lands it was not America but Japan (Zipangu) that he had in mind. The result of his great adventure was to people the New World with a nation that has since overflowed its borders and now, from the shores of the Pacific, faces Japan, the goal of Columbus. When Commodore Perry attained what the great Genoese sailor failed to achieve, the whole Japanese nation, as soon as his motive was understood, awoke to welcome him as the messenger of light. When he finally succeed in negotiating the first treaty that Japan had agreed to enter into with a foreign country, a feast in celebration of the event was given on board the ship "Powhatan," on which occasion a guest named Matsuzaki embraced the Commodore, exclaiming: "America and Japan, one heart." So the two countries have remained for more than fifty years; and no one that has the interests of either country at heart, would have it otherwise. The Japanese have never ceased to have for the American people the unbounded admiration which Perry excited. A monument stands to his memory on the shores of the bay where he first landed, and his name is revered as the one who in the days of Japan's innocency, induced her against the importation of opium. Perry was the first of a long list of Americans who have had a large part in the making of modern Japan. Townsend Harris, the first United States Minister to Japan, is still honoured in the country, as the foreign representative who in the days

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of Japan's novitiate in statesmanship, disinterestedly advised the Tokyo authorities, and thus enabled them to hold their own with foreign diplomacy. Japan, too, looks with gratitude to America as having led the way in assisting the country in bringing about treaty revision, when other nationalities were challenging the Japanese quarantine regulations, the United States Government was the first to set the example of respecting them. The unchanging good will of America was again seen in its ready consent to postal and telegraph conventions with Japan, when others were raising objections. Nor can Japan ever forget America's magananimity in refunding the Shimonoseki indemnity.

In addition to these acts of beneficence extended toward Japan by the United States, there are numerous instances of individual benefaction and good will that will live forever in the mind of the nation. In saying this I am repeating only what some of the leading Japanese have themselves said. Dr. Verbeck's long service in elevation of the moral and educational ideals of the Japanese has left a permanent impression for good on their civilization. In this connection eminent services were also rendered by the Rev. S. R. Brown, whose pupils were Toru Hoshi, the great politician, and Baron Tsuzuki, the distinguished diplomat and statesman, as well as Mr. Saburo Shimada, the noted orator and publicist. Mr. Brown was the first to impress on the Japanese authorities the necessity of improvements in female education, and for them engaged Miss Kidder who in this department has had an immense influence among the women of Japan. Dr. Hepburn too was a citizen of the United States, and his monumental work in compiling the first English-Japanese dictionary cannot be too highly estimated. Dr. William Elliott Griffis, another American, had much to do with influencing Japanese education in its nascent stages, while Dr. David Murray was the father of the nation's present educational system, modeling it after that of the state of Massachussetts. To Dr. J. C. Berry Japan owes the reformation of her penitentiary system, and Mr. J. B. Williams instituted the taxation system of the country. An American lady, Miss Talcott, inaugurated Japan's system of hospital nurses. Mr. S. R. Bryan established the postal organization of the Empire. Colonel Clark, the founder of the Sapporo Agricultural College, and Dr. Fenelosa, the promoter of fine art study in Japan, were both Americans. The geological formation of the country was quite unknown until the coming of an American, Professor Lyman. Professor Penhallow another American, first taught the Japanese the science of metallurgy and mining. The study of Evolution, Anthropology, and Western science generally, were first encouraged in Japan by Professor Morse. Even the Japanese telephone system was inaugurated by an American named Mendenhall. To-day the chief adviser of the Japanese foreign office is an American, and no foreigner in the country is treated with greater consideration and respect by all classes of the Japanese: I refer to Mr. Dennison. The late W. D. Stevens, Japan's adviser in Korea, was also an American. Professor Swift of the Higher Normal College is also a citizizen of the United States, and his many years of service in the cause of education in Japan are gratefully referred to by all classes of

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the people. Nor is the splendid work forgotten he did as executive secretary of the Perry Relief Association, the organization through which Americans contributed so liberally for the widows and orphans of the soldiers in the late Russo-Japanese war.

Many others could be named, but space forbids a detailed account of all that Americans have done for Japan. The army of missionaries throughout the country is largely recruited from the United States, and the influence these have on the life and general education of the nation, is deeply appreciated by the more intelligent classes of the Empire. Their schools, when standard warrants, are given equal privileges with those of the nation and the many American teachers in the various higher institutions of learning throughout the Empire are a highly appreciated body of men. All that could be said of the service rendered by other nationalities to Japan would reach beyond the caption of this article. But daily experience among all classes of the Japanese, especially among the more intelligent classes, convinces one that in the heart of Japan there is very great regard for the American people. Whatever trouble arise when the respective ambitions of the United States and Japan in Manchuria or elsewhere, I am persuaded the latter will do everything within the limit of reason and of national possibility to minimize differences and to promote amity and good will. The Knox proposal was looked upon by all classes of the Japanese as forcing Japan to make a refusal that she hated to make to a friendly nation, yet the effort was made on all sides to regard it as a mistake made with the very best intentions, and therefore to be no ground of illwill. In what other country besides Japan have tourists been received with official honour and invited to receptions by emperors, as citizens of the United States, merely on pleasure tour, have been when touring Japan? Japan still looks warmly toward America as an ideal, in more ways than one, and sends large numbers of her students there annually to drink at the fountain of American education. The interests of both nations on the Pacific are mutual and interdependent. The one cannot reach achievement without the other. Much will depend on how faithfully American commerce and diplomacy try really to understand the reticent and aloof man of Nippon, who always finds great difficulty in saying what he means, and still greater difficulty in speaking of differences at all.

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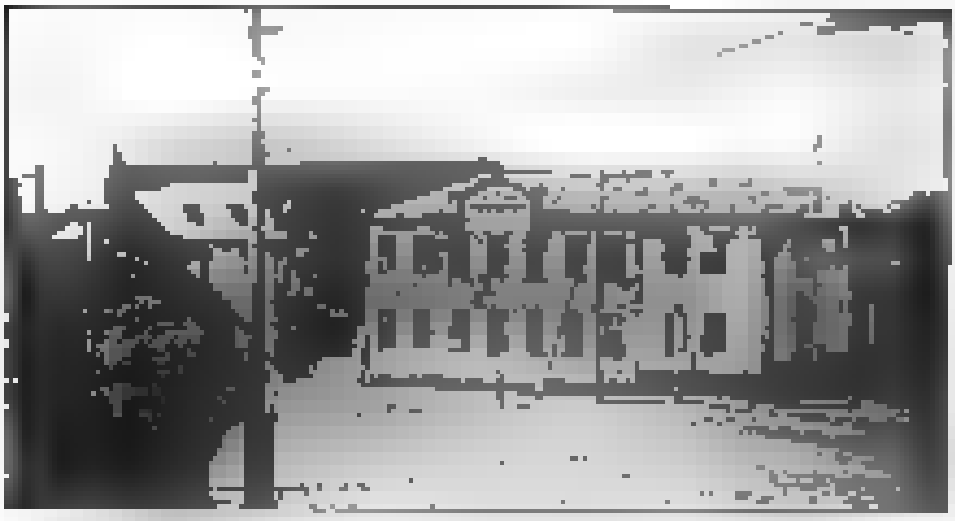

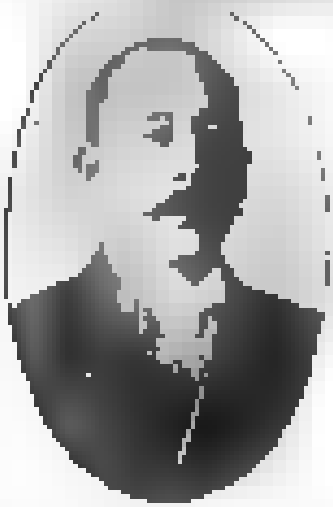

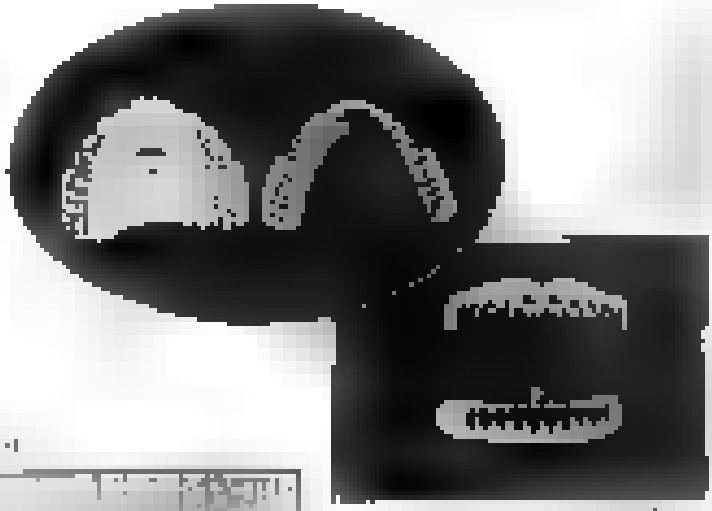

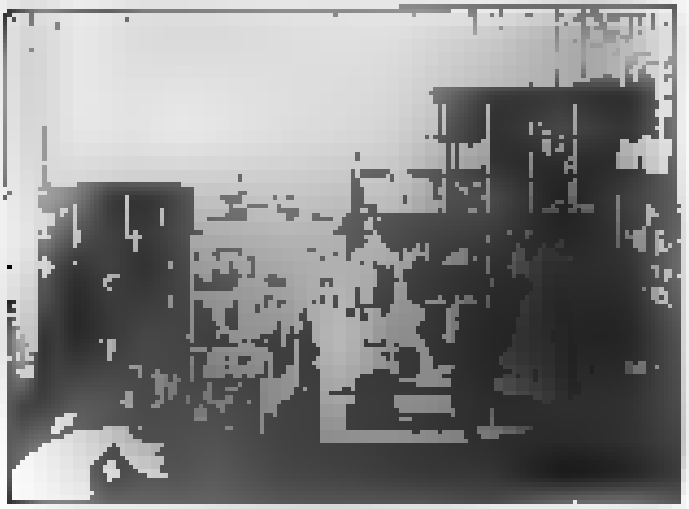

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JAPANESE DENTISTRY

By DR. MORINOSUKE CHIWAKI

PRESIDENT OF THE TOKYO DENTAL COLLEGE

IT will doubtless be a surprise to many foreigners to be told that professional dentistry existed in Japan long before it was heard of in occidental countries, though, needless to say, it was in no sense based on true scientific knowledge, and probably often did more harm than good. On the whole, however, it must have afford some measure of relief, or it would have died a natural death. While its successes were moderate, it is possible that its failures were extreme, which may, to some extent, account for the slow progress of foreign dentistry at its inception in Japan, the professional dentist being more or less unpopular. The specimens of ancient Japanese dentistry that have come down to us, do not at all tempt us to desire a return to the times which produced them. Sets of teeth appear to have been frames in which crude forms of artificial teeth were inserted; and what the experience of the unfortunate users may have been, we have no means of knowing. Nor do we know much more as to the trials of those who forbore the use of such cumberous machinery and made up their minds to endure the ills they had rather than fly to those they knew not of. Of but one thing are we certain, namely that our old time dentists were sadly defective from a scientific and modern point of view.

Modern scientific dentistry was introduced into Japan by American practitioners; and Japan has continued to look to American colleges as the most practical and efficient in equipping the dentist for his work. It may be said that the first Japanese students of the art were not very apt pupils, from a foreign point of view. Though we had long been noted for deftness and dexterity in the ordinary arts and crafts, we did not get much credit from our foreign patients for handiwork in the human month. The tendency to depreciate us was furthered by the fact that our own people did not appear to have any great confidence in tooth-doctors, as we were called. It is quite possible, indeed, that many of the practitioners of the time, were mere quacks who gave more trouble than relief. But with the coming of the American system of dentistry the profession took a new lease of life and usefulness, and has at present attained a very high level of efficiency.

Japan has now been studying the science of dentistry for some forty years; and during that brief period the advance made has been nothing short of marvellous. One of the first to undertake the practice of modern dentistry was Dr. Obata of Tokyo, who enjoyed a large foreign patronage, and also had the confidence of ever increasing numbers of his fellow countrymen and women. Though twenty years ago he was thought wonderfully skilful in the art, he would probably be reckoned out of date as an expert of to-day. If his wo k was considered crude by some foreigners, yet there are those of them who upon showing it to some of the best dentists

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of London or New York, were told that though it was a bit crude, it was scientifically and well done, and apart from the finishing touches, it could hardly have been better done. He is now dead and gone, but there are people in Japan who still have the fillings he made, and the teeth are in good working order yet. And this in spite of the many criticisms he received during his busy practice. There are those whose chief recollection of Dr. Obata is that of an earnest grizzly faced man, holding a steel punch to a half-filled tooth, while a boy struck the end of it with sharp blows from a mallet, the victim fully especting that at each succeeding blow, the crown of his dead would come off, the victim's head, unfortunately; not the dentist's. Some were amused too at the arrangement of the shop, which had a long row of chairs after the fashion of a very pretentious barber shop; and one specially up-to-date chair in a little room by itself, for foreigners, who objected to being stretched out morgue-like in a row, with a boy, or several boys, taking their turns passing from gaping mouth to mouth; all of which was tantamount to being operated upon in public, in the foreigners' opinion. Well, this has now pretty well passed away, and its disappearance shows how wonderful has been the progress even in the last few years. Yet Dr. Obata rescued the profession of dentistry from the position of contempt that had been assigned it, and left it on a level of high scientific achievement. Among the more conspicuous of these pioneers of scientific dentistry must be named Dr. Kisai Takayama, founder of the Tokyo Dental College; for the beginning of true scientific dentistry in Japan must be associated with the founding of this important institution, the mother of the majority of qualified practitioners now holding license in the Empire. In 1883 the Imperial Government passed a regulation to the effect that every candidate for dental practice must undergo an official examination and procure an official license. For the instruction and practice necessary to pass such an examination, the candidates had to depend on the insufficient knowledge received in the offices and operating rooms of other practitioners who had been abroad. To relieve this difficulty the Tokyo Dental College was born in 1890, the founder and first president being Dr. Takayama.

At first there was the usual difficulty in financing the school, largely from want of public appreciation, but the president persisted in his efforts and at last rejoiced to reap the successes he deserved in seeing the college in a thoroughly prosperous condition. During the twenty years of its existence it has sent out some 1021 graduates and licensed practitioners, and each year sees an increasing number of entrants. The Tokyo Dental College now gives a thoroughly up-to-date course of three years in all branches of dental knowledge, with every encouragement and facility for post graduate work; and as its professorial staff the college has most of the leading practitioners of Tokyo, the majority of whom are graduates of American dental colleges. The college is conducted much along the lines of an American institution, and in all respects is practically equal in standard to colleges abroad. The total cost to a student in fees for a year is the very reasonable sum of only 70 *yen*, and for post graduate work, 20 *yen*. In the

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large and much patronized infirmary attached to the college, there is unequalled opportunity for study and practice, the number of cases treated in the space of one year being no less than 26,247.

Thus in the Tokyo Dental College the student receives a perfectly modern and scientific education in the theory and practice of his art; so that if he attends to his business and proves worthy of the training received, he is sure to have a good practice, for in no country in the world are people more careful of their teeth than the Japanese. Consequently the services of the dentist are in constant requisition. The fees are in most cases very moderate compared with prices charged by foreign dentists, the usual charge being about 1 *yen* for an amalgam filling, 4.50 for gold filling and about 10 *yen* for a gold crown. Those who happen to be too poor to command the services of a regular practitioner (and there are very few such) may be accomodated by the itinerant dentist, who carries his outfit with him and goes from house to house. Foreigners are sometimes surprised on going into their kitchens to find some of their servants sitting on the floor in the hands of the travelling dentist. Needless to say these gentlemen are not regular graduates, being strangers to the halls of a dental college. Nor do they all hold license from the Government, their house to house visitation being for the purpose of escaping the license required for the opening of an office for practice. By them poor people have all their teeth extracted and a whole set of new teeth put in for the sum of 7 *yen*, it is said. Possibly these are the relics of the dentistry of bygone days. Having obtained admission to some practitioner's office as boys or assistants they manage to pick up enough knowledge to enable them to make a living by experimenting on all who are willing to run the risk of exposing their teeth to such inferior treatment. Japan now enjoys every facility for dental treatment that is enjoyed in the countries of the west; and, as in the west, has every kind of practitioner, from those quack gentlemen mentioned a moment ago, to the most skilful and efficient that modern science and education can produce.

THE UNDYING PASSION

He loved me in the time of flowers,
And through the autumn weather;
He loved me still in winter hours,
When we grew old together;
And when at last the flower-seed oil
In fervent flame illumed us,
He kissed the flame without recoil,
Till old-time love consumed us.

—From the Japanese
Ariel

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris (1859-1909), the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

IV

27th.—The waves being rough to-day, the ship did not venture out. All on board, dreading lest the violent gale should continue, were in sore dismay.

A certain person composed a Chinese poem, the purport of which was as follows:

"As we gaze on the sun in the heavens, 't is near us—
Distant the capital hid from our vision."*

Upon this a certain woman also composed the following stanza:

"Even the sun in the heavenly spaces,
Discerned by our vision, seems near;
But long to our thoughts is the path leading homeward—
Distance full drear."

Some one else added the following lines on the same theme:

"The winds awake to blow
With never-ceasing motion,
And far before us lies our track—
The billowy path of ocean."

There has been a steady gale during the whole day; and, at last, the passengers, out of all patience at the state of affairs, have unanimously snapped their fingers in sheer disgust and gone to sleep.

28th.—The rain fell all night and has not ceased to-day.

29th.—The weather being bright and clear to-day, the ship proceeded on her way, and in consequence everybody felt well and in good spirits.

Happening to notice how long my nails had grown on shipboard, I counted the days and discovered that it is the day of the Rat.* As it is not the proper time, I have not cut them.

Remembering that the day of the Rat in the first month is a holiday at the capital, I felt anxious to celebrate it, but in default of a pine tree, could not do as I desired.

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* Some one asked an intelligent little child which was nearer, the sun or the capital. "The capital," replied the child, "because we can go there, but cannot go to the sun." However, on being questioned further, the little one declared finally that the sun was nearer than the capital because the people can see the former plainly, while the latter was hidden from sight. The lines of course refer to this incident.

* The "day of the Rat" in the first month, was a holiday which the people celebrated by procuring young pines which they planted with much rejoicing as emblems of long and happy life. As Tsurayuki found the day an inappropriate one for cutting his nails the reader may be glad to know that cutting the finger nails was perfectly proper on the day of the Ox, and that the day of the Tiger could be devoted to cutting the toe nails.

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A certain woman tried to compose a stanza on the occasion, but being on shipboard, the theme proved a difficult one so that the lines have little merit.

"Whether this day can really be
The day of the Rat is a puzzle.—Ah me!
Were a fish-wife but here she might drag from the waters
A sea pine to cheer us with festival glee."

On hearing the above stanza somebody else said: "How will this do?"

"To-day I should pluck on the moor of Kasuga,
The fresh-springing greens as of yore;
Yet I gather them not, for we row far away
From Kasuga, my own native shore."

While we were thus beguiling the time by composing stanzas and the like, the vessel gradually pursued her way and we arrived at a place most charming on account of its scenery. When I asked its name, I was told it was a harbor called Tosa. A woman on board who in former days had lived in the province of Tosa said concerning the place: "My heart stirs with regret, since in old times my home was for a while in Tosa." So saying she gave vent to her feelings in these words:

"Full many a year passed o'er me
In the olden home whose name is borne
By the port that lies before me,
And the very waves as they come and go
Seem sad to me in their ebb and flow."

30th.—No rain, and the wind has not blown to-day.

Hearing that pirates do not put out to sea in the night-time, we ourselves set forth about mid-night, the ship passing Awa-no-Mito* in her course. It was pitch-dark and we could not tell the east from the west, so that men and women alike, feeling their lives to be in deadly peril, earnestly supplicated the gods for protection. About the hour of the Tiger,† the ship made her way past the island called Mijima, and, passing Tanagawa, rapidly pursued her course till she reached the seas of the Idzumi country.

There has not been even the semblance of a wave on the ocean to-day, a favor vouchsafed, I believe, by the special grace of the gods.

On counting the days we have been on board ship, I found that they numbered exactly nine and thirty; and as we have come thus far in safety, there is no longer reason to fear pirates or anything else.

1st Day, Second Month.—It rained a little this morning, but ceased entirely at the hour of the Horse,* so that the vessel was rowed on in her course, passing through the seas of the Idzumi country.

There has been neither wind nor wave to-day.

On seeing the pine-groves of Kurosaki,† we found our way thither; and, as the name of the place was "*black*" while the pine trees were green in their hue, and snow-white waves were breaking on a beach strewn with rose-tinted shells, I greatly desired to discover exactly the five‡ tints in the landscape, but to my regret one was lacking.

Amid such scenery as this, we found our way to the coast of Hako, and as there was no wind the sailors dragged the ship along by means of ropes attached to it.

The following is a stanza composed by some one:

"By Hako's coast of beauty rare
When ocean waves are calm and fair,
To all who gaze, the waters seem
A radiant mirror as they gleam."

* Place of famous whirlpools.

† Hour of the Tiger about 4 a.m.

* 12 o'clock (noon).

† Literally — Black Cape; hence Tsurayuki takes the name *black* to fill out the list of colors.

‡ The "go-shiki" or five tints are as follows; white, yellow, red, green, and black.

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At this, the chief personage on the ship said: "It is cause for annoyance and regret that we have thus reached the second month on board ship;" and, so saying, produced these lines:

"Spring days dragged out to cable-length—
Full forty days and more—
I've spent on ship by cable dragged
Along the shore."

Those who heard this stanza evidently did not consider it a remarkable effort, but, in their hearts, thought it just like the merest commonplace talk; however, as a person of such consequence had produced the lines by dint of much turning and twisting, all united in words of admiration and pronounced them good. If they chose to be of so perverse a temper in spite of the fact that the chief of all the ship's company had, after most desperate efforts, at length composed a poem which he considered good, why then, I felt that there was no resource left me and, privately grumbling, ceased my attempts at verse-making.

A wind suddenly sprang up after this, and the waves rose high, so that we were obliged to stop.

2nd.—The weather has been rainy, the wind has not ceased to blow; therefore, all day long we have been engaged in supplicating the gods.

3rd.—The surface of the sea was as rough as it was yesterday, so that we did not go out of the harbor.

While watching the waves driven by the force of the wind, now lashing the shores and now retreating from them, I gave vent to my melancholy mood in the following lines:

"Should I twist for me strands of hempen thread,
'Twere vain, 'were vain—
The best of my endeavor—
For the falling tear gems each from each,
I could not hope to sever;
Nor link these drops of jewel-rain
In one again."

Aside from the composition of this stanza, I did nothing else to-day, and at length the day declined and the sun set.

4th.—The helmsman declared to-day that the wind and clouds were threatening, and in consequence he refused to take the ship out to sea; but in spite of his unfavorable opinion, neither wind nor wave arose during the live-long day, which proves to my mind that he is a beggarly old grand-daddy, who knows precious little about the state of the weather.

Here, at this port, the coast is covered with a variety of shells and stones of different tints; but, while gazing upon these beautiful things, the mother's thoughts have been only with her lost child. Under these circumstances the following poem was composed:

"Ah! shoreward-surging
Wave of the sea,
Shell of forgetfulness
I'd pluck from thee.
Child of my fond regret
I would awhile forget;
Bearing the boon I crave,
Draw nigh to me, O wave."

Some one who heard this stanza, moved by its pathos, gave utterance to the words which follow:

"Shell of forgetfulness
Seek not to gather!
Keep this thy fond regret
Close-cherished rather!
Grief for thy jewel white
Be in thy heart enshrined,
Like some memento sweet,
She left behind
When severed from thy sight."

In thinking of my child, my parental heart had grown like the heart of a child; but as others seemed to say by their looks that this praise of my darling was excessive, I felt ashamed; yet, in truth,* her dead face seemed to me so wondrously beautiful pride cannot be so very unreasonable.

* Reference is here made to the Japanese saying "The face of the dead child always fair."

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We have been greatly concerned to-day over our having to remain in the same place; and with reference to this a certain woman composed a stanza;

"The long days come and go,
And yet we cannot lave our hands
In this Idzumi's* flow.
How clear and cold its waters are
Alas! we may not know;
Nor draw from depths that lie afar."

5th.—To-day, at length, after the exercise of a great deal of patience on our part, the ship succeeded in making her way out of the seas of the Idzumi country, it being our intention to direct her course toward the port of Otsu.

As we gazed upon the shores, we saw, far and near, the pine groves of Otsu stretching along by the sea, and thus we seemed to be stationary, as they were beside us all the time. In distress at this fact I produced these lines:

"We journey on our course; and yet
We linger still to my regret;
For like the lengthened skein of hemp
Twisted by woman's hands,
So stretch the groves of pine that edge
Otsu's far-reaching sands."

"Pray," cried I, "row the ship fast! Do make haste, as the weather is good."

The helmsman, at this command, in his turn gave orders to the sailors in the following terms:

"From the ship's master now cames an order;
While the north wind of the morning is quiet,
Pull the ship on at good speed with the cable."

As this was the spontaneous language of the helmsman and had naturally taken the form of verse, it is quite wonderful; and yet the man had not the air, in the least, of boastfully saying to himself, "There now! I've make a poem."

Those who heard it said to each other in astonishment, "Why! that sounds like a stanza;" and sure enough when they counted the syllables, they found them to be exactly the right number—thirty-one.

All day long we have been entreating the gods in this wise: "O gods, we implore you, permit not the winds and waves to arise!"

In token that they have heard our petitions, the wind has not risen and the waves have been calm, while great flocks of gulls have been sporting upon their surface.

As we are now nearing Kyoto, a child on board, overjoyed at the thought, composed a verse:

"Since we have been praying,
The wind has been still,
And yet I'm in trouble,
And take it quite ill
That only the seagulls
Are plain in my sight;
For I fancy them rising waves
Crested with white."

While we were interested in this effusion, the ship gradually advancing reached Ishidzu, whose pine groves are exceedingly picturesque, as well as its long stretch of seacoast which extended far before our vision, as we proceeded on our way.

Our course, also, led us past the shores of Sumiyoshi; and at this point a certain person produced this stanza:

"Since I have viewed the pines that grow
On Suminoye's shore,
I've come my own estate to know—
How I have e'en surpassed in years
These pine trees old and hoar."

Here the mother who has not been able to forget her departed child even for one day or one moment, gave expression to her feelings in these words:

"Oh that the ship would bear me straight to
Suminoye's strand,
That culling sweet oblivion's herb* my heart
might understand
Whether its leaves have power or no
To heal my woe."

* A play on the word "Idzumi," which also means a spring, occurs in this stanza.

* The "Herb of Forgetfulness" corresponds in the verse of the Japanese poet with the river Lethe of which Western poets sing.

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It was not that she really desired to forget the dead but only that her heart was too sore with grief, and she longed to allay the pangs of memory for one little hour; and then to recall her darling to mind, and to think of her with unmixed sadness.

While this poem was being composed and my gaze dwelt here and there upon the waves, the waves suddenly grew tempestuous; and, although the mariners pulled with a will, the ship was driven back by the power of wind and wave and nothing overmastered. Then spoke the helmsman: "This god of Sumiyoshi is a strange god, and it is likely that he has thus almost capsized the ship because he desires some offering from us."

Alas! To such the fashion even of the gods in our degenerate days?

Whereupon the mirror was offered up, but in vain, for the billows far from subsiding only added to their fury, and as our situation grew more and more perilous, the helmsman said: "The mirror is not sufficient. Throw overboard, I beg of you, some treasure which is your especial delight."

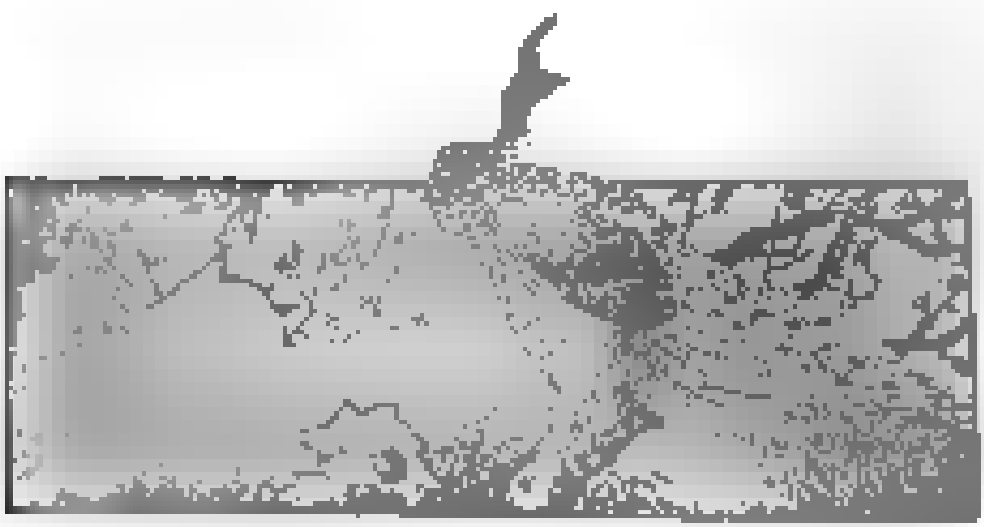
"What shall I offer?" queried I, "My eye-balls are the most precious of my possessions, but then there are two of them, and as I have but one mirror it is far more valuable than they are." So saying, I cast my mirror, forthwith, out into the waters. Ah me! A sorrowful thing it was to do; but the winds and waves immediately grew calm, and the sea became like the surface of a mirror.

Under these circumstances some one composed the following:

> "Ah! well the god revealed his will!
> By wrath of stormy seas,
> Winds, in the mirror bought his wishes,
> Quelled all its brave waves' fury."

Beyond doubt this god is not one whose name is to be used lightly by poets in connection with young pines, the herb of forgetfulness, and the like; but to be treated with proper reverence.

(To be concluded.)



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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July, 1911, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, Archbishop Nicolai.—EDITOR.]

VI

INTERCOURSE with western countries brought to Japan not only things advisable and good but others that were questionable and bad. When I first went to Hakodate no one ever thought of fastening up houses at night, as they now do, in the city and its suburbs. The country at that time was certainly a land of God, where people dwelt as securely as if in His presence. But where is there a place in all Japan to-day, whose citizens are safe in their homes at night unless doors and windows are locked and barred? Contact with undesirable foreigners likewise destroyed many admirable manners and customs of the Japanese, replacing them by bad foreign ones, first in the treaty ports and later spreading far and wide over the whole land.

There being no proper educational policy at that time in Japan, western ethics, philosophy and economics were eagerly taken up, with the hope of establishing a sound basis of education; but the outcome was the introduction of an ultra form of socialism, an enemy worse than plague. The propagation of such pernicious theories cannot of course be effectively prevented by national prohibitory measures alone; hence the necessity of a religious education that will lay the foundation of sound morals, has become apparent. Indeed, it seems to me, that the Japanese, whether samurai or merchants, had a higher regard for honour before coming under the influence of foreigners; and nothing can be more deplorable for Japan than the bringing up of such citizens as would bring dishonour upon their ancestors. In this connection I may cite one or two instances showing the character of the men of Japan. As I have lived in close contact with the Japanese ever since my coming to the country some years prior to the Restoration, I feel that I can speak with some confidence as to my knowledge of the people of Yamato.

Taking the Japanese as a whole they may roughly be divided into two types: those of extreme sensitiveness and those of great composure, the former being easily given to anger, and the latter controlling themselves with dignity both in and out of season. These extremes often lead to gross thoughtlessness on the one hand or indifference and cowardice on the other, according as the individual is a man of passion or a man of composure. But there is one thing all have in common, that tends greatly to neutralize the evil of extreme types, namely a strong sense of honour. To what a marvellous extent the Japanese were under this sense of honour may be seen from observation of the general conduct of the samurai in the Tokugawa period. Of course everyone, of whatever nationality, has some sense of honour in varying degree, but the Japanese alone have it in the degree that inevitably prefers death to dishonour. I have personally witnessed numerous cases where men died purely for the sake of honour, especially at the beginning of the Meiji era. I will mention one or two of these just to show how far some of the Japanese have departed from the Tokugawa days

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in belief and character. In our day, for example, people seemed to think nothing of accusing their fellows of evil conduct, with the idea that such an attitude does not in the least reflect on a man's honour if he proves himself innocent. In former times this could not be done with impunity; for if the accusation turned out to be false or without foundation, the accuser of his brethren had to put an end to his life as a token of regret for having damaged even thus temporarily the reputation of another. And even those falsely charged with improper conduct, if they were so unfortunate as to be unable to prove themselves innocent, would commit *harakiri* rather than bring disgrace upon the family name. To-day such ideals of honour are regarded as lacking in common sense. Still, one must recognize and admire the moral courage with which such men were willing to sacrifice all for the preservation of their honour.

Once while living in Hakodate I became acquainted with a student who made himself agreeable and kept up intercourse with me for some time. This student happened to be accused by his companions of some unworthy behaviour; and so far as I could make out, he was quite innocent. Unfortunately the circumstances were such that he could not very easily rid himself of the suspicion thus cast upon him; and feeling that himself and his family were disgraced thereby, he commited suicide in proof of his innocence. Doubtless we may rightly blame him for choosing so tragic a means of maintaining his innocency, but so acute a sense of honour must appeal to our admiration. Here then we see the spirit that universally pervaded the people of old Japan. I do not mean to say that modern Japan should emulate so extreme a way of defending a good name; but I find fault with the indifference displayed in regard to defence of moral principle.

Allow me to refer to another example. After leaving Hakodate I came to live in Tokyo, and many students came to me to be taught foreign languages. To accommodate them I opened a school with a dormitory. It was a time when people were still rather rough and *bushi*-like in manner and spirit, for though the Restoration had been effected, things were in a somewhat chaotic condition. Under the circumstances it was not possible to impose the same regulations as prevailed in the schools of the west; and even schools under foreigners had to be content with the discipline of the old temple schools of the country. The imperfection of the conditions obtaining in my new school can therefore be easily imagined. One day the money of a certain student was missing; and the general opinion was that another student of the dormitory was the culprit. Investigations pointed to a certain student as the guilty party, and the rest of the students called upon him to commit *harakiri*, as his honour, both as a Japanese and as a student, was at stake. A course of procedure which seems very bad now-a-days was regarded as indispensable then; and under the circumstances it was thought imperative that the student should sacrifice his life to save his honour. The others were not angry with him, but they were most anxious that he should not compromise the honour of a Japanese. It was evident that I should have no easy task in preventing his adoption of the usual course; but as I could not remain indifferent, I determined to do my utmost to avert the tragedy. Assembling all the students in the lecture hall I addressed them, calming them and apologizing to them as the principal of the institution, for the conduct of the student in question. I happily succeeded in appeasing the body of students; but they insisted on the offender being expelled from the school.

Knowing the Japanese as I do, not as they seem, but as they are, I feel that most Occidental people do not understand the Yamato race. Westerners are too apt to conclude that because the material side of Japanese civilization is different from the Occident, therefore it is something inferior to their own. There can be no greater mistake than this. To think that because Japan had no houses of stone or brick, and never developed a

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telegraph or railway system of her own, she is therefore lower in civilization than the west, would be as utterly absurd as to conclude that the western people were superior to the Japanese because they were whiter. The civilization of Japan is a perfect harmonization of the civilizations of India and China grafted on the original civilization of the Yamato people, and is therefore the cream and crown of Oriental attainment. This fact is undoubted in view of Japanese architecture and painting. These together with Japanese sculpture and porcelain, show what a splendid civilization the Japanese had even a thousand years ago. At the dawn of Japanese civilization nearly twenty centuries ago the whole of Europe was in a state of barbarism, and Russia was not even born. In comparing the civilizations of Europe and Japan we must take into account character as well as degree of development; because what is not yet fully developed cannot, on that account, be considered inferior in quality to what has reached a further stage of evolution. In the matter of the fine arts, both the east and west have their merits and demerits, so that one cannot be rightly set above the other. Japanese civilization as a whole was fifty years ago certainly as fine as anything to be seen in the west, though from its divergence from the west, some were led to the false conclusion that it was inferior. To the extent that European civilization is developed beyond conditions prevailing in Japan, to that degree may it be conceded some points of superiority; and to those points the Japanese are wisely attentive, as may be seen from the introduction of foreigu architecture and more comfortable houses, as well as the general conveniences of modern civilization; but this should not be done at the expense of the beautiful manners and customs of the Japanese people.

If I may say a word as to Japanese morals, I would express my regret that some of the people still tend toward polygamous practices, notwithstanding the fact that monogamy is the only foundation of human society and a harmonious home life. The evil is, however, largely confined to the wealthier classes of society. I regret that the *geisha* is permitted to infest certain sections of society; and in various other respects there are moral defects to be deplored. But at the same time I do not place the Japanese morally lower in the scale than Europeans. It was not so much because I had better morals to teach the Japanese that I crossed the sea and came to this land to preach the Gospel. It is because the Japanese are not in possession of the knowledge that leads to Eternal Life; they know not the God that created the universe and so have not the Truth. I came here to introduce the Japanese to our Father which art in Heaven. I am convinced that once they take hold of true religion, their morals and their greatness will be even superior to anything produced in the west. But should the Japanese adopt western science and art only, and refuse religion which is the source of all greatness in western civilization, it will be like keeping the casket and throwing away the jewel. But it seems to me that if the Japanese are to be Christianized as a whole, the missionaries will have to be more devoted in their work. They will have to take part less in social affairs, and give themselves heart and soul to their heavenly mission. By such devotion the spirit of true religion will spread, and in due course morals and social conditions will show a transformation.

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THE JAPANESE PARIAH

By DR. MOTONO

FROM remotest times there has existed in Japan a class of people known as *Eta*, or social outcasts, who were regarded with utter contempt by the ordinary citizen, completely ostracised by society and even forbidden by law to participate in the ordinary avocations of life. So wide was the gulf separating the *eta* and the ordinary subject of Japan that no one was permitted to borrow from them, nor even to offer one of them fire enough to light a pipe. Occupying a position of extreme social isolation they were more to be pitied than the Jew in the Europe of the Middle Ages, and naturally their lives were miserable to a degree. Not until the inauguration of a more humane government under the auspices of his benign and Imperial Majesty, the present Emperor, were their disabilities removed and the *eta* given a chance to rise. The emancipation of the *eta* took place in 1871 when the social ban was removed and they were accorded the rights and privileges of ordinary citizens. The name, *eta*, was then supposed to fall into disuse, but in the blood of the Japanese there exists a spirit of natural aversion to any one of *eta* origin, though it must be admitted that on the whole the people of this low extraction have proved worthy of the rights bestowed upon them and have been received by the average citizen with much more welcome than might have been expected.

The origin of this singular caste is one of the most interesting questions of sociological history. Their existence seems to have arisen from a variety of causes, closely related and more or less complicated.

It is most probable that the earliest *eta* were the prisoners taken in war, as in ancient Japan all such were at once reduced to slavery. The first *eta*, then, were possibly the tribes conquered by the invading Yamato of prehistoric times. The only remnant of these aborigines now extant is represented by the Ainu of Hokkaido, whose ancestors in ancient days occupied a position of some importance on the main island. As a result of frequent and sanguinary conflicts with the forefathers of modern Japan, these aborigines were driven northward, but those of them that fell into the hands of the intruders were doubtless classed as *eta*. Again during the long and successful invasion of Korea in the reign of the illustrious Empress Jingo large numbers of prisoners were brought back to Japan, the number being subsequently increased by the expedition of Hideyoshi to the Hermit Kingdom. The isolation visited on these unfortunate prisoners and their descendants received further emphasis on the introduction of Buddhism, which forbade the taking of life; for the *eta* were the butchers and masters of slaughter houses in the Japanese system of civilization. The Japanese had always been great meat eaters, and nothing bears more evident witness to the influence of early Japanese Buddhism than the degree to which this ingrained custom was reversed and the *eta* still further despised as a destroyer

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A [illegible] TANGENT

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of life. Perhaps the influence of this phase of the new religion was enhanced by the already existing intense abhorrence of a dead body and everything connected with it, that prevailed among the Japanese, contact with a corpse being sufficient to render the individual ceremonially unclean, and the house where death occurred being usually destroyed. At any rate it required but little encouragement to bring the *eta* into yet greater contempt as a polluted class in the eyes of the commonality.

Still other elements in Japanese civilization contributed toward pushing the *eta* far beyond the pale of social intercourse. One of these was the custom of banishing criminals to live among the pariahs. Frequently too the ne'er-do-well of society sought refuge among the outcasts; for persons forced by the tide of misfortune to become beggars naturally found themselves more at home among those already despised by the public. Nor did the sweet ties of love itself forbear to doom a young fellow who happened to give his heart to an *eta* maiden; for having married a member of the polluted class, he could never again show his face in decent society. The *eta* was not permitted even to cross the threshold of one belonging to a higher rank in the scale of civilization.

The *eta* were not confined to any one part of the Empire, communities of them being found in almost every locality, but always in the vicinity of cities. One would have thought they might well have shunned places where they were likely to be most looked down upon; but their occupations made living near towns a necessity. In the Tokyo of old days there was an *eta* village at Asakusa and another at Shinagawa, and though these districts have since been incorporated in the great metropolis of the Empire, the name is to some degree associated with what is low in the scale of society. In Kyoto the *eta* community was at Tanaka-mura, a northern suburb of the present city, near the Kyoto Imperial University. In Osaka, the pariah village was located at a place called Nishihamamachi.

As a mode of making a living the *eta* were permitted a monopoly of butchering animals, tanning hides and digging graves. Some of them also worked at making leather sandals, work in leather, the skin of a dead beast, being held in disgust by the common people. Later, in the Tokugawa period, *eta* were employed as detectives and prison warders, as well as in taking away the bodies of executed criminals. It is said that even to-day such work is usually undertaken by the descendants of the *eta* class. Some of the pariahs became itinerant performers, such as the jugglers still to be seen going about the streets of Japanese towns and cities, and some of the less fortunate of their females became street beggars, playing a *samisen* from door to door. The houses of the *eta* villages were of the most primitive kind, mere straw huts seldom more than ten or twelve feet square, with floors of mud covered with coarse straw or rushes.

As regards language the *eta*, of course, always spoke that of their superiors, even to the accent and intonation of the various districts where they lived. The Japanese, however, were always able to detect a distinct difference between the accent of an *eta* and that of the ordinary citizen, at least so they professed, the tongue of the *eta* having, it is said, the sound of a foreigner talking in Japanese.

This opinion may, perhaps, be due to prejudice. The religion of these unhappy people was usually that of the Jodo and Shinshu sects of Buddhism, most of them being devout believers, seeking from religion that consolation of which exclusion from society deprived them. In almost every hut there was to be seen an image of Buddha, as well as the usual altar with all its gorgeous paraphernalia. It is alleged that the reason why they were inclined more especially to the Buddhist sects named, was because of the greater simplicity of these as compared with the other religious sects of the country, this feature the more easily accommodating itself to the untutored minds of the outcast class. The Buddhists too promised them in the future world a welcome and a consolation they could never hope to enjoy in this world.

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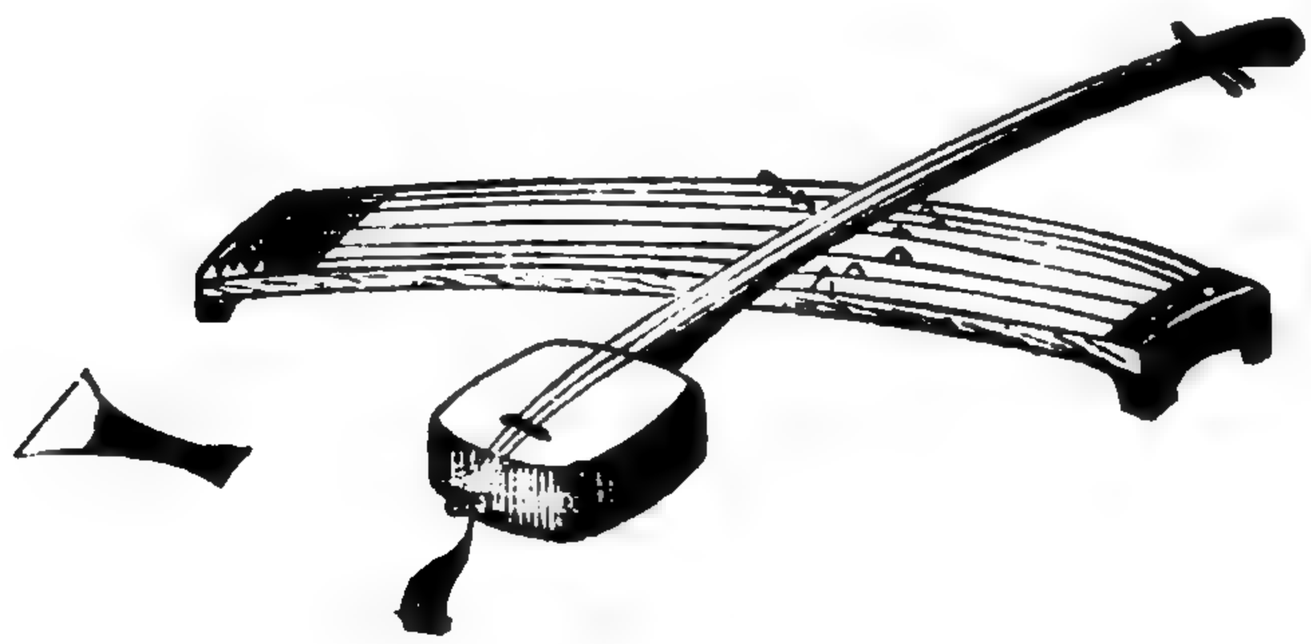
It is remarkable how often members of this despised fringe of society were able, notwithstanding their immense disabilities, to rise to positions of prominence in the eyes of those who otherwise ignored them. Some attained even to places of affluence among their fellow unfortunates and wielded great influence in the places where they lived. This phase of *eta* life first appeared in the Tokugawa days when a head was appointed over each of the *eta* villages, to whom was given the municipal control of the community and he was made responsible to the ruling power for everything that happened in his jurisdiction. In the *eta* quarters at Asakusa, for example, a headman, named Danzaemon, reach an eminence that is now historic. Another famous *eta* chief was one Zenhichi, of Yeddo, who, it was said, had *samurai* blood in his veins, one of his ancestors having been a councillor of the *daimyo*, Satake Yoshinobu. This ancestor, whose name was Kurumano, had fought with the renowned Ieyasu, was defeated, taken prisoner and executed. The son Zenhichi undertook to avenge his father's death, failed and was pardoned by the great Iyeyasu. So grateful and yet humiliated was he by this wonderful act of magnanimity that he retired from the world and took up his abode among the *eta*, whereupon Iyeyasu named him as headman of the village. He, like Danzaemon, at once assumed an air of great importance, commanded the homage of the outcastes, and lived for the rest of his days in oppulence. It was, nevertheless, in the days of the Tokugawa regime that measures against the *eta* were most severe. To such an extreme did this aversion run that anyone found harbouring or employing an *eta* was imprisoned for fifty days.

After their emancipation naturally a great change at once took place in their circumstances. With the opening of national schools the children of the pariah were allowed to mingle with those of the ordinary citizen in lessons and at play. Education has had such a marked effect upon them that now members of the former *eta* class are not infrequently members of the Imperial Diet. At the time of their elevation to the rank of citizenship there were not more than, perhaps, 400,000 altogether in the Empire; and these have now become so mixed by intermarriage that it would be very difficult to say who is of *eta* extraction and who not. But the high class families of Japan have been and are somewhat jealous as to purity of blood, and these, as well as the people of the rural villages, have not yet entirely lost their old prejudices against anything associated with the once despised *eta*. In Kobe it used to be said by some that only those of *eta* origin ever became servants to foreigners; and this had the effect of deterring to a large extent the best class of Japanese servant from entering the employ of foreign residents in that district. In the average Japanese community, however, one never hears any distinction made between those of *eta* ancestry and others, which shows how universally their emancipation has been received by the nation.



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THE THREE GOKENIN

In an old Japanese city long ago there lived a wealthy pawnbroker named Hyoma Kinbei, who carried on business under the firm-name of *Mantaiya*, Gomei & Company. Kinbei had three sons, all scapegraces, and on account of their extravagance and dissipation, he was filled with anxiety, not only for the time but for the future of the firm. The father meditated sorrowfully and long upon what was best to do, and at last conceived a plan for their reformation.

Calling the eldest son to him one day, he said: "Kinjiro, as you are the heir to my estate, you doubtless expect to receive the property after my death. But if you do not cease your dissipations your other brothers will follow your example and there will be nothing left for any of you. Now, in the course of six months or so I intend to go *junpo* (retire) and then you can do as you like with the property that falls to you, but in the meantime would it not be advisable for you to set your brothers an example and for the next half year try to reform your bad habits and save the estate?"

As the boy seemed impressed by his father's words, the old man took a gourd and said to Kinjiro: "Our firm-name, as you know, is *Mantaiya*. I ask you to take this gourd as an earnest of your inheritance. It is the proof that you are appointed the heir to my fortune; so keep it safe and let the understanding between us remain a secret."

The son appeared grateful, and after words became a different character, given to habits of temperance and industry.

Some two days elapsed when the old man took his second son, Kinjiro, to a restaurant and had with him a similar confidential conversation.

"It was my intention," said Kinbei, "to give all my property to your elder brother, but he has been such a good-for-nothing fellow that I have repented and decided to leave you the inheritance, provided you abandon your wayward conduct and help to restore the estate you have so much wasted."

To this the young man agreed, and the father took out a small gourd from the sleeve of his kimono, and handing it solemnly to the youth, intimated that it was to be secretly kept as a token of the understanding between them. Kinjiro treasured the gourd in a secret place and keeping it constantly in mind, changed his manner of life and became an exemplary man.

Not long afterwards the third son, Kinshaku, was summoned to the old man's presence. They walked together to a Shinto shrine, and on the way back called for refreshments at a tea-house, when the father opened the conversation as in the case of the other two sons. "You are well aware of the vicious habits of your two older brothers," Kinbei went on, "but if you reform and do better than they, you shall have

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my estate. Take this little gourd as a pledge of my promise."

So the three brothers went on daily struggling to reform and make amends, none knowing that the father had made the same bargain with each, and soon the business began to prosper as never before. After about three months, however, the old man suddenly died and then the embarrassment began.

Nothing was said about the inheritance until the funeral rites were faithfully and reverently performed and the appointed days of mourning had exspired. In the endless controversy that ensued, Kintaro, the eldest son at first seemed to be having the best of it. He claimed the entire estate and produced the gourd in proof of his contention. As the other two brothers were equally well provided with gourds in evidence of their father's last will and testament, the relatives rather sided with the older son; but to satisfy all, it was advised that the property be divided equally among the three claimants. This proposal Kintaro rejected and insisted on having the whole or nothing.

Throughout the dispute it was evident that the second son, Kinjiro, was ever the more conscientious and reasonable in his attitude, explaining that he fully saw through his father's stratagem for the reformation of himself and his two wicked brothers. So he proposed that the money on hand be divided among the contestants in the proportion of thirty, twenty-five and twenty per cent, and that the balance be distributed among the relatives and employees. "Let us," said he, "come to an agreement between ourselves that the one who in a certain time becomes most successful and wealthy by thrift and industry shall be declared heir to the remainder of the estate. The other two refused to acquiesce in the proposal, and the matter was brought before the magistrate, Takai Yamashiro no Kami. After hearing the details of the case, the judge was so puzzled by the appearance in evidence of the three gourds that he put it off, and finally transferred it to an assistant judge, the famous Oshio Heihachiro, afterwards noted for his learning and wisdom.

Upon hearing the case Oshio was naturally much impressed by the apparent honesty of the second son; but he suspected that in giving each of the boys a gourd as proof of inheritance, the father had a motive not yet in evidence. It had frequently been the custom of Oshio to go about the streets in the guise of a labourer in order to became more familiar with human nature and thus become a more impartial judge; so one evening while loitering in a tea-house, he overheard a conversation between two labourers on the subject of the *Hyotan*, or gourd, which gave him a hint as to the probable purpose of the late old man in giving gourds to the three sons. The men were *kago*-bearers and as they sipped away at their sake cups, one of them observed that the first fruit of the *hyotan* is regular in form, as it droops vertically downwards, and is called, *motonari hyotan*, or the firstborn gourd. All the other gourds on the same tree are invariably irregular and uneven, unable to stand alone, while the first gourd is smooth and able to remain in a standing position.

Now when the case of the Kimbei brothers again came up for a hearing, Oshio carefully examined the gourds, and after satisfying himself that he was right in his conviction he said to the three brothers: "Kindly take the gourds, each one of you his own, and stand them on their ends."

It was found that the gourd of the second son only would stand alone.

"Kinjiro, the second son, is in possession of *motonari hyotan*," said Oshio, delivering his decision, "and the possession of the first-fruit must be regarded as undoubted evidence of your father's intention to bequeath the estate to the one whom he thus designated as his heir; let the property be divided accordingly."

The brothers were convinced of the justice of the verdict, and Kinjiro in accordance with the suggestion of the judge, disposed of the property as the boy had himself before proposed, each brother receiving a fair proportion.

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PREPARED FOR BURIAL

"*Oi! Oi!*" The two dozing occupants of the guestroom started up trembling. For more than an hour they had not spoken. This sudden breaking of the fragile silence aroused them uncomfortably. The hour was late, and all sounds had died away from the streets.

"Ah, "exclaimed O Yoshi San," it is Kinzaburo returned with the Master"; and so saying, she scampered off to the door, her white-tabbied feet pattering as softly as a kitten's over the tatami. The mistress of the house stood dignifiedly in the background, ready to welcome her lord in the approved manner.

"*Ma! Domo!*", cried O Yoshi San, drawing back with a shudder that immediately dissipated into mere astonishment.

"*Nan desuka?*" (What is it), inquired the *okusan*, now venturing further toward the door.

There stood Kinzaburo, sure enough, but presenting the unique spectacle of a jinrickisha coolie surmounted by a top hat. When the mistress beheld the lowest servant adorned with the master's grand mark of ceremony, it was too much for her; she remained speechless. Kinzaburo took no notice of the disgusted *okusan* nor the astonished Yoshi; he was too intent upon getting the *danna* San safely out of the kuruma. To be accurate, poor Kinzaburo had forgotten all about both the hat and the cause of its being where it was. Anxiety for his charge was too excessive to have permitted such a trifle to abide long in his defective memory. Now realizing the humour as well as the invasion of family dignity involved in the situation, he sat his master on the veranda step, turned to the *okusan* with a sheepy smile, took off the hat, and bowed to the lady profoundly three times, handing her the hat and explaining with repeated apologies that the *danna's boshi* having fallen off many times on the road home, the only way to making sure of its safe return was to venture to place it on his own unworthy pate.

With no little difficulty the *danna* was now assisted on to the veranda. Evidently the banquet had been too much for him. The effort of getting him into the house had been so vigorous that it woke him up and excited him to vociferation. He talked and talked, and finally insisted that he would not retire until he had taken his bath. The hour was so late that the *oyu* had quite cooled, but more charcoal was heaped on and things were got under way for the grand plunge. Meanwhile the *danna* snored on the tatami, and the *okusan* waited with resignation. As soon as the water had reached the wonted temperature O Yoshi San removed the *danna's* garments, woke him up and led him to the honourable bath. After seeing him properly disposed in the comfortable liquid, the maid bowed herself out humbly and withdrew for the night, leaving the lord of the manor to his ablutions.

As the *okusan* sat hugging the *hibachi* until she could keep her eyes open no longer, she began to wonder at the *danna's* delay; so she went at last to the bathroom to inquire how he was getting on. The mistress called to her lord many times, but there was no answer.

"*Chotto, gomennasai*": (Let me come in a moment) but all was silent as the grave; no, not even a splash to raise a hope. She shoved open the door a little, and heard slow, heavy breathing, like the sound of an impatient locomotive. Then she quickly peered in to see what had happened. In the dim light of the *andon* nothing but a bald apparition arose above the edge of the bath tub. Was he dead? She rushed in. There sat her lord in state, his chin just above the water and his head resting on the bath tub's brim. The *danna* was in the land of dreams.

The *okusan* indulged in vain efforts to arouse and persuade him to bed; but he would not be moved; for he was once again at the banquet, and would not come home till morning. Afraid to disturb him further lest he turn turtle in the tub, the *okusan* decided to leave him to the soothing influences of the hot water and his dreams. Then it occurred to her that it might be rather risky to leave the head of the house in so pre-

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curious a position, lest he should tumble in his stupor and drown; so she pulled out the plug and let off the water.

"Now he will at least be safe," she thought to herself, as she rode off to her room to await her lord's awaking. The sleeper had not more than got comfortably sleepy when violent protestations were heard proceeding from the direction of the bath room. Evidently the cooler atmosphere had begun to banish sleep. The sounds increased in volume and intensity.

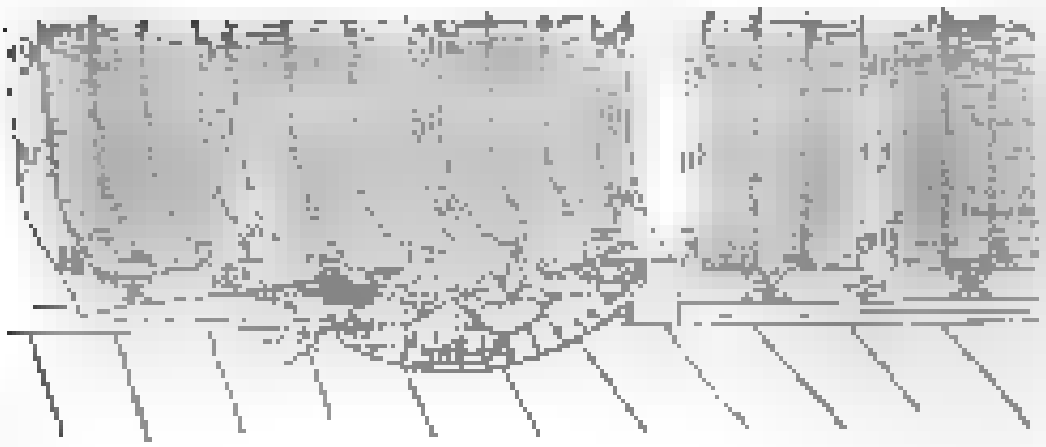
"I'm not dead! I'm not dead! Why in the name of the saucepots did you put me in my coffin before my time! Ah, who would have thought of you trying thus to be rid of me?" And so could

scarcely be of "Help Help!", Abo Aksan ran to the relief of her distressed lord.

There sat the old man shivering in the tub, still trying to decide whether he were in a coffin or an ice boat or whether he were really on earth or not. As he saw the face of the abuse in the pale light of the candle he was comforted; and now no persuasion was required to induce him to bed.

"Ach! Ach!" said he as he pulled the fleece about him, snuggling into bed, "when I woke in the darkness and felt myself shivering in a cold, damp place, I really believed I was in a coffin, ready to go under ground."

Aaron.



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THE FOX SHRINE

In the green dawn to the silent door
Who cometh, warily, warily,
When I and my children lie on the floor,
And they laugh merrily, merrily?

He cometh without with a silent tread;
Who knoweth? Of old I have seen him
In a nest of leaves for his burrowed bed
And a spray of pine to screen him.

His coat is bright as the maple leaf;
His eye is keen, is keen.
Lo, if ever lovers be come to grief,
'Tis he that hath come between.

I built him a shrine in the camphor grove,
And decked it cheerily, cheerily,
Spiced with sandal-wood and with clove;
And when he cometh wearily, wearily,

The blossoms glow and the tapers gleam,
And within in the dim array
He seeth himself, and he falleth adream;
So he worketh no ill that day, that day,
He worketh no ill that day!

—*Bernard Westermann.*

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SOME HIGHLY WROUGHT DESIGNS

FROM THE GOLDEN AGE OF JAPANESE ART

By NORITAKE TSUDA

IN the history of Japanese art no period is more important than that embracing the tenth and eleventh centuries, which in many respects may be termed the Golden Age of Japanese painting, representing, as it does the highwater mark of the nation in originality of conception and perfection of purely native designs, with an unprecedented flawlessness of artistic taste. The two preceding centuries had been taken up chiefly with imitation, suggestions from foreign sources and the struggle after an ideal. The eighth and ninth centuries were largely given over to things Chinese; the whole nation was under the spell of the flowery civilization of the Tang dynasty, and consequently Japanese artists did little more than repeat the achievements of their contemporaries in China. Even the art of China was not altogether original either in design or execution. It partook too largely of suggestions from India and to some extent from Greece. This tendency was imported wholesale to Japan. However, by the eleventh century the Japanese artist had begun to find himself; the foreign ideas had finally been assimilated and the mind had attained an independence that produced some of the finest specimens of colour and design in the history of our aesthetics.

This evolution of the Japanese mind under the aegis of the Chinese is most interesting in view of the same thing now going on under the influence of things occidental. If the achievements of the Japanese mind in the tenth and eleventh centuries are clearly grasped, one can with more assurance prophecy what will be the result of the assimilative process now going on in Japan on account of the influx of western thought. At the beginning of the present age the Japanese suddenly lost their taste for native art, began to sell off some of the noblest specimens of our ancient artists and gave themselves over to unrestricted imitation of western things, just as they did in connection with things Chinese nearly a millennium ago. But with a more perfect assimilation and adaptation of things occidental, will inevitably come the period of independence and original production; for even now many of our more intelligent citizens are showing a disposition toward a revival of appreciation for things Japanese, especially in the realm of art. To judge with any degree of accuracy what may be expected as the ultimate outcome of the modern process of assimilation of foreign ideas and suggestions, let us then briefly review a few specimens of the more highly wrought designs of the tenth and eleventh centuries, and show how these achievements were the fruit of the preceding centuries, yet presenting a phase of art that was wholly Japanese.

Nowhere perhaps is this more evidently seen than in the matter of bird designs in Japanese art. The suggestion of the bird design was no doubt Chinese, but in its final development it presented a finely wrought conception that must be regarded as purely Japanese, original so far as anything in art *can* be original. Bird designs are still used in Japanese art, but not so plentifully as in the period under review. The transformations that took place in these bird pictures, as they passed through the alembic of the Japanese imagination, are interesting in the extreme and give some insight into the aesthetic mind of

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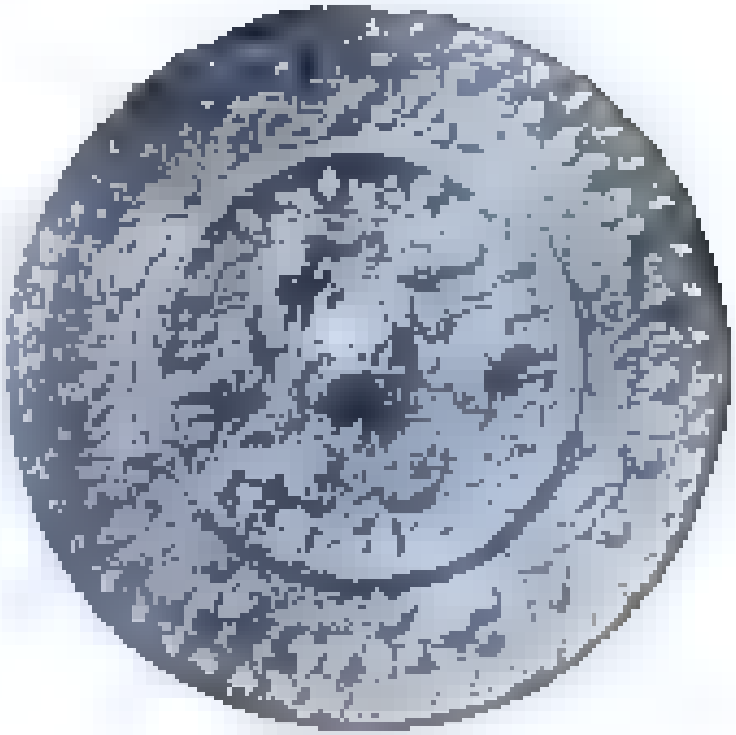

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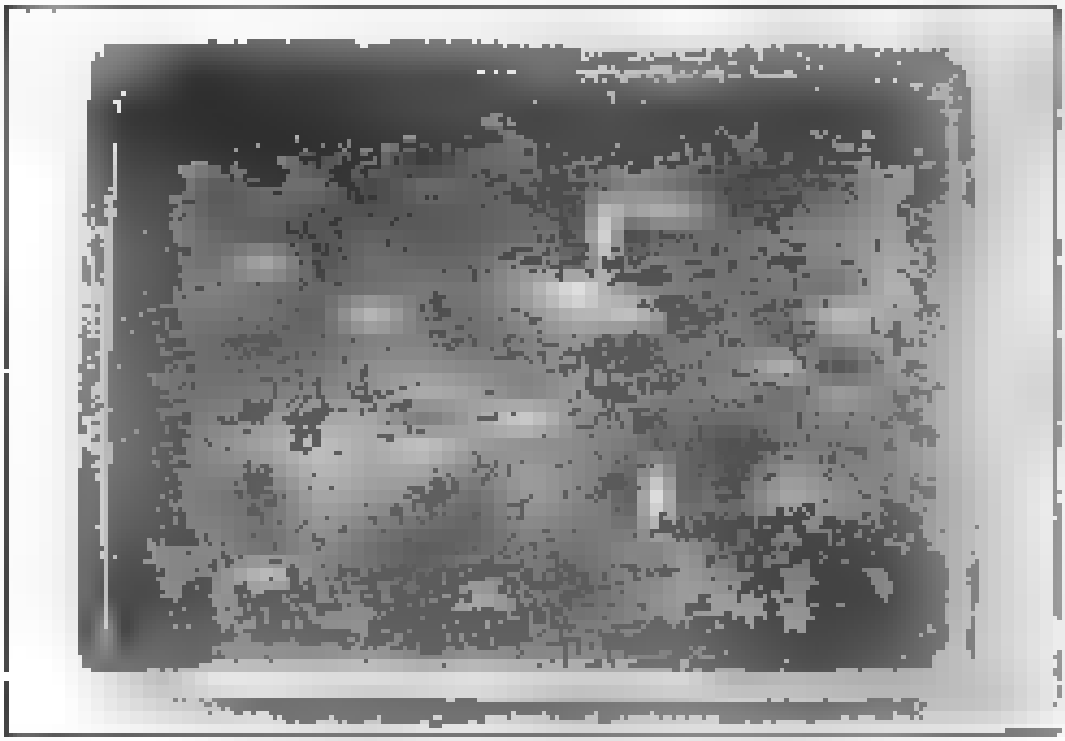

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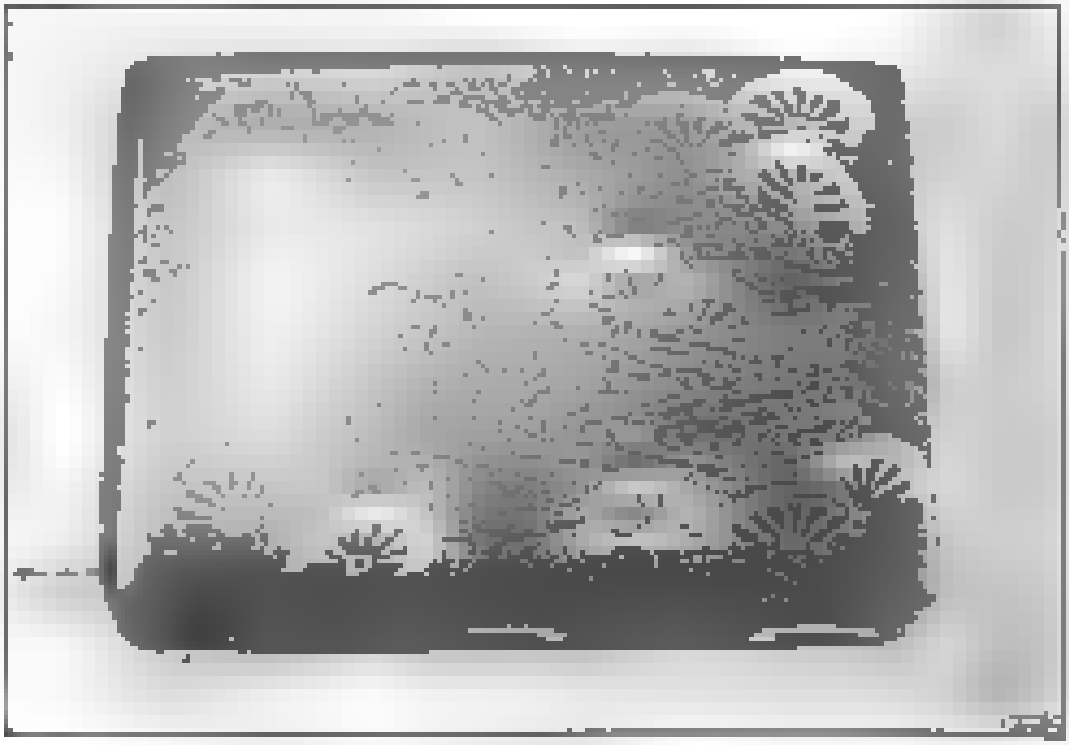

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Japan. Such birds as the phoenix, the crane, the peacock, the mandarin duck, and so on, which we notice in many a modern artistic design, go back to the eighth century when they immigrated from China; for we find these objects used in great profusion in the Heian period. But it will be found that for the most part it was the ideas rather than the birds that were the immigrants. Take for instance the *Matsukui-zuru* design in industrial art, a design representing a crane with a spray of blossoms in its beak; and also the *Chotori* design, which represents birds and butterflies, which designs were so popular in the tenth and eleventh centuries. These designs show an evolution of taste purely Japanese. The idea of flower-carrying birds came no doubt from Indian art, first to China and then to Japan; but in the original the bird is not a crane as may be seen from the earliest suggestion of the design, found on a very ancient musical intrument in the Shōsō-in at Nara. The design on the back of this old instrument represents two parrots bearing in their bills a bouquet done in mother-of-pearl and agate. Thus in the development of the idea the crane came to be substituted for the parrot, which is a foreign bird, probably on account of what in Japanese literature is known as the *hōraizan* idea, which pictures paradise as an Elysian field in which cranes, tortoises and stags, desport themselves under trees of pine, peach and plum, a conception that often enters into Japanese art. On another old musical instrument, also preserved at Nara, belonging to the eighth century, there is a *chotori* design with its birds and butterflies amid floral decoration, and the same thing on some old mirrors of the Tang dynasty. These bronze mirrors, or *haima-putan-kien*, as they are called, are very representative of Chinese influence. But when one compares the designs on them with the *chotori* on the old musical intrument above mentioned as belonging to the golden age of Japanese art, it will be seen that the difference in artistic taste and conception is vast. The Chinese mirrors show quite a contrast in the grouping of the figures in the design, leaving an impression as of something heavy and complicated; while the purely Japanese designs on the old *samisen* are light and simple, indicative of a more advanced taste and conception. Some of these old Chinese mirrors can be seen at the Tokyo Imperial Museum. Such then is the difference between the period of imitation and the period of achievement.

Still more convincing, however, are those designs of the tenth and eleventh centuries, which show little or no connection with foreign influence. A good example of this is seen in the design known as *ashi-de-ē*, a representation composed of caligraphic elements; and also another Japanese design called the *katawa-guruma*, usually a wheel or wheels half submerged in water.

The origin of the *ashi-de-ē* is very interesting, as being closely associated with the beginning of our *hiragana* style of letters. In the Nara period the custom of meeting at the Imperial Court for the purpose of poetical contests was much enjoyed by all the great names of the land; and the poems then composed had to be written, of course, in Chinese ideographs to which was given a Japanese pronunciation, a process, the inconvenience of which is apparent. The complicated ideographs gradually came to be scrawled in very loose-looking strokes, resembling tangled grass or trees, and led ultimately to the invention of *hiragana*, a syllabary of 47 sounds. Now, the poetical associations of *hiragana* in time found expression in Japanese art. One peculiar style of writing *hiragana* was termed *ashi-de*, from *ashi*, a reed, moving to and fro in the breeze. Consequently a song written in this style has to be made so as to look something like a picture, the words of the poem being selected so that the letters spelling them shall present the suggestion of a natural scene. The true *ashi-de-ē* is a poem that in its caligraphy indicates a natural scene in harmony with the meaning of the verse itself, the design naturally adapting itself to water scenery.

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One of the best examples of this curious and complicated but neverthless clever and artistic form of poem is to be seen in a Buddhist sutra dedicated to the Itsukushima shrine by the great Kiyomori, prime minister of Japan somewhere about the twelfth century. This beautiful volume consists of 33 rolls of scripture, prefaced by a prayer for the donor and his family, asking blessings for the future and offering thanksgiving for the past. On opening it one is at once struck with the marvellous perfection of its decorative art, illumined as it is, quite as richly as any mediaeval breviary. The colours are in red ink, with gold and silver filings on a beautiful ground. Between each verse of scripture finely wrought *ashi-de-ē* are inserted, some illustrating the meaning of the text, others with no relation to it at all, one of which latter we reproduce. Such masterpieces were common in the tenth and eleventh centuries, for there is frequent mention of them in the literature of the period, but this is the only volume that has come down to us. Here we have not only an evidence of the hold which Buddhism had on the people of that time, but a proof of the perfection of Japanese art after the foreign influences had been fully assimilated and the nation began to be independent of leading strings.

A further development of the *ashi-de-e* was known as *uta-e*, a design composed of *hiragana* letters combined with and helped out by parts of a picture, the latter serving as letters or syllables, in making up the ideas of the complete poem, a famous song being usually chosen for the purpose.

No less interesting and instructive is the *katawa-guruma* design, which attained an artistic development and popularity almost incredible to those not familiar with the Japanese mind. The oldest extant specimen of this device is on a lacquer box in possession of the Imperial household. Another of almost equal age and value is the property of Count Matsudaira, and a copy of which we reproduce. The copy illustrated has the wheels made of mother-of-pearl inlaid in lacquer, the waves being formed of gold lacquer. The design and colouring of the original are highly artistic, the tones being skilfully harmonized in black, bright gold and pearly white.

According to some this design had a most remarkable origin, not without elements of humour. It is said that in the olden days when the nobles had old wooden, ramshackle vehicles, the wheels used to creak and squeak frightfully at certain seasons, probably for want of oil, and on account of general dryness and shrinkage; and in order to obviate the unpleasant noise they used to be taken to a pond, where the wheels were taken off and given a dip in the water, to cure them of their clamour. The scene of this operation was regarded as rustic, and poets began to write about it; which greatly pleased the nobility, who entered into poetical contests on the subject with great vim. There are others, however, who incline to the view that the *katawa-guruma* had an origin of much more profound significance than that suggested. The wheel in Buddhist literature has long been regarded as symbolic of the whirlygig of time, and the stream suggestive of the passing world of shadows, the results of time being but partly seen by man. This view receives further confirmation from the fact that the *katawa-guruma* design is so frequently used by the Buddhists in religious decorations.

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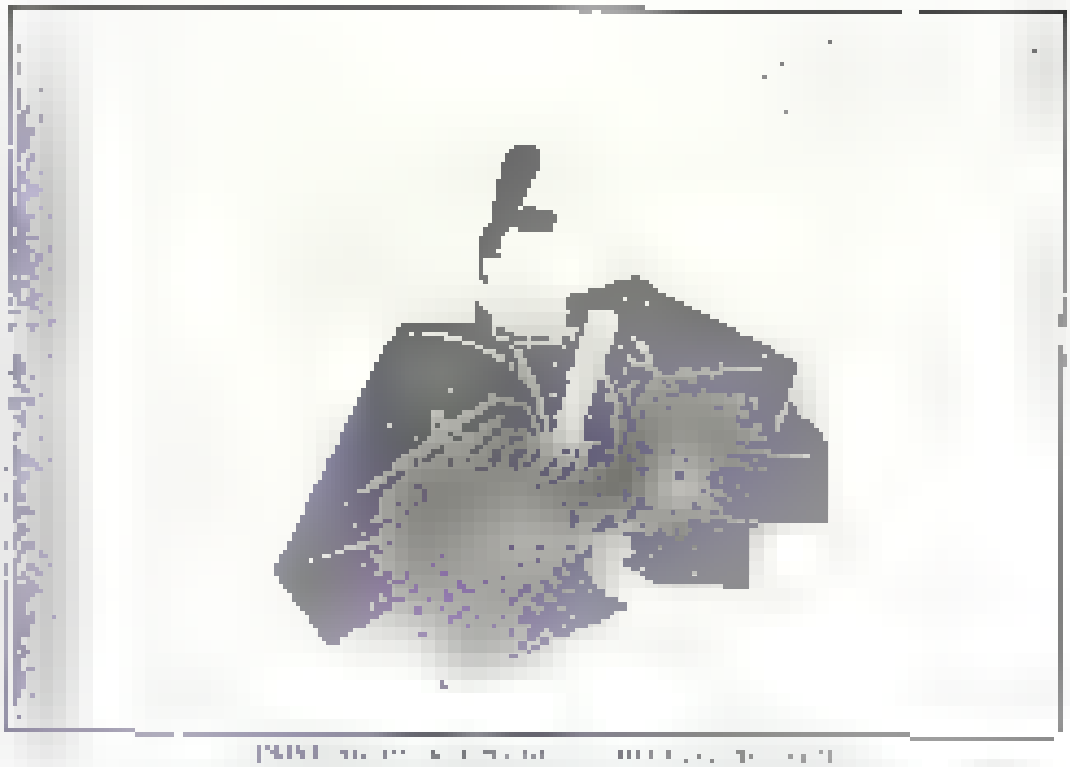

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CURRENT JAPANESE THOUGHT

To Our Readers On this second anniversary of the foundation of the Japan Magazine the Editor and Management respectfully beg to thank its readers for their cordial reception and support in the past, and to assure them of still greater satisfaction and improvement in the future. Since the inception of the Magazine it has successfully survived the vicissitudes of a radical change of editorship and management, as well as the even severer ordeal of a fire which destroyed office and a wealth of material. But to-day the Japan Magazine is in a better position than ever to fulfill the aim with which it set out, namely, to be a fair and faithful reflection of ancient and modern Japan. With its wide range of resource for reliable knowledge among statesmen, scholars, officials and various authorities on things Japanese, the Japan Magazine hopes to provide its readers with what cannot be had from any other publication either in or outside of Japan, a reliable and continous account of the marvellous process of assimilation now going on between the Occident and the Orient on Japanese soil, producing a new civilization if not a new people.

The New American Ambassador The Hon. Charles Paige Bryan, America's new Ambassador to the Court of the Mikado, has met with a warm welcome from all classes in Japan, and a reception equally cordial from the foreign community of the capital. The United States has been particularly fortunate in its ambassadors to Japan, especially during the important periods when great questions such as the conclusion of new treaties, were under negotiation ; and the present representative promises to be no exception to his worthy predecessors at Reinanzaka. Judging from the various speeches delivered by himself and his hosts at the many functions and dinners it has been his privilege to attend officially since arriving in Japan, a uniform spirit of sincere good-will and mutual respect between America and Japan are everywhere manifest.

Arbitration In a very cleverly written article in the *Taiyo*, Dr. Ariga, the celebrated Japanese authority on International law, gives weighty and exhaustive reasons for holding that Arbitration will not bring peace among the nations. By lengthy references to the various wars of history, Dr. Ariga endeavours to prove that in each case the conflict arose not out of a question of right and wrong, but simply for the promotion of the interests of the nation urging the war ; and he maintains that a court of Arbitration can do nothing toward reconciling the rival or clashing interests of nations.

The Japanese Family System The venerable Professor Tetsujiro Inouye has great faith in the ancient family system of Japan, and deprecates the present social changes introduced from the west as likely to demoralize family relationship and imperil the stability of the state. In a recent article

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on this subject he tells us that in Japan the ideal is a kind of patriarchalism in which the Emperor is the head, and all the nation one big family. He fears that if individualism goes on supplanting the old ideas of filial piety and reverence for Imperial authority, the ties that bind society together will be severed and the result will be disintegration. Dr. Inouye seems to think that the great countries of the west are conscious of their weakness in this respect, and realize that Japan has in the past had a national stability they do not possesses and which they are anxious to emulate. It is the Japanese family system says Dr. Inouye, that gives a solidarity to the nation superior to the countries of the west, and once that is dissolved the Japanese will be unable to act as one man, in the manner hitherto done.

Christianity No representative of religion wields a wider influence in Japan that Mr. Danjo Ebina. In a recent number of the *Shinjin* he expresses the opinion that Shintonism and Buddhism are both inconsistent with progress, as compared with the Christian religion. Buddhism, he holds, to be insular and uncatholic while Shintoism in its tendency to ancestorworship is an anachronism. In spite of the fact that many of the Christian sects are narrow and bigoted the religion of Jesus, thinks Mr. Ebina, is in harmony with the progressive spirit, especially in its teaching of equality and human brotherhood irrespective of race. The old doctrines of loyalty and filial piety on which the youth of Japan were brought up, do not go far enough; and to try to force the ideas of modern civilization into the bottles of antiquated thought and civilization is bound to bring moral disaster. It is Mr. Ebina's conviction that his country must change its religion and system of morals as surely as it already has changed its science, philosophy and literature.

General Nogi Any expression of opinion coming from General Nogi commands widespread respect both at home and abroad. Some time ago in an interview with a representative of the *Nichi* he avers in a manner unusually frank the conviction that the evil of indolence is growing among the youth of Japan. He himself was brought up in a farmhouse and was early inured to fortitude and hardship. But the young people of to-day, he fears, are averse to privation of any kind, the students taking physical exercise at school only because it is obligatory and entering into games only for the sake of fashion. In this respect General Nogi holds Europeans and Americans to be superior to his fellow countrymen, as they participate freely in all forms of manly recreation, and remain energetic up to old age. The Japanese, on the contrary, thinks of retiring from the activities of life at the early age of fifty, and gives himself for the rest of his days to playing cards and reciting, or dabbling in, poetry. This phase of Japanese civilization seems to the great general to show a deterioration compared with the Tokugawa days, when the youth of the nation delighted in manly sports and did not scorn to do hard work in the fields.

Japan and Peace During the past few months Japan has been favoured by a number of visitors bearing the olive branch of Peace. Dr. Jordan, of Leland Stanford University, delivered lectures in various parts of the Empire, showing the evils and irrationality of

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war, and after him came Mr. Lindsay Russell, President of the Japan Society of New York, and Dr. Hamilton Holt, Editor of the Independent, both of whom on several occasions dwelt on the world-wide Peace Movement. Finally came the Rev. John Wesley Hill, of New York, who in a remarkably short time succeeded in organizing a branch of the Peace Forum, with no less a man than Baron Shibusawa as President. All this is consonant with the experience of those who live in Japan, that no people in the world are more ready to hear the advocate of peace than the Japanese, because Japan is to-day the most peaceful corner of the earth and has never shown any special proclivity to the war-spirit as such. In two great wars forced upon her in spite of her efforts to avert a rupture, Japan has learned more lessons on the evils of war than any one can teach her, and since her rise to the position of a world power, she has duly taken her part in promoting amiable international relations. She is not unwise enought to forget, however, that even the most ardent advocate of bloodless conflict must be prepared for attack. Until thieves and robbers have disappeared from society and police become useless appendages to civilized government, every community must take precaution; and until nations give up attacking those they regard as weaker than themselves, armies and navies must be kept in fighting order. Had Japan not been ready to meet the Baltic battleship fleet, where would she be to-day? A nation whom occidental aggression has thus compelled to regard its navy as its salvation, cannot be called warlike because it insists upon having a navy adequate for national defence. The real field of the Peace missionary, then, lies in the west rather than in the east; for, until occidental nations come to some agreement as to mutual limitation of armament, a relaxation of naval and military efficiency in Japan would be only to invite attack. These are the principles advocated by the nations of the west, and Japan can hardly do less than take the occident at its word.

The Third Page

The scandal column of the Japanese newspaper is known as page three, and satisfies the demand for sensation to a degree unfamilar to occidental appetites. Dr. Setsurei Miyake, writing in a prominent magazine, endeavours to show that in the discussion of questionable subjects the Japanese *third page* is not much more offensive to good taste than are some of the American dailies. Dr. Miyake, who is himself an experienced and prominent journalist, admits that the greater part of the scandal column is given up to tales of avarice and lust, and that this feature is what makes the paper sell. He, holds, however, that no one dreams of taking *page three* as any more than an extremely exaggerated account of what really happens in Japanese society. He agrees that, for ability to turn molehills into mountains, the Japanese reporter can equal if not surpass anything to be found in Europe or America. With regard to matters that had better not be spoken of in public, Dr. Miyake says that the main difference between Japanese newspapers and those in other lands, is that in Japan more publicity is given to what goes on *sub rosa*. In occidental journals the ways and tastes of the stars of the *demi monde* are not considered news that is fit to print; whereas in the Japanese

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press such subjects are treated much as American newspapers deal with theatrical news, including actors and actresses. The learned journalist appears to think there is good reason for this, since in his opinion the Japanese *filles de joie* are in every way superior to the same class in other countries. The method of discussing domestic quarrels in the Japanese *third page* is also to some extent different from the fasion of other countries. Family rows that in Europe or America would be sure to find their way into court, are settled in Japan usually by the relatives of the parties concerned. Dr. Miyake does not enter very fully or frankly into the most cruel feature of the 'third page,' in which the private affairs and the personal characters of public men, and honourable citizens, are often ransacked, exposed and gossipped about in a manner that can only be regarded as malicious. As to the smaller crimes in which the scandal column deals, we are told that they are much less henious than those occupying the daily pages of occidental newspapers, though he admits that such offences as pilfering go on to a greater extent in Japan than abroad. But for big crimes, like breaking into banks and holding up pedestrians, he thinks, Japan cannot at all campare with the west. Murder, too, he believes, is much less frequent and cold-blooded in Japan than in other countries. Such a crime as burning a criminal at the stake, thinks Dr. Miyake, would be impossible in Japan. This writer is convinced that in the near future there will arise in Japanese society a revolt against the evils of page three, when the sensation-loving public will demand something more intelligent and humanly interesting than low love stories, private quarrels, unkind and insinuating gossip and small crimes.

The Automobile in Japan

It is very remarkable with what rapidity the automobile has become popular in almost every part of Japan. Two years ago there was hardly one to be seen, but now are registered in Tokyo alone no less than one hundred and sixty. In almost every case amongst the wealthier classes the horse has given way to this newer form of locomotion. The same is true of all the larger cities, such as Yokohama, Kobe, Kyoto and Osaka. Although there exists in Tokyo an Automobile Transport Company, possessing twelve trucks and cars, the machine has not yet come into general use for transportation. The Imperial Government, however, has inaugurated its own automobile service for the transportation of mails, and certain of the larger concerns, like breweries and department stores, use petrol delivery vans. There is no doubt that in the near future the automobile will displace the present miserably uncomfortable and inadequate omnibus on the stage lines in the country districts where railways have not yet penetrated; and there are more of such places in Japan than in most western countries. In Echigo, Shinano and Sanuki provinces this system has already been inaugurated with every satisfaction. The manufacture of cars has also begun in Japan, the principal firm being that of the Japan Automobile Company, but the best and most popular cars are all imported, of course. The more important manufactures as yet are confined to parts, though some fairly promising cars have been turned out; while the repair shops are kept steadily busy.

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The Revolution in China

The revolution still dragging on in China naturally continues to excite much interest in Japan. The deleterious effects of the disturbance on Japan's trade with China are pressing hard on the industrial and commercial interests of the country, and Japan is anxiously watching every move toward peace. The Japanese press welcomed the proposal for a peace conference at Shanghai approving more especially the suggestion that Great Britain and Japan should seek to give advice on that occasion. In an interview with Prince Katsura, reported in the *Osaka Mainichi*, he is alleged to have expressed the opinion that peace along the lines laid down by the revolutionists would hardly be lasting :—

"To save the present situation and to establish most needed tranquility, it is necessary for China to adopt a constitutional government, which seems to be a fairly universal desire. If the Chinese attempt to establish a republican Government, there will be further troubles before the matter is finally settled, which means another prolonged struggle; and it will by no means meet the pressing necessity for the establishment of peace. In view of this fear it is desirable that the peace negotiations will be based upon the institution of a constitutional government. Japan and England should cooperate upon these lines, and they should even be prepared to enforce their good offices with determination."

The Tokyo *Nichi Nichi* shares this view, and says further that peace without a thorough reformation of the Government, purifying it of official corruption, cannot continue and will lead to a revolution bigger than the present one. Without regeneration of the source of all the trouble, every change for the modernization of China is superficial, a mere makeshift that does not touch the core of the disease. The paper also shares the opinion of Count Okuma in an article printed elsewhere, that the need of the hour in China is some heroic figure capable of taking control of affairs. Yuanshikai, thinks the *Nichi Nichi*, who was once thought to be such a man, has proved a universal disappointment.

America and Japan

Japanese tourists recently visiting the United States bring back happy reports of decreasing reference in that country to the possibility of conflict with Japan; and the leading Tokyo journals cordiallv express the hope that this attitude may long continue to mark the relations between the two countries. Some of the newspapers congratulate themselves on the fact that during the most aggressive period of war-talk in American yellow journals, the Tokyo press maintained a calm not to say indifferent attitude, thus allowing the jingoes to exhaust themselves. To have opened a campaign of retort and recrimination in answer to the agitation on the other side of the Pacific, thinks the *Nichi Nichi Shimbun*, would but have advertised the unpleasant sentiment, which after all was shared by only very few persons in the United States, and which now, as expected, has died a natural death. The satisfaction shown by the Japanese press and people over every expression of desire for peace and goodwill between Japan and the United States, proves how profound is the respect the Japanese bear toward America and how universal is the wish of the people on this side of the Pacific

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[illegible] The second meeting of Chinese representatives continues to excite [illegible] in Japan. The deliberations [illegible] the attitude of Japan's [illegible] Chinese people and on [illegible] national interests [illegible] anxiously [illegible] more formal proceedings [illegible] formed the [illegible] suggestion [illegible] Chinese and Japanese [illegible] unanimous on that occasion. [illegible] Prince Ito, Baron Kato, Mr. [illegible] the opinion [illegible] the lines laid down by [illegible] would hardly be [illegible]

[illegible] the present situation and [illegible] most troubled tranquillity, is [illegible] for China to adopt a conciliatory [illegible], which seems [illegible] highly [illegible] desire. If the [illegible] attempt to establish a republican [illegible], there will be hurt [illegible] the matter is finally [illegible] China means to prolonged [illegible]; and it will be a means most [illegible] necessarily in the establishment [illegible]. In view of this fact it [illegible] that the peace negotiations [illegible] upon the institution of [illegible] government. Japan and [illegible] upon these [illegible] good offices with [illegible] mediation."

[illegible] Mori Aiko shows this [illegible] Japan hopes that peace with [illegible] reformer [illegible] the Government, [illegible] it [illegible] cannot continue and will lead to a

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for cordial and permanent friendship with their neighbors on the other side.

Retrenchment

The action of Mr. Yamamoto, the Minister of Finance, in bringing about a reduction of the national budget, with a view to a policy of retrenchment, seems to have met with almost universal satisfaction in Japan. In accomplishing this, says the *Yomiuri Shimbun*, Mr. Yamamoto has succeeded in his hardest task. Some of the newspapers appear to think that the scheme of retrenchment was agreed to by the cabinet in spite of the Minister of the Navy and the Minister for War. This, however, is hardly a fair view of the circ mstances. The Minister of the Navy doubtless has the interests of the nation at heart as fully as any other Minister of the Crown; and his ambition to have a navy worthy of national confidence is in no way inconsistent with this, nor can it be regarded as extravagant, compared with other nations little better able to afford it than Japan. As soon as the Minister of Finance was able to make it clear that the naval estimates were in excess of the resources available, the Minister of the Navy very courteously conceded the point. Thus the attitude of Baron Saito was thoroughly in accord with his duty as a patriot and as a high official responsible for the character of the Imperial Navy. The same may be said of the attitude of the Minister for War. Both Admiral Baron Saito and General Count Terauchi are as anxious for the financial rehabilitation of their couutry as any other citizens of the Empire, and they are in hearty accord with the retrenchment policy, but if retrenchment means weakening or neglecting the national defences, duty demands that these officials be the first to speak out and warn their confreres in the Imperial Cabinet by pointing out the fact. On the occasion criticised they did no more than this. For the further consolidation of his policy Mr. Yamamoto has established a Bureau of Finance, the duty of which will be to find out ways of reducing expenditure without detriment to the nation. This will assist the authorities in determing the unnecessary causes of outlay, as well as the necessary outlay that may wisely be postponed.

An International Movement

An important movement, proposedly international, is being promoted in Japan with a view to the establishment of a first class hospital of over 150 beds in the Japanese capital, the institution to be chiefly for the use of foreigners, but having ample capacity for charity work among Japanese patients, as well. Though there are many modern hospitals in Japan, none of them are adapted to accomodating foreign patients with the comforts and conveniences to which such patients are accustomed at home; and the Japanese physicians conseqently hesitate to undertake the treatment of foreigners in hospitals where the wards cannot be heated and where the nurses and attendants do not speak the language of the patient. The only foreign hospital of any pretensions in Japan is St. Luke's Hospital, Tokyo, under the management of Dr. R. B. Teusler of the American Episcopal Mission. This hospital, which has saved the life of many a foreign sufferer in the past, is now wholly inadequate to deal with the increasing number of cases calling for critical treatment in Japan among foreign residents and transient tourists. The

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foreign communities of Japan are financially unequal to the erection and equipment of an institution such as is necessary to meet the circumstances; and it has been decided to make an appeal to the sympathy and charity of the various nations represented. For the inauguration of the movement a well attended meeting was recently held in Tokyo, presided over by Mr. Montgomery Schuyler, of the American Embassy, and attended by the Ambassadors and Ministers of the various legations in Tokyo, as well as many leading Japanese citizens, all of whom warmly endorsed the proposal, emphasized the necessity of the undertaking and promised to do all in their power to create public interest in the matter at home. The Hon. Charles Paige Bryan, the American Ambassador in Tokyo, in a brief but pointed address showed the importance of such a movement from an international point of view, as tending to promote good feelings between Japanese and other nations. The British Ambassador, Sir Claude MacDonald, aptly illustrated the international aspect of the movement by a reference to an experience of his own in one of his Egyptian campaigns, when he was fortunate enough to have some of his wounded soldiers taken on board a French man-of-war for treatment. Going to the French Admiral, Sir Claude said: "I am deeply grateful to you, for looking after my wounded nationals." The Frenchman bowed and replied: "The wounded have no nationality." This, in his Excellency's opinion, showed that it was the duty of all nations to assist in looking after the sick and suffering independent of race and colour, and it was hoped that the philanthrophists of all countries would be induced to share in establishing the new Tokyo International Hospital, which would prove a great blessing to the Japanese poor as well as to the foreign communities in Japan. Baron Kikuchi, president of the Imperial University, Kyoto and several noted Japanese physicians present, likewise expressed enthusiastic approval of the scheme and promised to interest their fellow-countrymen in its promotion. The Rev. John Wesley Hill, of the International Peace Forum, promised to voice the sentiments of the foreign community on his return to the United States, saying that the movement represented a cause over which all flags were interwoven, since science and charity knew neither creed nor nationality. The Reverend gentleman further suggested that it would be a splendid initiation to the movement if some wealthy citizens of Japan would offer the site for the new International Hospital.

Japan's New Exhibition Society

Japan has recently organized an association to be known as the Exhibition Society of Japan, the special purpose of which will be to represent Japan worthily at the Exhibitions held from time to time in various countries. Ever since the International Exhibition held at Vienna in 1873, the Imperial Government has been taking part in the numerous expositions that have taken place in different parts of the world; and it is our conviction that the Japanese Government intends to occupy a place worthy of the Empire at the International Panama-Pacific Exposition to be opened at San Francisco in 1915. At the time of the Vienna Exhibition the

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people of Japan were not well up in the nature and purport of such things, and very few individual enterprises were represented; so the Imperial Government purchased most of the exhibits in fine arts, agriculture and industry. At subsequent exhibitions Japan had been more or less represented, but the matter of exhibits had always been under the control of the Government until the Paris Exhibition in 1900, when a good many Japanese joined together and, for the first time, went in independently under the auspices of an Exhibition Association, and with the assistance of a small subsidy from the Government, successfully carried out the enterprises. Of course the exhibitors' association was in no way a money-making organization, but simply a combination of exhibitors working for mutual benefit and the public good. At the time of the St. Louis Exhibition, and again for the Anglo-Japanese Exhibition, similar associations were formed, in the latter case with Mr. Seishin Hirayama as president, under whom the arduous business of managing the Japanese exhibit in London, was carried out with excellent results. However, in order to avoid the trouble of having to form an association every time Japan was invited to participate in an exhibition abroad, it was recently decided to organize a permanent corporation, such as those which exist in France and other countries; which determination was carried into practical effect at the time of the dissolution of the Anglo-Japanese Exhibition Association in September last, the movement receiving the cordial sanction of the government.

The new Exhibition Association of Japan is under the following officers: President: Baron Oura, Ex-Minister of Agriculture and Commerce. Vice-president: The Hon. Seishin Hirayama, Member of the House of Peers. Directors: Mr. Kondo, president of the Nippon Yusen Kaisha; Mr. Hakano, president of the Tokyo Chamber of Commerce; Mr. Otani, president of the Yokohama Chamber of Commerce; Mr. Hoshino, president of the Tokyo Corporation of Associated Industries; Mr. Murai, president of the Murai Bank; Mr. Sugihara, Chairman of the Tokyo Municipal Assembly; Baron Takei, member of the House of Peers; and Mr. Otsuka, chairman of the late Anglo-Japanese Exhibition Association. The new association had scarcely received sanction from the government, when it was called upon to get down to work; and so it is now busy preparing an exhibit of Japanese fine art for the International Exhibition of Fine Art which opens in Amsterdam this spring. It is also expected that the new association will take a prominent place in preparing Japanese exhibits for the great International Panama-Pacific Exposition to be held in San Francisco.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Portrait par Chadwick. — Portrait japonais le plus ancien par Chadwick.

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THE JAPAN MAGAZINE

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JAPANESE SCHOOLS OF PAINTING

THE mythological period of Japanese history reveals the same traces of the beginnings of art that are to be found among the prehistoric remains of European nations. The earliest examples of the idea of art in Japan are the figures of men and animals found in dolmens and other places of acheological sepulture; and although these figures are very primitive in conception and execution, they must be regarded as considerably later developments of the earliest attempts at art. Not until the introduction of Buddhism however, do we find traces of artistic representation in the true sense of the word; and thus, as in Europe, so in Japan, did religion become the mother of art. For true art is always an attempt to depict or suggest the divine idea that lies behind the human; and as religion stands for the same conception in the realm of morals and the soul, the Church has ever been the patron of art, and art has usually been looked upon as the handmaid of religion. A religion like Buddhism in which images find an important place, naturally lent an influence chiefly toward the development of sculpture rather than pictorial art. But with the birth of that mighty wielder of the pen and brush, Kōbōdaishi, during the Heian period, a new impetus was given to the progress of painting. This great priest of the Buddhist faith, whose private name was Kūkai, was a person of many accomplishments, excelling equally in sculpture, painting and writing, so that he may be looked upon as a sort of Michael Angelo of Japan. A contemporary of Kōbōdaishi was the celebrated Kudara Kawanami, a master of the brush whose works have not come down to our time. The next name of any significance appearing in the history of Japanese art was that of Kose Kanaoka (897 A.D.). He is worthy of special mention because in his hand the art of the nation first began to show some independence of the painters of Korea and China to whom it had long been subservient. With the coming of Kanaoka there appears in Japanese painting an originality of conception and skill quite

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superior to the imitators of Chinese painting.

In a previous article we endeavoured to show that Japanese painting did not completely find itself until about the beginning of the eleventh century. And it is from somewhere in this period that we must date the beginning of one of the more important schools of painters, known as the TOSA SCHOOL, which had its origin in that old city where so many fine pieces of Japanese art have been conceived and brought to achievement, Nara, the Florence of Japan. The TOSA SCHOOL was at its height about the year 1189 A.D. The founder of the school, said to be Kasuga Motomitsu, lived in the reign of the Emperor Horikawa; but the school attracted little attention until the coming of the painter, Fujiwara Takayoshi, who began his work at Nara but finally moved to Kyoto, and from whom began to rise that school of art which has continued down to the present day and has had an unbounded influence on the mind of the nation. The paintings of the TOSA SCHOOL were the first to be regarded as genuine productions of native conception and achievement so characteristic of the native art. The main theme of these artists was truly national, the manners and customs of the past. Passing over many brilliant names whose works and history are lost to us, mention must be made of Mitsuoki who flourished in the Tokugawa days, being born in 1617. Mitsuoki clung to the old historic and artistic environments around Kyoto, and so famous did his brush become that he was appointed painter to the Imperial family, holding sway until his death in 1691. The best known of his extant masterpieces are the *Temmangū Enki* (founding of the Temmangū Temple), now in the possession of the Kitano temple at Kyoto, and a pictorial tablet of 36 celebrated poets, the picture being at present in the Tōshōgū shrine at Nikkō. Another celebrated name of the TOSA SCHOOL was Sumiyoshi, embracing a family line of artists renowned in the history of Japanese painting. The masterpieces of the greatest of the Sumiyoshi, who died in 1670 A.D., are the *Tōshōgū no Enki*, now in the Tōshōgū shrine at Nikkō, and a scene from the life of Prince Shōtoku, in the Horiuji temple at Yamashiro. Another member of the family, Gukei, was almost as noted as his father in the line of art, and his descendants remained in the service of the Tokugawas for generations. In the Genroku period there arose from a branch of the TOSA SCHOOL a great master in the person of *Kōsin*, who excelled in plant drawings, using a light coloured ink which gave his productions a certain uniqueness; and also in richly decorated styles, both of which have a characteristic Japanese beauty. Kōsin had a great love of nature and a profound insight of her ways, and his paintings of flowers and plants are unsurpassed. Nor were his pictures less beautiful and true to nature in the realm of design. Some of his scenes on the rich gold background of folding screens are charming depictions in a new style; and are still had in high esteem as models of colour design and for purposes of decoration.

In more recent times the Tosa School has had a pronounced revival in the paintings of Totsugen, of Kyoto, who has made a life-long study of the artists of the old school of painting, strictly avoiding the evils of the later Tosa

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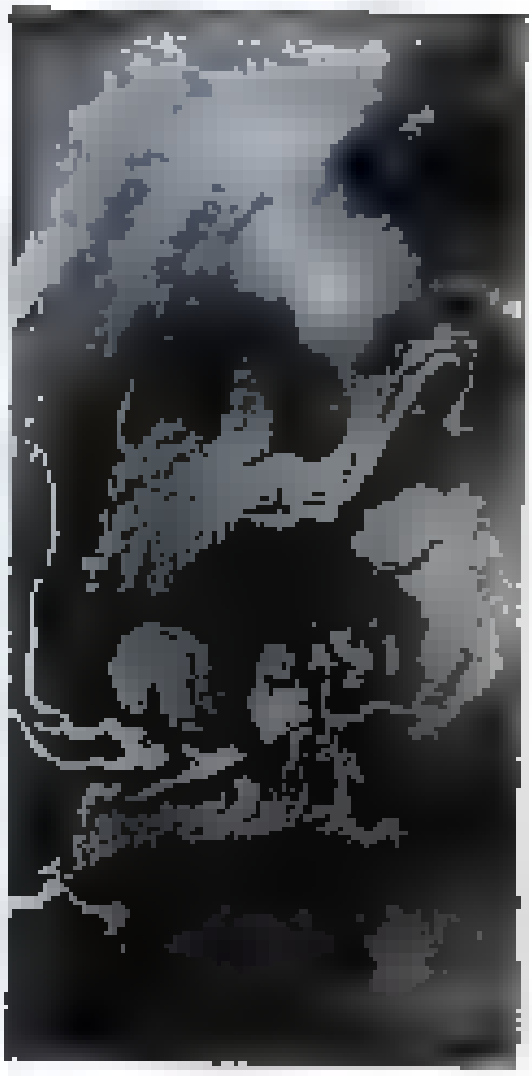

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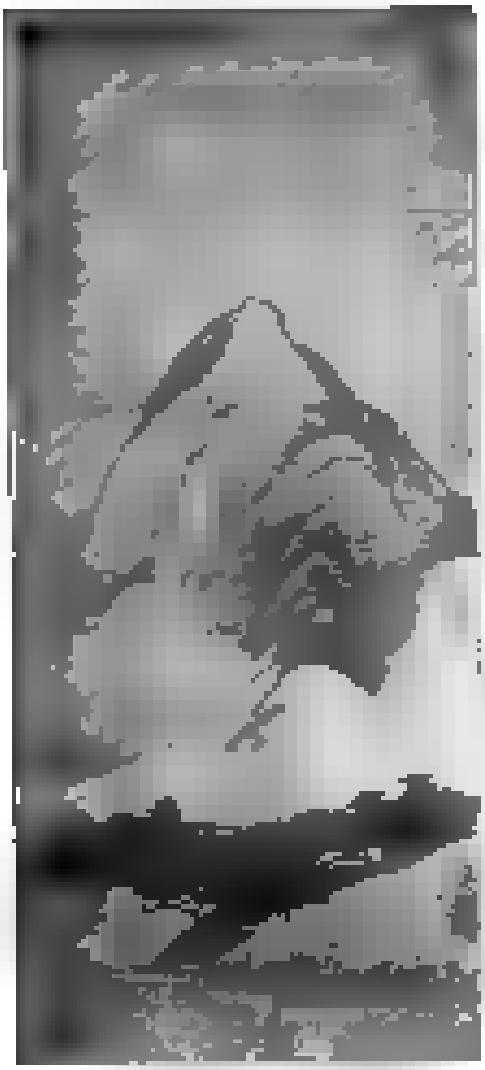

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painters. Like his master, Mitsunaga, his themes are chiefly from Court life, being especially skilful in depicting costumes, temples and scenes from antiquity. After the death of Totsugen in 1821, a disciple named Ukita Ikkei continued his work, and was in turn followed by Tametaka Okada. In modern times the honour of the Tosa School has been worthily maintained by Kobori, a professor in the Imperial Academy of Fine Arts, whose name is a household word among lovers of Japanese art both at home and abroad.

The KANO SCHOOL of Japanese painting, which we shall now briefly consider, had its origin in the Ashikaga days (14th cent.) when a priest named Meicho of the Tofukuji monastery began to practise a Chinese style of painting, of the Northern School, and his pictures became very popular. Another priest, of the Sokakuji temple, named Josetsu, a contemporary of Meicho, became equally renowned as an artist of the Chinese style. He wrought for the most part in ink. Pupils and disciples of the above were Shoku Ekkei, and under him, Sotan Oguri; and finally Masanobu Kano, the real founder of the new school. After Kano came his son Motonobu, and then the latter's grandson, Eitoku. Eitoku reached the height of his fame while in the service of Hideyoshi, for whom he painted the historic decorations on the sliding screens in the Osaka castle; and various Japanese temples are still in possession of masterpieces from his brush. Another noted name of the Kano family and school was Morinobu. He was born about the year 1620, became a painter in the service of the Shogun, and is the author of the fine examples of Japanese art depicted on the shrines at Uyeno, Shiba and Nikko. He also painted the sliding doors in the Shinshinden Hall of the Imperial Palace in Kyoto, as well as scenes from the life of Toshogu. Morinobu reveals an exquisite delicacy of touch and a graceful freedom not before attained in Japanese painting. Coming down some 200 years later we have such names as that of Buncho who died in 1840, a disciple of Mitsunobu; and also Bunrei, a pupil of Tsumenobu of the Kano School. Bunrei, though of the Kano School, greatly excelled in productions after the Chinese style, both of the northern and southern schools of China. Large numbers of his paintings are still to be seen in Japan. At the beginning of the Meiji era the two masters at the head of their profession in the Kano School of painting, were Hogai and Hashimoto, both of whom had been pupils of Seisen Kano. At the second Exhibition of Fine Art in Tokyo, Hogai sent a picture of natural scenery, and also one representing horses under plum trees, which took the eye of the well known art connoisseur, Professor Fenellosa, whose praise made the painter at once famous. Hogai gave himself up to a radical reformation of Japanese painting; but before his work was done, he died in 1888 at the age of 61. Hashimoto Gaho was also a teacher in the School of Fine Art; and under his inspiration were turned out such masters of the brush as Taikan, Kanzan, Shimose, Gyokudo, Kogyo and others. None of these can be said to have adhered strictly to the Kano School of painting, inclining rather to what might be called the new school of painting, and giving themselves a freedom truly refreshing, and productive of originality

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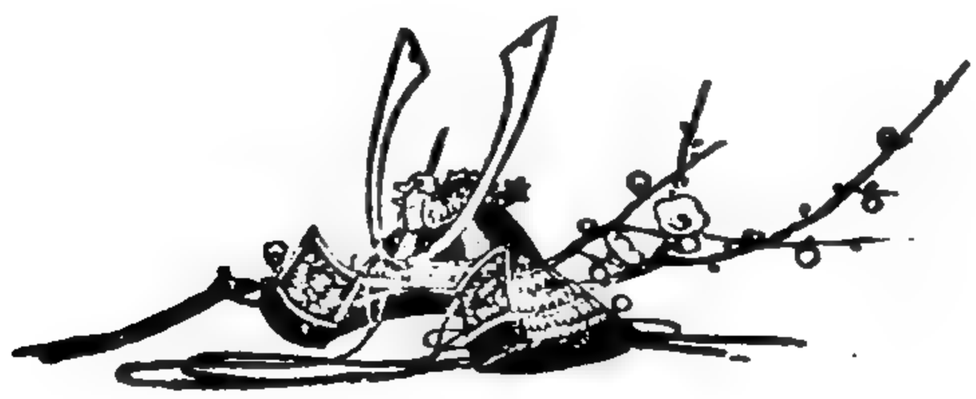
in our native art. To these we look for the promise of the future in Japanese painting; for the destiny of pictorial art in Japan is certainly in their hands.

The influence of the Chinese painters of the Southern School has been so great that it has produced a school of painting of its own, known as the BUNJINGA SCHOOL, which means 'school of men of letters', so called because much loved by literary men, being noted for its elegance and beauty as well as its accompaniment of art with caligraphy. The paintings of the school were more distinguished for their power of delicate suggestion than for form, the theme being largely mountain and water scenery or bamboo trees, in ink. The unfluences of the Northern School of Chinese painting began to be felt in Japan during the Ashikaga period, its main peculiarity being originality of conception and wit. Sesshu was the greatest of the painters following this influence, and it was further developed by Motonobu Kano, already mentioned in connection with the Kano School. Indeed some went so far was to say that the Kano School was simply a Japonicized form of the Northern School of China. The influence of the Southern School of Chinese painting originated in Japan with the arrival of a famous Chinese painter in Nagasaki in the first quarter of the eighteenth century (1716). The pictures of this school are marked by simplicity and good taste. The Japanese artists attaining to fame in this school were Gion Nankai and his contemporary, Hattori Namkaku, though Yanagasawa Rikyo must be reckoned among the greatest of those working in black and white. Another noted name in this school was that of Ikeno Taiga (1723) who lived in Kyoto and studied under Gion Nankai and Yanagasawa Rikyo. This artist was strong in natural scenery, and travelled all over the Empire studying the finest views of mountain and plain. In execution he was distinguished for simplicity and dignity of style, as well as for great beauty and versatility. The illfated Watanabe Kazan was an artist of the Bunjinga School. He was as noted for his exceptional qualities of personal character as for his skill with the brush; and when in the tenth year of Tempo he was put to death for agitating against the admission of foreigners, there was universal lamentation. Other names worthy of mention in this school were those of Tanomura Chikuden, Takahashi Sohyo and Hoashi Kyon. The greatest artists of this school in a wonderful degree combined the virtues of both schools of China, with an originality that was genuinely Japanese.

(*To be continued.*)



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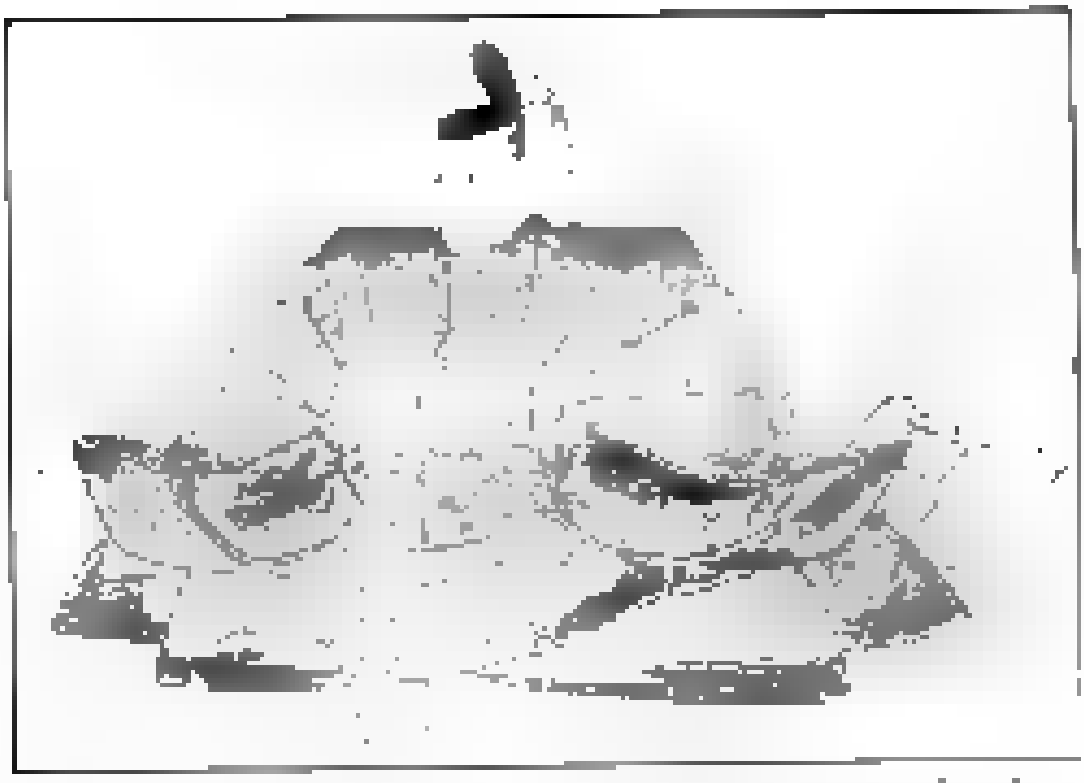
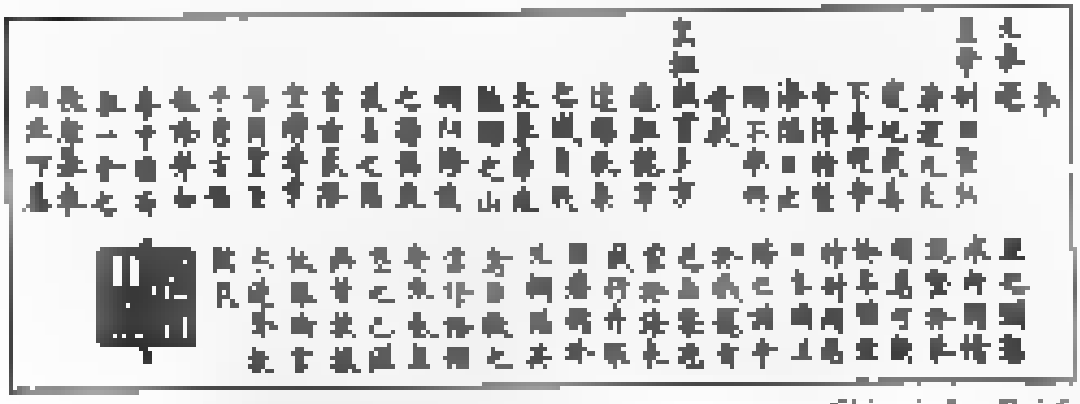
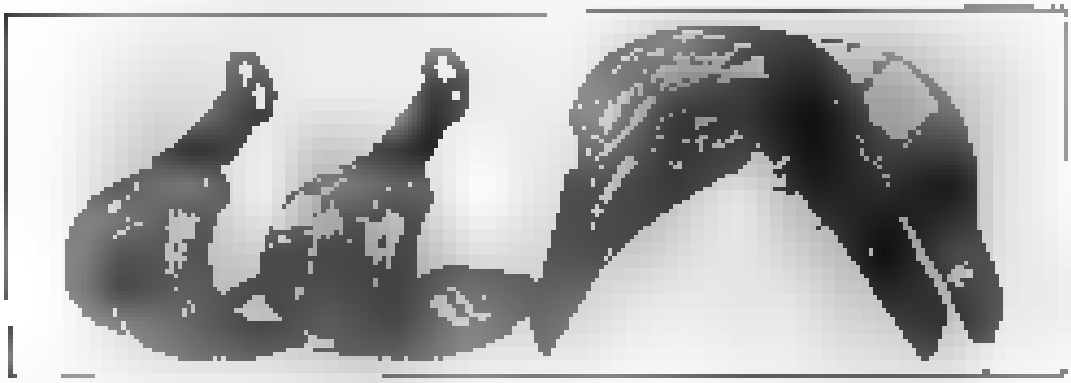


PORTRAIT OF HIDEGARDE DE BINGEN BY GEORGELIN KAHN. *Hildegardis Bild von Georgelin Kahn.* *Portrait d'Hildegarde par Georgelin Kahn.*



LETTER FROM HILDEGARDE OF BINGEN TO THE CHINESE EMPEROR HIEN-SONG. *Chinesischer Brief, welcher Hildegardis zugesandt.* *Lettre Chinoise envoyée à Hildegarde de Bingen.*



SCHOLAR AND SCRIBE OF HILDEGARDE. *Schüler und Mitarbeiter Hildegardis.* *Scribe de Hildegarde.*

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HIDEYOSHI

By S. YAMAZAKI

TOYOTOMI Hideyoshi has been regarded by his countrymen as the greatest hero in Japanese history; and it is a question whether he was not the greatest produced by any nation during the sixteenth century. Judged by sheer ability to rise, by his consummate military genius, his unerring sense of political perspective and his marvellous capacity for administration on a large scale, he can be compared to no one in Europe except Napoleon.

Born of peasant parents in 1536, in Aichi-gori in the province of Owari, he was for some years no more than a coolie. His father, Yasuke, had not even the honour of a family name, and his mother's name is unknown. Apparently the monkey-faced son was thought a nonentity, and no one ever dreamed that he would one day be the virtual ruler of Japan. But his big bright eyes evinced an intelligence and a tact bound to succeed. Even at an early age, with no prospects of worldly advantage, he had great thoughts, contemplating what he afterwards with pride related to the Korean envoys who failed to realize his position and power: "I am the only remaining scion of a humble stock, but my mother once had a dream in which she saw the sun enter her bosom, after which she gave birth to me. There was at that time a soothsayer who said, 'Wherever the sun shines, there will be no place that will not be subject to him. It may not be doubted that one day his power will overspread the Empire.'"

And this prophecy was literally fulfilled.

Deprived of his father by death at the age of eight, he lived in great poverty with his widowed mother, till they were befriended by a villager named Chikumi, who afterwards married the mother, and they went to live on a farm. The boy did not show much taste for agriculture, and the stepfather sent him to a monastery at Komyoji, thinking that what failed as a farmer might prove equal to becoming a *bonze*. But he turned out to be so mischievous a youngster that the monks returned him to his parents with thanks. Then in his tenth year, he lived a roving life, working as a common carrier, until his twentieth year, when he bethought him that the ambitions that were stirring in his breast, could never be realized unless he got himself attached to some noble family. In time he succeeded in entering the service of the family of Matsushita Yukitsuna, where he was very popular as a general servant; but still felt convinced that he must get into a much more important household, if he wished to rise; and he there and then determined that nothing less than the house of a provincial lord would satisfy him. The shrewd way in which he accomplished this was typical of his after career.

Young Tokichi had an eye on the house of Oda, the head of which was now fast rising to a place of supreme importance in the councils of state; and as his stepfather had once been a servant in the Oda family, the youth thought

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this fact would give him sufficient ground for making the attempt. Kneeling by the wayside one day in the guise of a beggar, he ventured to acco t the great Oda Nobunaga, saying: "My Lord, my father served your father as a petty retainer. Be gracious unto me, I implore you, and make me, for my father's sake, a servant of your household!" The great Nobunaga eyed him intently for a moment, and then remarked: "You look so much like an ape that you must be remarkably clever in some way"; so the young man was taken into the service of Nobunaga, the first step in his upward career. Nobunaga made the youth his sandal-bearer, the most menial position in the whole household. But he that is faithful in that which is least is also faithful in that which is most; and Nobunaga soon perceived in his *sori-tori* the makings of a hero. One morning when Nobunaga got up suddenly and wished to take a walk, he noticed that the sandal-bearer was the only one ready to wait on him. As this proved to be the case frequently, the young man at once won the confidence of his master. On a certain occasion when Nobunaga had made a call, he noticed that his sandals were warm when he resumed them at the door. At first he suspected that the *sori-tori* had been so presumptuous as to have put them on his own feet while waiting for his lord, but he finally discovered that Tokichi had actually been keeping the sandals warm in his bosom, so as to have them comfortable for his master. This act of self-sacrifice raised the youth immensely in the estimation of Nobunaga. One day when Nobunaga and his sandal-bearer were passing the castle, the latter remarked that a certain breach in the wall was rather dangerous, as the daimyo of a certain region were at that time very rebellious and likely to make a descent upon Nobunaga, whose power at Kyoto they much envied. Nobunaga was then Commander General of the Imperial forces, and equal to the Prime Minister. He at once gave orders for the walls of the castle to be repaired; and when the work was so long in getting done, he told the sandal-bearer to take charge of it, and it was then done in no time, Tokichi having organized the hundreds of men in parties with a boss over each party, thus securing steady and intelligent labour. Nobunaga was so much surprised by the expedition and efficiency of the result, that he called for Tokichi and asked him to explain how he had managed to accomplish it so quickly and so well. The youth replied that he had only called all the master-builders together and ordered them to divide the men into ten parties of so many each; and as there was a space of 300 feet to be repaired, each of the ten parties was to complete 30 feet in a certain time, and his order was obeyed. After this Tokichi's wages were increased, and Nobunaga made him a *samurai* and an officer in the treasury. In this latter capacity he exercised such strict and intelligent economy and did his master's business with such precision and despatch that Nobunaga now believed him fit for almost any position.

Just at this time circumstances arose which placed Tokichi fairly on the road to the greatness he so much coveted and afterwards attained. Saito, the daimyo of Mino, was now bringing pressure to bear on Nobunaga; and when Tokichi heard of his master's trouble, he offered to lead a force against the rebellious

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vassal. His manner of doing this was typically unique. Instead of taking the regular army, he collected all the ronin, or *nobushi*, a kind of masterless *samurai* class who had been roaming about the country committing depredations; and acting as captain of some 1,200 of these fierce warriors, he made a night attack on Mino; and the robbers, well accustomed to fighting in the darkness, made short work of the enemy. Nobunaga was so pleased with this exploit that he changed the young hero's name to Hideyoshi, and made him a general in the Imperial army. Soon after this Hideyoshi became a daimyo, being given the fief of Nagahama in the Province of Omi.

In the year 1577 Nobunaga had difficulty with Mori, the powerful daimyo of the Sanin-do and Sanyo-do regions who opposed the ambition of the former to become shogun; and Hideyoshi was appointed in supreme command of the forces sent to subdue Mori. It took him five years to subjugate the five provinces concerned, but he finally accomplished his task; and just as his glory was at its highest, his master Nobunaga fell at the hand of an assassin, one Akechi Mitsuhide to avenge himself for some illtreatment alleged to have been received from the house of Oda. Upon receipt of the sad news Hideyoshi at once came to terms of peace and hastened back to Kyoto. On the way he encountered Mitsuhide at Yamashiro and defeated him in one decisive battle, when the assassin of Nobunaga was killed by the spear of a common soldier. Hideyoshi was now the natural successor of Nobunaga, and from this time his power and influence throughout the Empire knew no abatement.

Finding himself thus suddenly, by the course of events, placed at the head of affairs, Hideyoshi new that he would have formidable rivals and numerous enemies, and he prepared himself accordingly. The great Commander took time by the forelock, and at once called a conference of the three rivals most likely to dispute his supremacy, Shibata, Niwa and Ikeda; when it was seen that Shibata was probably going to prove unappeasable. Shibata was an old vassal of Nobunaga, 13 years the senior of Hideyoshi, and he not only resented the rapid rise of one whom he regarded as a base-born, monkey-faced adventurer, but was unwilling to rank him equal to a blue-blooded, old-time councillor like himself. Hideyoshi, however, had so far foiled all Shibata's efforts to ruin him, and he had the satisfaction of knowing that all his enemies were afraid of him. It was finally agreed between the rivals that Samboshi, a grandson, should be successor to Nobunaga, and the four contestants should be equal in position and power. But after Hideyoshi's return to the capital, it was soon seen that the advice of his rivals was by no means indispensible to him, and that he was determined to rule. He erected great fortresses at Yawata and Yamazaki (on his own initiative); and when the other powerful nobles expostulated with him, he suggested that strength was the only criterion of mastery.

During the few succeeding years various nobles and daimyo arose against him, but he humiliated all and brought them into subjection to him. Nobukata, of Gifu was chastized in 1582 and Takikawa of Northern Ise in 1583. He laid seige to the great castle of Kameyama and for the first time in Japanese

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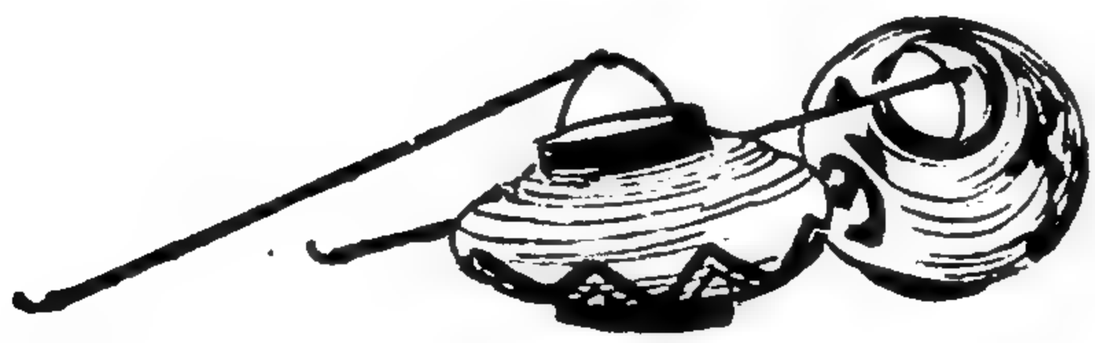
history owed victory to blowing up the fortress walls with mines. Hastening thence north, he attacked his great rival Shibata, who on being defeated, killed his family and then himself rather than fall into the hands of one he so greatly despised. He offered Sakuma, the brave general of Shibata, a place in the Imperial army, but the proud samurai refusing with scorn, was taken to the public execution ground in Kyoto and beheaded. After this example of prowess on the part of the great Commander, Ikeda and Niwa were glad to be allotted spheres of influence and to yield submission. Hideyoshi, moreover, made terms of peace with the Yamaguchi daimyo, Mori, overthrew with great slaughter the *bonses* of Hiyesan, carried out a successful campaign of three months against Chosokabe of Shikoku, and by trust and conference won the formidable daimyo, Uyesugi, of Echigo. Thus in a little over two years after his master's death Hideyoshi had made himself lord of more than one half of the Japanese Empire. After this the Emperor appointed him an Imperial Councillor, and later Chancellor of the Empire. He now set to work to erect for himself a great castle worthy of his name, and the castle of Osaka was the result, a structure still existing as a monument of the power and grandeur of Hideyoshi.

Froez, a Jesuit missionary residing in Japan at the time, writing of Hideyoshi in 1586, says: "He outstripped his predecessor, Nobunaga, in grandeur of state, in power, in honour and in riches..... Into his hands came nearly all the gold and silver of Japan, together with other rich and precious things; and he is so feared and obeyed that, like the father of a family, he disposes of the persons of his household, and rules the kings and lords of Nippon, changing them at any moment; and stripping them of their original fiefs he sends them to different parts so as to allow none of them to strike root deep." And it is admitted by most historians that unlike Nobunaga, Hideyoshi had arisen to his place of eminence without resorting to a policy of destruction or extermination. Of the numerous enemies he overcame and vanquished, few were sent to the blood-pit. Often when he held them in the hollow of his hand, he showed them mercy and magnanimity, sometimes treating the more proud with contemptuous indulgence. To his defeated chiefs he accorded terms unusually liberal. Not only so, but he organized and put into operation an effective government by which justice was administered as it had not been since the Kamakura period. Brigandage and piracy were suppressed, and the capital was rebuilt and improved in a manner worthy of the Empire. The Napoleon of Japan was now at the height of his fame; but only half his great task was done. How he accomplished the remainder and finished his marvellous course, must be left for the next number of the JAPAN MAGAZINE.



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AN ELEGY

The gulls that twitter on the rush-grown shore
When fall the shades of night,
That o'er the waves in loving pairs do soar
When shines the morning light,—
'Tis said e'en these poor birds delight
To nestle each beneath his darling's wing
That, gently fluttering,
Through the dark, wards off the hoar-frost's night.

Like the stream that finds
The downward path it never may retrace,
Like to the shapeless winds,
Poor mortals pass away without a trace:
So she I loved has left her place,
And in a corner of my widowed couch,
Wrapped in the robe she wove me, I must crouch
Far from her fond embrace.

—*The Poet Nibi*

Translated by B. H. Chamberlain

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JAPANESE SILK MILLS

By IWAJIRO HONDA

AS sericulture is the greatest and most extensive of Japanese industries, a vast number of people are interested in the production of raw silk; and the methods by which the raw material finally reaches its finished state are extremely interesting, especially in view of the methods employed abroad. Although the latest improvements in machine silk-reeling have been introduced into Japan, it is astonishing what large numbers of silk workers still prefer the old hand-methods of their ancestors, probably because so much of the raw silk is produced in the homes of the people where the old-fashioned ways are cheaper and more convenient. The big silk mills however, are now everywhere rising over the land, throwing the domestic industry into the shade, backed as they are by capital and favoured by greater expedition and efficiency in execution; while the girls that formerly worked at silk-reeling in the home, are now engaged in the factories where they receive more ready money and escape the trials of domestic service.

The old hand-reeling method (*te-guri*) is persisted in by the country people, though the dealers do all they can to discourage it, because the silk produced by this method is crude and course, at the same time lacking the proper *denier*. In this operation the reeler has to stand, turning the reel with a stick, while the index and the middle fingers guide the thread from the cocoons in the pan of hot water below. It is rather awkward, for the worker can get only two or three twists and has to stop as soon as a filament becomes broken. What is known as sedentary reeling (*za-guri*) is a considerable improvement on the former method, for by this method the worker can add a new filament without stopping operations, in case a thread snaps, so that not only is the production greater but the quality is better. Foot-reeling (*ashi-bumi*) is also used by many silk workers the operation being similar to the methods already mentioned, except that the reel is turned by a pedal. Of course the best quality of raw silk is made by machine-reeling, because, as the reel is driven by motor power, the operator is left free to throw in new filaments at each break, and so is able to keep the *denier* of the silk uniform. Not only so, but the filaments are more perfectly twisted and consequently the thread is more firm and strong. The motive power used is generally steam or electricity, though water is more convenient in some places. There are various kinds of machines, capable of twisting from one up to six filaments; and the machines from France, known as the Chambon system, are now giving way to Italian machines, known as the Tavel, or Kennel method. There is a modification of the Kennel system called the Inazuma system, but it is not popular.

It is some forty years now since machine-reeling was first introduced into Japan. The Government being anxious to promote the interests of the nation's greatest industry, brought in some French machines at the beginning of the Meiji era, and established the Chambon system at a big factory in Tomioka, Kodzuke Province; but as that system can reel two threads only, it soon began to fall into disuse in favour of the Italian machine which reels some five or six filaments, according to the skill of the operator.

The process of taking the silk filament from the cocoons, known as *reeling*, is very complicated, and requires great skill and mature experience. In order to reel the cocoons they have to be put into very hot water to loosen the filament. The cocoon is placed in a kind of pan filled with warm water and the water is gradually brought up to almost the boiling point, but not actually to the

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boiling point, for if the water is of too high a temperature the natural gum on the filament will be dissolved and the thread will finally lack strength and elasticity. On the other hand if the water is below the required temperature, the filament will stiffen and the result will be the same as if the water was too hot. The only indication of the right temperature that the expert can notice is when the cocoons assume a certain tinge of grayness and have a smooth, elastic feeling in the fingers. The worker has, moreover, to be very careful in the selection of cocoons, and his method of manipulating them. Usually they are of two colours, white and yellow; and the white ones are distinguished as snow-white, silver-white and light colour; while the yellow cocoons are known as golden-yellow, yolk-yellow and greenish-yellow. If the colours are not mixed in the reeling, the result is more satisfactory. If a cocoon is in any way tainted or bad it must be thrown out, for the least stain affects the quality of the thread. If the cocoons selected are all of the same colour and shape it will be found that the filaments are quite equal in every way, and the thread will be of good quality. Very large cocoons are usually found to be stiff and of thick filament, producing a quality of thread accordingly. Cocoons shaped like an acorn, or having pointed ends, require much care, as the filament will probably start unwinding from both ends and will get tangled. The cocoons that have a slight depression in the middle, usually are of fine filament and should not be kept long in the hot water. Cocoons are almost as varied in character as men, and have to be dealt with accordingly; hence the success attained and the quality produced will depend largely on the skill and experience of the worker.

After the cocoons are put through the process of cooking in the hot water, the next most important operation is to discover the filaments. The ends of the tiny threads have to be found and drawn out without getting them tangled, a by no means easy job. The worker goes about this delicate matter in one or two ways. She stirs the hot cocoons with a stick until the loose ends of the filaments adhere to it, and then she picks them off and attaches them to the reel. This is the usual process. But in case a filament is lost and cannot be found again, a kind of broom made of rice straw is used; and by brushing against the offending cocoon, it is at last made to deliver up the lost end. This requires much expert knowledge, for the worker will probably pick up many an end before finding the true one.

The true ends having been found, the filaments are attached to the reel and the reeling begins. The filaments, in the Kennel system, first pass through an ivory or porcelain ring, after which they are twisted and fastened to the reel, which then revolves at a steady uniform speed, not too fast for the cocoons to unwind as the filaments are pulled by the machine. Yet it must not be too slow, else time will be wasted and the thread will be of a quality that does not dry easily, which spoils the lustre and causes the thread to be sticky. On a small machine of good quality the number of revolutions per minute is about 250, and for a large machine, about 100. The water on the cocoons must be changed from time to time during the process of reeling, as dirty water affects the colour of the raw milk. In order to maintain the *titre* of the thread a new filament must be added every time an old one gives out. The operator must watch carefully for the cocoons that are about to end, and have a filament in her hand ready to effect a union with the spent filament.

This kind of delicate work is done in Japan almost invariably by women and girls, the female fingers apparently being specially adapted to handling the tender and tiny filaments of the cocoons. The number of silk-reeling mills at present, speaking only of those employing over 500 hands, is about 52, eighteen of which are machine-reeling mills and the rest hand-reeling. The number of females at present at work in these factories is about 175,000. The silk-mill girls usually begin work about 5 a. m. and knock off at 7 p. m. with about half an hour at noon for lunch.

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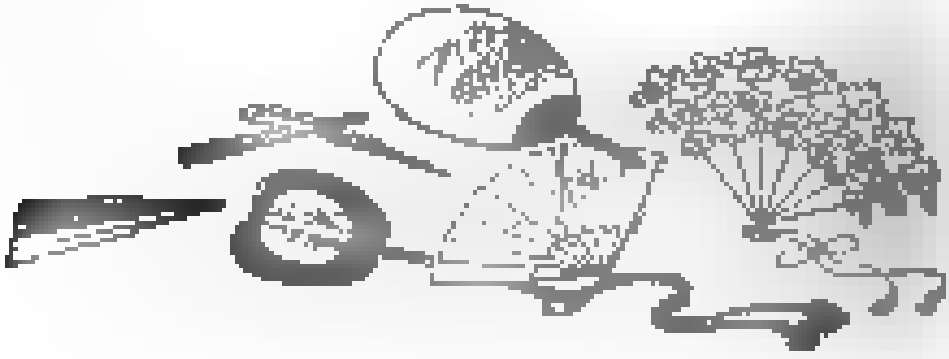
In the shorter days of winter the hours are from 6 a.m. to 8 p.m. These hours represent the extreme, for in some mills the hours are shorter. Breakfast and supper are taken at home. The wages of the silk-mill hands range from 30 sen a day for beginners, to 50 sen a day for experienced hands. Some of the more expert reelers get a higher wage than weavers.

In the number of silk mills the Province of Nagano comes first, as it is surrounded by high mountains and has a climate particularly adapted to sericulture. The Kanebuchi mill at Suwagori employs 1,371 hands, the Kumatsugichi at Kobu 2,134, and the Gosei Kaisha Seiri Gumi at Maruyama 3,150 hands. There are many others too numerous to mention. Thus we see that in Japan, while silkworm raising on account of the delicacy of the operation admits of but slight opportunity for the application of mechanical force, depending for the most part on manual labour, filature, on the other hand, has adopted the factory system, using the same highly improved reeling machines as are used abroad. Yet even with reeling, the machine is not everything, as we have shown, the success of the enterprise depending greatly on the deft and delicate handling of the girl operators. In this respect the hereditary artistic tendency of the Japanese is no small degree favours their mastery of so delicate and complicated a work as that of silk-reeling. This, together with the disposition of the Government and the higher classes to do everything possible to encourage the silk industry, has from time immemorial made sericulture a matter of national importance in Japan. In ancient times silk was regarded as equal to money in the payment of taxes, and for ages has been the most popular material for respectable clothing among the Japanese, as indeed it has been among the people of China. Japan now produces about 40 per cent of the world's output of silk; and her exports in silk, representing about 25 per cent of the world's total, has had so favourable an interest that it has practically been decided to push the exportation of raw silk rather than agitate the weaving of fabrics. At the Tokyo Sericultural Institute adequate instruction is given in the art of filature manipulation and machinery. In old Japan it was not considered proper for a woman to undertake any but domestic duties, but as silk-reeling was usually done in the home, they naturally had the child hand in it. Having proved more skilful than men in this particular work, they were naturally permitted to leave home and follow it into the factory, without loss of self-respect; which is an encouraging sign for the future of Japanese silk-mills, as the mills would be useless without the assistance of female labour. The sex question being, therefore, settled in regard to silk-reeling in mills, and the supply of labour being plentiful and cheap, there is a very bright outlook for the future of the raw silk industry in Japan.



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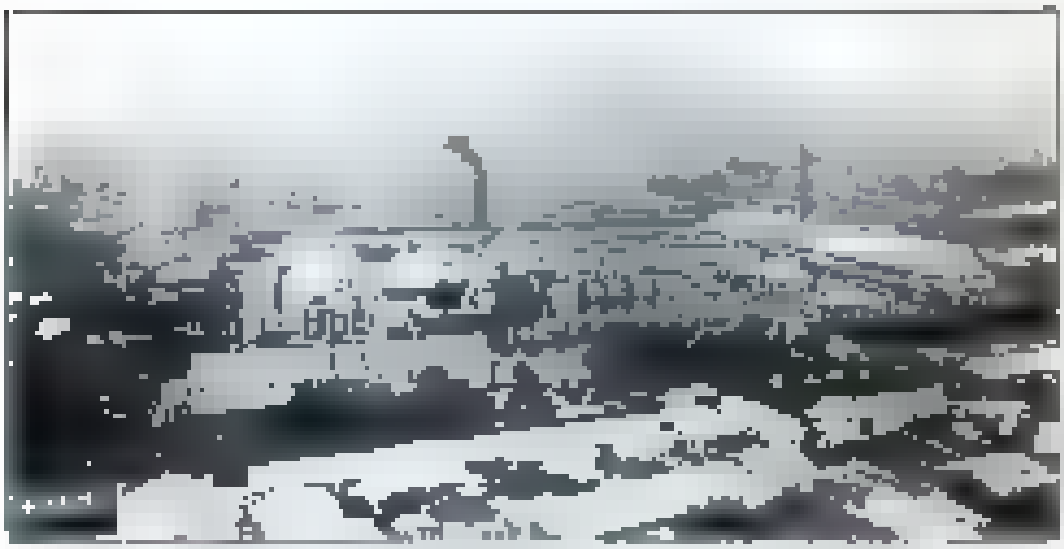

OUEST SUR LE PARCOURS DU CHEMIN DE FER. — Arrivée à Port-Robert, au Japon de Tonkin. — La plus [illegible] Victoria de [illegible] au Japon. — Canada.

INTERIEUR DU FIRE-GUTTE U.S.A. — Intérieur [illegible]. — Intérieur de la salle.

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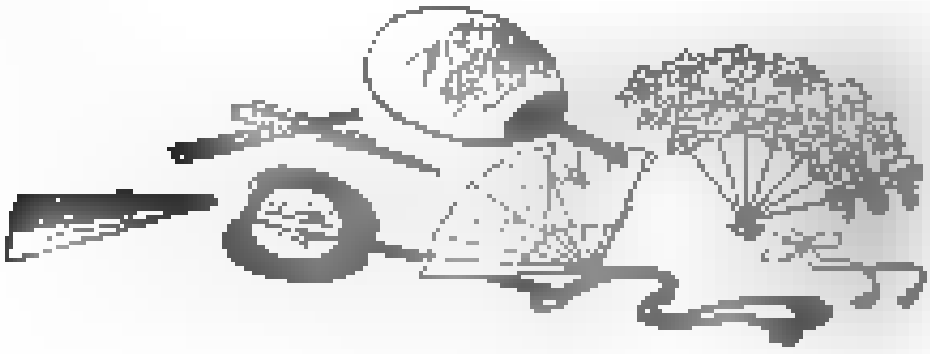
In the shorter days of winter the hours are from 6 a. m. to 5 p. m. These hours represent the contract, for in some mills the hours are shorter. Breakfast and supper are taken at home. The wages of the silk-mill hands range from 10 sen a day for beginners, to 50 sen a day for experienced hands. Some of the more expert workers get a higher wage than weavers.

In the number of silk mills the Province of Shinano comes first, as it is surrounded by high mountains and has a climate particularly adapted to sericulture. The Kanegafuchi mill at Suwagori employs 2,372 hands, the Kanegafuchi at Kobe 2,254, and the Gunsei Kaisha Seisei Gumi at Maruyama 3,130 hands. There are many others too numerous to mention. Thus we see that in Japan, while silkworm raising on account of the delicacy of the operation admits of but slight opportunity for the application of mechanical force, depending for the most part on manual labour, filature, on the other hand, has adopted the factory system, using the most highly improved reeling machines as are used abroad. Yet even with reeling, the machine is not everything, as we have shown, the success of the enterprise depending greatly on the deft and delicate handling of the girl operatives. In this respect the hereditary artistic tendency of the Japanese in no small degree favours their country of so delicate and complicated a work as that of silk-reeling. This, together with the disposition of the Government and the higher classes to do everything possible to encourage the silk industry, has from time immemorial made sericulture a matter of national importance in Japan. In ancient times silk was regarded as equal to money in the payment of taxes, and for ages has been the most popular material for respectable clothing among the Japanese, as indeed it has been among the people of China. Japan now produces about 40 per cent of the world's output of silk; and her exports in silk, representing about 25 per cent of the world's total, has had so favourable an increase that it has practically been decided to push the exportation of raw silk rather than against the weaving of fabrics. At the Tokyo Sericultural Institute adequate instruction is given in the art of filature manipulation and machinery. In old Japan it was not considered proper for a woman to undertake any but domestic duties, but as silk-reeling was usually done in the home, they usually put the elder hand in it. Having proved more skilful than men in this particular work, they were naturally permitted to leave home and follow it into the factory, without loss of self-respect; which is an encouraging sign for the future of Japanese silk-mills, as the mills would be useless without the assistance of female labour. The sex question being, therefore, settled in regard to silk-reeling in mills, and the supply of labour being plentiful and cheap, there is a very bright outlook for the future of the silk industry in Japan.



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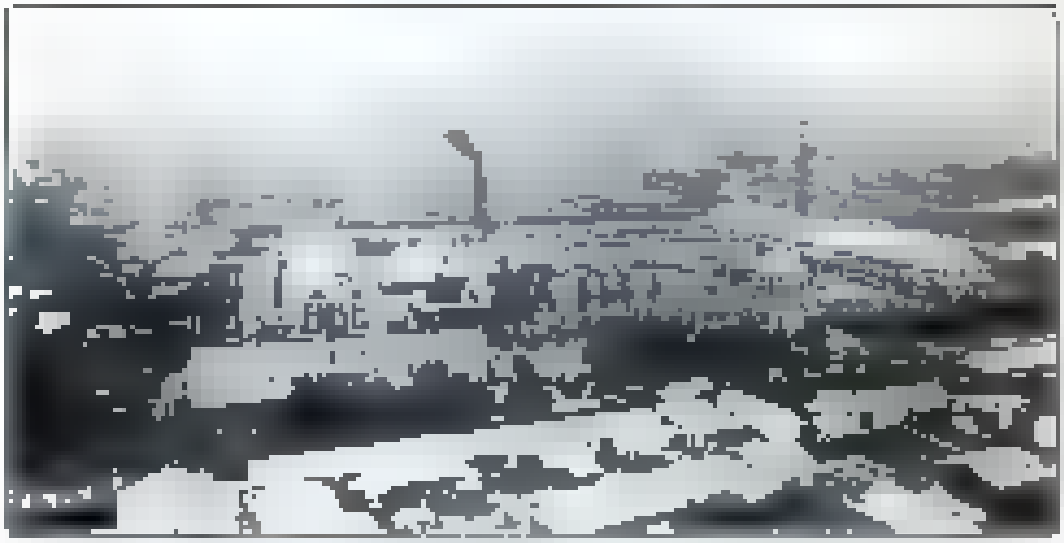

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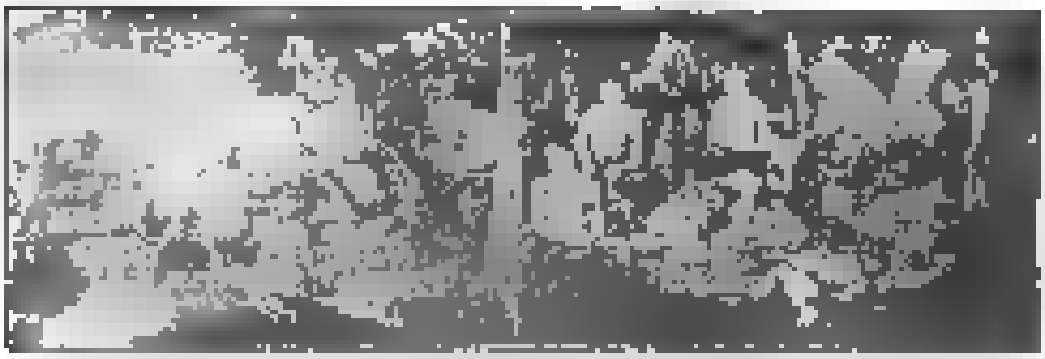
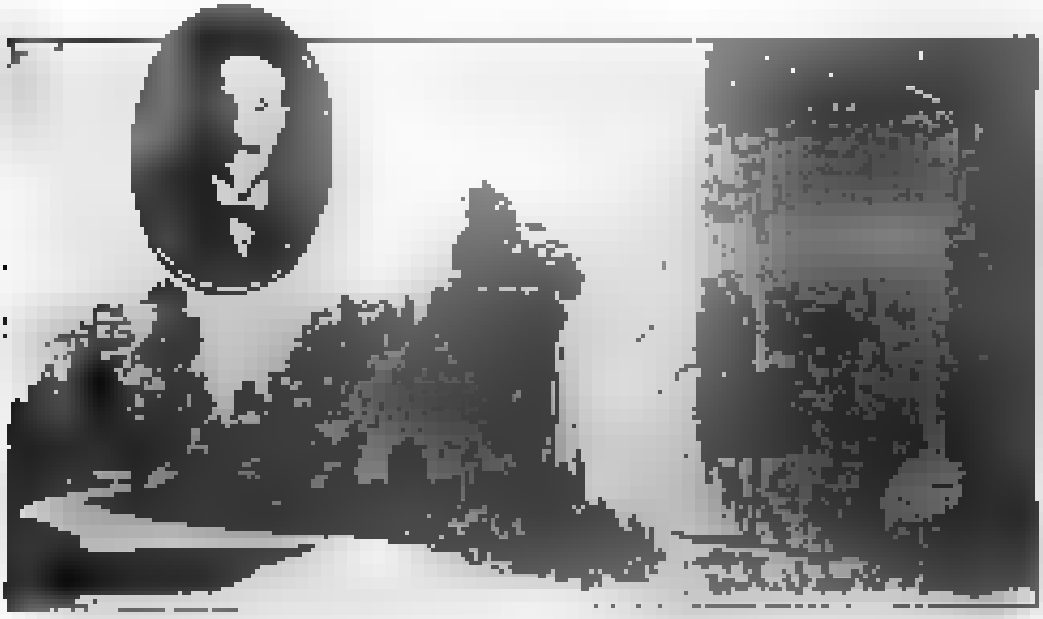
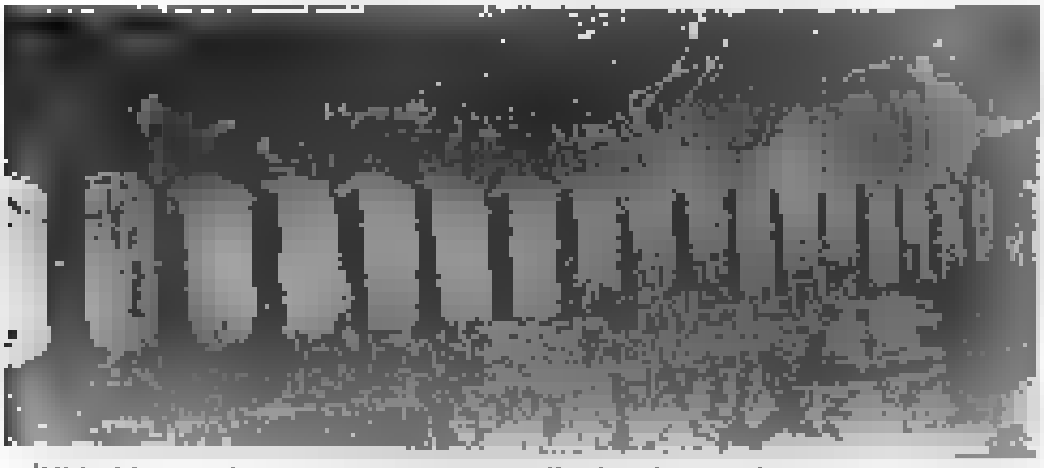


Bild des weissen Tiger begräbt [illegible]. Tigre des Tigres Blancs [illegible].



Die des Schlosses Aus von Bild von Sachs [illegible], [illegible] Adjutant des Kaiser. Portrait de Chateau d'Aus avec portrait d'un [illegible] de la tigre.



Grabs der [illegible] des weissen Tiger. Tombeaux de la tigre des tigres blancs.

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THE BAND OF WHITE TIGERS

By ARIEL

THIS tale of the last moments of the expiring Shogunate is one of the most thrilling and heroic in the annals of old Japan; and though often retold it will bear another repetition, for a brave story can never die of age.

The split between the eastern and western *daimyo* was complete, and Keiki Yoshinobu, the last of the Shoguns, had yielded up his power to the Emperor as supreme in the councils of state. In this act most of the great *daimyo* acquiesced and themselves followed suit; but certain of them, who realized that with the fall of the shogunate would come to them deprivation of many a special privilege, began to resent the growing influence of the Satsuma and the Choshu clans in the new order of things, especially as it was believed that these clans were the real instigators of the overthrow of the shogunate. The refractory *daimyo*, as they were called, belonged mostly to the eastern clans; and these charged the *daimyo* of the west with abandoning the Shogun, not for patriotic reasons for the honour of the Emperor, but merely to get the power into their own hands. One of the greatest of these nonjurors was Yoho Matsudaira, prince of Aidzu.

So long as the clans of Satsuma, Choshu and Tosa showed evident intentions of really submitting to the Imperial Court at Kyoto the Prince of Aidzu did likewise; for it was not against the Emperor but against the overbearing conduct of the three clans that he protested. As time went on the Prince of Aidzu became more and more convinced that submission to the new order of things meant subserviency to Satsuma, Choshu and Tosa; and so with the sympathy of his fellow *daimyo* around him, he made bold at last to defy Satsuma and Choshu, whose combined forces now determined to attack him in his castle.

The armies of Satsuma and Choshu, known as the Imperial forces, were officered by Kujo Michitaka as Commander-in-Chief, and Oyama Kakunosuke and Sera Shuzo as officers of staff. This was the first appearance on the plain of history of Oyama Kakunosuke, who afterwards became the famous Marshal Oyama, commanding the Japanese armies in Manchuria at the time of the Russo-Japanese war. It was on the 26th of February, 1868, the first year of Meiji, that the Satsuma and Choshu armies, under these mighty leaders, set out to subdue the unyielding *daimyo* of the eastern provinces of the Empire.

The subjugation of the Lord of Echigo was soon accomplished, and the various other *daimyo* in that region were at length persuaded to join what was known as the Imperial cause; but the Prince of Aidzu held out and firmly resisted, determined to defend the castle to the end. On the 19th of Aug., 1868, the united forces of the Imperial armies, including five *daimyo*, led by Satsuma, Choshu

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THE RAND OF WHITE TIGERS

by ARIEL

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The split between the Gosho and Kenin [illegible] complete, and Keiki [illegible] of the Shogunate, had yielded [illegible] to the Emperor as [illegible] in the economical state. In this [illegible] of the type of daimyo [illegible] Satsuma and Choshu; [illegible] with [illegible] would come [illegible] of many a special [illegible] to resent the growing [illegible] Satsuma and the Choshu [illegible] in the new order of things, [illegible] it was believed that [illegible] the evil intrigues of the [illegible] of the Shogunate. The retainers of daimyo, as they were called, had opened [illegible] to the western clans; and these [illegible] the daimyo of the west with [illegible] the Shogun, not for patriotic [illegible] for the advantage of the [illegible] necessity to get the power into their [illegible] of the greatness of Satsuma [illegible] distribution, [illegible]

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and Tosa, supported before Yodogawa by a powerful force of cavalry. The pick of the Satsuma army, under the trusted General Saigo Takamori, advanced in front of the castle gates, and immediately the great walls were manned by more than 20,000 veterans, every one of whom was ready to lay down his life at the command of his chieftain. A fierce bombardment began from every quarter on the fortification. While in the meantime, without delay, numerous detachments of men, mostly Satsuma samurai, and by them accompanied by Kiyohara (red blossoms), Gamon (black tunic), Seiryu (blue dragon) and Hirokio (white tiger). In the real advance from Tosa were included the veterans of Aizan, a clever band who had fought with the loyal Aizan in many a bloody struggle, were trusted as the old guard of Napoleon. The Five Dragon regiments were regarded as the pick of the Satsuma soldiers of the South and the loyalty and determination of Aizan.

The Prince of Aizan, in returning to the seat of war, divided his forces into detachments in honour of his samurai, and by them accompanied:

and Tosa, appeared before Wakamatsu, and proceeded to lay siege to the castle of Aidzu. The pick of the Satsuma men, 3,000 strong, under the noted General Kirino Toshiaki, advanced in front to the castle gate; and immediately the great walls were surrounded by more than 20,000 veterans, every one of whom was ready to lay down his life at the command of his officer. A fierce bombardment began from such artillery as the time afforded. Within the castle were but 3,000 men of the Prince of Aidzu, with only fifty guns, manned by brave but undisciplined troops, consisting of men, and even women, of all ages and occupations. It was therefore a struggle between the well equipped and thoroughly trained soldiers of the South and the homely and domestic retainers of Aidzu.

The Prince of Aidzu, in reliance on the god of war, divided his forces into four detachments in honour of Hachiman-sama, naming them accordingly: Shijaku (red pheasant), Gembu (black turtle), Seiryu (blue dragon), and Byakko (white tiger). In the *red pheasant* band were included the veterans of Aidzu, a chosen band who had fought with the lord of Aidzu in many a heroic struggle, men trusted as the Old Guard of Napoleon. The *blue dragon* regiment was regarded as the next best, while the *black turtles* were old men whose fighting days were practically over, but who were determined to die for their master in the hour of his extremity. Most remarkable of all were the *white tigers*, the heroes of the present narrative, a band of mere striplings from 15 to 17 years of age. These brave youths were sons of retainers of the Prince of Aidzu, known as Aidzu, Hyuga and Hara men, some nineteen in number, but ready to follow the example of their fathers in the great emergency.

Fiercely the bombardment continued, and many a defender stood trembling behind the crumbling walls. An invincible division of the investing army, under the direction of the Satsuma men now made bold to advance even beyond the Jurokkyo bridge directly in front of the great main gate. Rather than see an enemy take that bridge every Aidzu man would perish. The gate was opened and the men of the castle came out on the narrow ground between the walls and the bridge, the spot known as *toguchigahara*, the leaders in this sortie being the Band of White Tigers. These youths with great coolness and daring drove back the onslaught time after time, but fearing they could not hold out, they prepared to burn the bridge, rather than see the enemy take it. With a resistless and deadly onrush the Satsuma men threw themselves upon the brave young band of defenders, a veteran general of the Imperial army, Kawamura, leading the final dash. The Imperial forces now fell on the retreating Aidzu men with great slaughter. The Band of White Tigers were cut off and made their escape to the hills. They found themselves on the narrow path leading up *Iimoriyama*, hotly pursued by the enemy. To avoid the showers of bullets they at last hid in a rocky cave and became lost to their fierce pursuers.

The enemy retreated, and the young men stood at the mouth of the cave gazing sadly on the beleagured castle thinking on the lost cause and the fate of their fathers and mothers. But they hoped for the best. The enemy had not yet succeeded in entering the castle gate, and the defence was kept up with spirited determination. Just at that moment a shot from the enemy's gun struck the powder magazine of the castle and exploded it. When the young men saw this fiery, volcanic column ascending with great report into the clouds, they were aghast, mistaking it for the complete destruction of the castle. There was now no reason why they should continue to live; the castle was fallen, and their lord was in the hands of the enemy. So these nineteen youths with the dew of young manhood still on their rosy faces, there and then performed *harakiri*. Martyrs to the spirit of *bushido* they would share the fate of the fallen. And so on that 23rd day of August, 1868 in the first year of Meiji, they thus laid themselves down to die.

But the castle had not fallen; and within its walls as well as through the country round, there were mothers weep-

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ing for their lost boys, and would not be comforted because their brave sons were not. The wife of Koide would not be persuaded to wait in hope for the return of her boy, but dashed out alone upon the mountains in search of him. She wandered about calling her favorite name, but no answer came to comfort her. There her eyes fell on the upturned faces of the nineteen young men lying still in death. She stood over the apparently lifeless form of her boy and was afraid to touch it. There was a smile of victory on his fair lips. She stooped to stroke his brow, when his lips twitched and the body trembled, She could see t at he was breathing faintly, and was not yet quite dead. All the others were lifeless as the grave. She quickly staunched her boy's wound, bound him up and carried him home upon her shoulders. The young man revived and was finally restored to health and bodily vigor. His name was Iinuma Sadao, and he is today an electrical engineer in the Department of Communications.

The defence of the castle of Aidzu will stand out forever among the records of great heroism and the valour of the clansmen of Aidzu must ever be remembered among the most remarkable of the many brave events of Japanese history. Not till all provisions were spent and the last horse-hide had been boiled and eaten, did the defenders of Aidzu surrender. On the 19th of September they decided to hoist the white flag; and Prince Matsudaira was permitted to enter his palanquin and with his family retire in favour of the Imperial forces. The long, sad procession of the *daimyo* through his castle gate marked the last act in the great drama of the vanishing shogunate. Nor is the tale of the White Tigers the only one the people tell of this famous episode in the career of expiring feudalism. Memorable among the defenders of the castle of Aidzu must be included the name of a girl, Takeo, who, being herself an expert with the woman's weapon, the *naginata*, organized a band of female warriors and went out beside her father to drive out the enemy. Brandishing their *naginata* in the face of the enemy, these forty women excited an intenser spirit of valor among the defenders of the castle, when, alas, the fair leader, beautiful in the bloom of her young womanhood, was struck by a stray bullet and fell never to rise. Within the castle walls was a bell-tower where an old worn out servant used to ring the hours throughout the day. During the seige the bullets whizzed about him, but he went on day by day ringing the hours as faithfully as if nothing more than usual were going on. Even when the castle had been surrendered and the *daimyo* had gone, this old man still refused to leave, ringing the hour-bell to the last. There was, moreover, a boy named Ota Kohei, who followed his father through the seige; and once he asked his father what should be done in case of defeat, when the reply came, "commit honourable despatch!" So when the castle had fallen, the father found the son had duly despatched himself in the accustomed manner without further urging. And this boy was but eight years old. Such loyalty, even in youth, has long been regarded by the people of Japan as typical of the spirit of *bushido*, which means faithfulness and honour, come what may. That a people should believe death preferable to dishonour is not without significance in the interests of civilization; nor have the Japanese been alone in this conviction. With the development of ideas, however, the Japanese, like the people of *duelling* Europe, are coming to believe that there is a better way of maintaining honour, than by self-destruction. Just what that better way is, seems as yet in some measure vague and indefinite; but that it exists no one has any doubt in modern Japan. The fear of some is, however, that with the departing of the stern and merciless mode of *harakiri*, may also depart the delicate sense of honour for which it stood.

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JAPANESE BEATEN METAL WORK

By NORITAKE TSUDA

JAPANESE archeology affords the inference that work in beaten gold and other metals, was to some extent a fine art even before gold was discovered in the country; for according to tradition the precious metal was not mined in Japan until the reign of the Emperor Momu (697-707), while the fact that it had been used for ornamental and decorative purposes long before, proves that it must have been imported, probably from Korea or China. In those far off days, even as to-day, gold seems to have been valued for its scarcity and its immunity to climatic effects, as well as for money and purposes of ornamentation. Among the gold ornaments found in Japanese dolmens of very ancient date, are rings wound with beaten gold-foil, the workmanship being skilful and artistic to a remarkable degree. In a burial mound on the island of Kyushiu was discovered a gold chain with pendant, delicately made and finely finished, which proves beyond doubt that work in precious metals had reached a high state of development at a very early period of the nation's history. In addition, there are others in the Imperial Museum at Uyeno, Tokyo, well worthy of minute study, as representing an age that may be almost regarded as prehistoric. Exactly by what process this early work was done, one cannot be quite certain, but probably it was not very different from that obtaining among the artists of subsequent times, or even by the art-artizans of modern Japan. With the advent of Buddhism the art of beaten metal work received a great impetus, and showed marked improvement; for Buddhism, with its numerous images and gorgeously gilded altars, utilized workers in precious metals on an enormous scale, most of the more important deities being gilded or made of superior metal. Moreover it must be borne in mind that the *uchi-mono-shi*, or hammerer, preceded the sculptor, and and prepared the way for the glyptic artists of later times.

The history of beaten metal work in Japan shows that quite early it divided itself into two processes: that which produced mere gold-leaf for decorative purposes, and that which devoted itself to the making of artistic objects from beaten gold and other metals. There were, as there still are, two principal kinds of gold-foil: the one called *kinpaku*, which is much the same as the gold-leaf of western countries; and the other kind called *Kirikane*, somewhat thicker than the former, and so called because cut into strips so as to be conveniently handled for decorating. From remote times this kind of gold-leaf has been much used by Buddhists in gilding statues and altars, as may be seen from some of the old images that have come down from the ninth century. The thicker leaf was used chiefly for gilding religious paintings for the temples, skill in the painting of which reached its highest period of development in the Ashikaga period, in the fourteenth century. In the present day most of the valuable screens, boxes and kakemono are decorated with gold-leaf; and this form of the precious metal has, too, all the use for lettering and other commercial purposes, that it has in foreign countries.

The hand-work processes by which Japanese gold-leaf is produced is extremely interesting in the light of more modern methods. To make *kinpaku*, or thin gold-leaf, the worker takes three *momê*, that is, 12 grams, of gold, which is heated over a charcoal fire and beaten

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into a band two inches wide by eight long. This is next cut into plates two inches square. After this they take some thin Japanese paper which has been steeped six hours in lye to remove all oily particles, and while still a little damp, the paper is placed on a smooth stone and well beaten with a heavy hammer. Then ten sheets of paper are taken off and the beating repeated, when ten more sheets are removed; and this is continued till all the bundle of paper has been thus beaten. Next the gold plates are placed between sheets of the beaten paper, the metal being wrapped in cat-skin or badger-hide, all finally being put into a bag of deer-skin, and beaten with a heavy hammer on a smooth stone. By subjection to this process the plates become three or four times their original size; whereupon they are taken out and recut into still smaller plates, about the size they were before being beaten. These are again wrapped up as before and subjected to the same process; and so it goes on time and again until some 800 sheets of gold-leaf, each four inches square, are obtained from the original 12 grams of gold, some twenty days having been spent in the operation.

To produce the *kirikane*, three sheets of ordinary *kinpaku* are laid together and fused over a fire into one sheet, and then cut into strips of the required width. This kind of leaf is applied with a brush, the surface of the place where it is to go, having been first wet with an adhesive liquid, a process not unlike that of foreign sign-painters in laying on gold-leaf.

Far more interesting, however, is the process by which vessels, vases, ornaments and other objects of fine art are produced from beaten gold and other precious metals. As one beholds some of those magnificent specimens of beaten metal work in the show windows of Tokyo, one little dreams of the intricate process and deft manipulation through which they have to go before attaining so exquisite a form and execution. In beating out gold objects much the same process is followed, of course, as in molding objects in copper or silver. The metal is first in the form of a four-cornered plate, the corners, to begin with, being hammered off; and then the plate is beaten across, radiating toward the center but not reaching it, the result being a plate somewhat circular in form and thinner at the circumference. Now the metal is still further beaten about the edges, leaving the center untouched. When the edges are thin enough, they are bent upwards; and then the beating of the center begins, producing a cylindrical form. Anvils of various sizes and shapes now come into use, some for the inside of the vessel, some for the outside. Thus the work goes on with great patience and care until the desired result is obtained.

Some of these art-artizans are able to beat out a design in exact accord with the drawing before them, the details being chiselled or chased in afterwards. Others insert a model on which the required shape or design is beaten out, the pattern appearing equally on both sides. Extra touches are given by chasing and chiselling, and colours are produced by chemical application or the application of various other metals, the surface sometimes being inlaid with designs in sliver, copper-alloy, or gold.

The finest work of the Japanese *uchi-mono-shi* reveals a degree of artistic skill unequalled by the same class of art-artizan in any other country, and must be regarded as little short of marvellous. By using the hammer only, some of these Japanese experts have successfully beaten out the most intricate shapes and artistic designs as perfectly and delicately as they could have been done by sculptor and chisel. Among the greatest of these artists was Masatoshi who died in 1897. He once made a silver cake-box in the form a sixteen-petalled chrysanthemum, the varying curves of box and lid adjusting so perfactly that the cover not only slipped on easily and softly, but fitted so exactly that the box could be lifted by grasping the lid. The same artist was able to apply a silver lining to a box of copper-alloy, the fit being so perfect that the lining clung to every part of the box

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like paper, and all done simply by a hammer.

The work of Suzuki Gensuke and Hirata Soko also reveals an exceptionally artistic taste and skill. Hirata some time ago made a game-cock in hammered silver with the soft plumage and surface modelling so wonderfully natural that it can only be regarded as representing an art of the most delicate character and exceptional genius. Suzuki Gensuke has succeeded in producing a very artistic creation by a process called *Kiribame* (insertion), the decorative design being chiselled in the round, and then fixed in a field of different metal in which a design of exactly similar outline has been cut out *en bloc*, with the result that the picture has no blank reverse. An instance of the beautiful work from his hand is a box of beaten silver with the backs of a flock of geese seen on the outside of the cover, chiselled in gold, copper alloy and silver, and when the lid is removed, there on the underside the breasts, pinions and underside of the wings, appear. To have cut out the design and the space for its insertion with such microscopic accuracy, fitting it in place and soldering it there so that no trace of the process could be seen, displays a skill that can be better appreciated than well understood. Suzuki has added further to his fame by a process known as *shibuichidoshi*, in which two kinds of silver alloy are beaten together, after which a third is added and the picture completed by putting in rocks, trees, birds, etc. Although Suzuki doubtless received his original suggestions from the metal-work artists of the eighteenth century, he alone has carried it to such an unprecedented point of excellence that its charm appears inimitable. In this work certain parts of the decorative design are seen to float as if within the metal, rather than on the surface, giving a very artistic effect both in depth and atmosphere.

There are many of these art-artizans in Japan, not all so representative of art and genius as those mentioned, but keenly interested in their work, without caring much what the world thinks about them. Living in tiny houses on the less frequented streets, they live modest, unassuming lives, recking not of money or avarice but of the beauty they may create. Affluence comes to them but rarely, yet to resent poverty would be to descend to the level of a tradesman and cease to be an artist. Their belief is that to be great in art they must be lofty and noble in disposition ; and often among them charity is regarded as an indication of the artistic sense. They seem to attach no special importance to their skill, looking upon the products of their art as merely studies preparatory to higher efforts. Their only shame is to do inferior work. The public sees them only through the middleman, who preys upon them ; and therefore the public cannot be said to known them, except by their works.

When shall I meet again
My peerless friend, and grasp his well loved hand,
And speak once more to him as friend to friend ?
I know not when, but still I long and wait.

—*Takasaki Masakase*

Translated from Japanese by Arthur Lloyd

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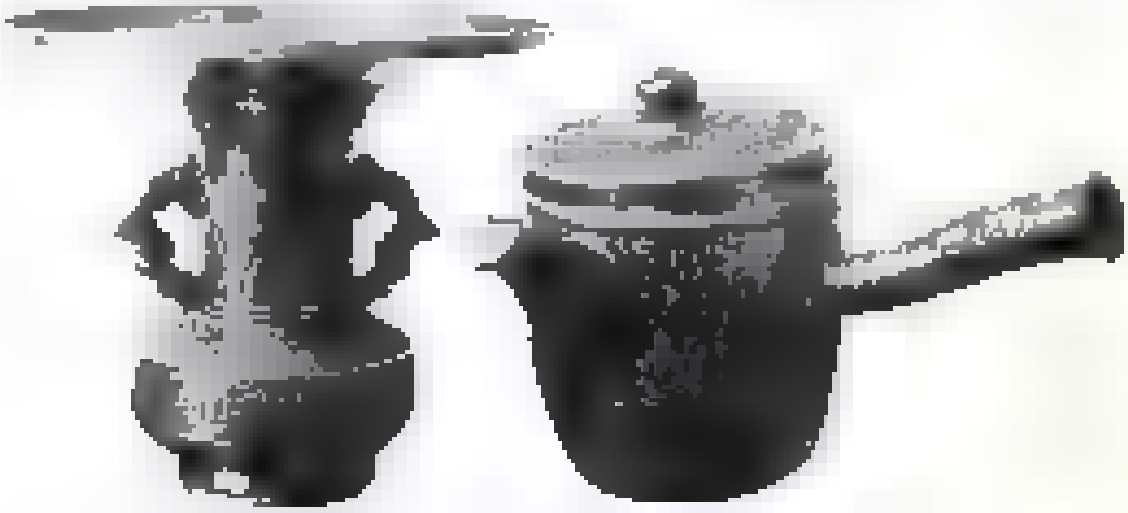
RINGS OF WATER GOLD
FOUND IN INDIA.

GOLD TORQUES FOUND IN INDIA.

BRONZE INCENSE BURNER IN CHINA.

MODERN SILVER VASE BY KUNDAN.



MODERNISTIC SILVER WATER BOTTLE, VARIANT, BEFORE OXIDIZING.

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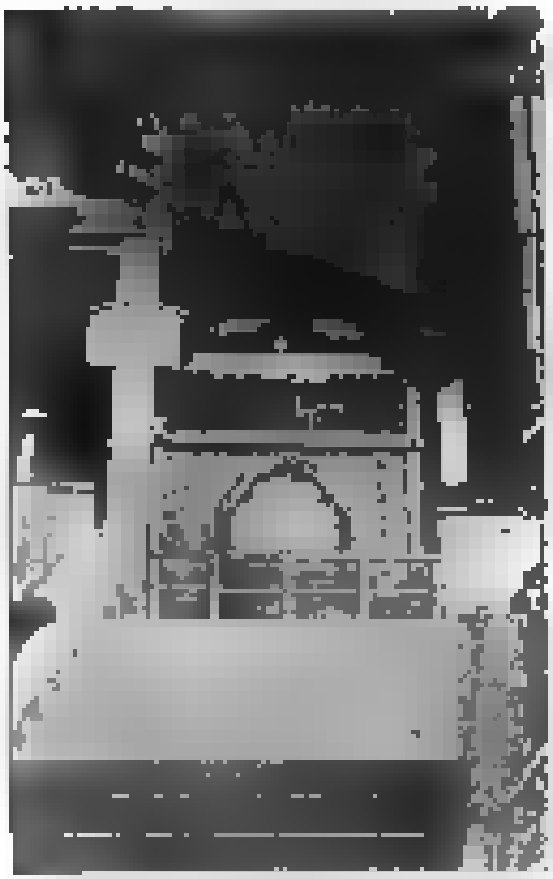
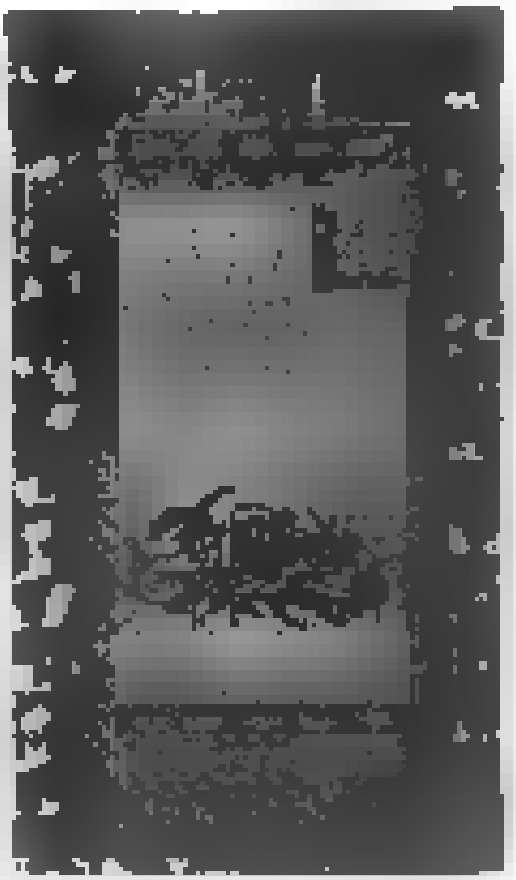
[illegible] TEMPLE AND TOMB OF MURASAKI SHIKIBU. *Ishiyama Temple and Murasaki Shikibu's Grave.* *Le Temple Ishiyama avec le sépulcre de Murasaki Shikibu.*



ROOM WHERE THE GENJI MONOGATARI WAS WRITTEN. *Chambre où le Genji Monogatari fut écrit.* *Chambre dans laquelle le Genji Monogatari fut écrit.*



PORTRAIT OF MURASAKI SHIKIBU. *Bild des Verfassers des Genji Monogatari.* *Portrait de Murasaki Shikibu.*

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THE GENJI MONOGATARI

By DR. J. INGRAM BRYAN

I

SOME have doubted whether Japan has produced any writing that deserves to be called literature, but no one capable of reading the Genji Monogatari can have any doubt that it possesses all the qualities of a classical composition. Though somewhat prolix and redundant, it is nevertheless characterized by a coherency of method, a lucidity of style and a prevailing common sense and good taste without extravagance, that are peculiar to the best literature of all countries. In other words it has about it the universal appeal characteristic of all true art. It aims more at fitly expressing what is felt and known than at startling, horrifying or instructing the reader, and is distinguished more for its artistic qualities than for its matter.

A work of this kind does not spring up all at once out of nothing. The period in which it was produced, about the opening of the eleventh century, must have been a highly refined and intellectual age; representing an extremely advanced civilization. This receives further confirmation from the fact that the art of painting at that time showed a degree of advancement equally great with that of prose and poetry. It was, too, a time of peace; for a certain degree of political stability, progress in art and material civilization are always a necessary condition to the production of a truly great literature. The earlier literature of Japan, like its earlier painting, owed most of its inspiration to China, but by the eleventh century all borrowings had so passed through the alembic of the native genius that it came out transformed into something genuinely Japanese.

In Japan as elsewhere poetry preceded prose. The history of literature indicates that man could sing before he could talk, and feel before he could express himself. The age before the appearance of the Genji Monogatari might be called the golden age of Japanese poetry. There had been no great prose composition, but there had been such outbursts of song as we have seen in the *Manyoshiu* and the *Kokinshiu*, with their thousands of little gems of poetry on moons, flowers, bird songs, the varying aspects and moods of nature, love and disappointment, testifying to the gentle disposition and refined culture of the authors. The only prose compositions of any importance were the *Utsubo Monogatari* and the *Ochikubo Monogatari*, to which no doubt the authoress of the Genji Monogatari was to some extent indebted for suggestion and inspiration.

That the author of the Genji Monogatari was a woman does not surprise those familiar with Japanese history; for the women of the Heian period shared the mental culture of the stronger sex, and a large and important part of the literature of Japan is from their pens. This is in marked contrast to later times when, under the blighting influence of Confucianism, women were thrust into

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the background and literature became more and more a mere pastime of men. Confined to their houses and forbidden to mention the name of a man, unless he were a near relative, the condition of woman was unfavorable to literary production. If all true literature involves, as Matthew Arnold said, a criticism of life, then the author must mix up with and be familiar with life as it is. This condition was conspicuously fulfilled in the case of Murasaki Shikibu, the authoress of the great work now under review.

Murasaki Shikibu was a lady of noble birth, and held an official position in the Imperial Court. Her pen name was probably assumed after completing her book and entering the service of the Imperial household. Consequently her real name will never be known. It is said that she displayed marked intellectual ability at a very early age, always coming out ahead of her brother in their studies; so that her father often expressed regret that she had not been born a boy. The future authoress became so well versed in Chinese that she often astonished her elders; but as it was thought conceited on the part of a lady to display proficiency in a foreign language, she never made a display of her erudition. Being noted for her beauty, many a noble courtier sued for her hand, and her father at last betrothed her to Fujiwara Nobukata, a noble in the service of the Emperor. Her married bliss was not destined to last however; for her husband died early, and she retired from the world with her two little girls, and devoted herself to literature. It is supposed that during this time of retirement she wrote the book that has made her famous for all time. After six years of mourning she was prevailed upon to accept a position in the Imperial Court. That the place of writing the Genji Monogatari was the Ishiyama temple at Omi, is a mere tradition, as is also the statement that the pens and other writing materials there exhibited were used by her hand.

The Genji Monogatari is a history of the love adventures of a handsome and accomplished prince named Hikaru Genji, or Genji the brilliant, son of a Mikado by an inferior concubine. The book is of enormous length, consisting of 54 parts, each with a special name, somewhat after the manner of Spenser's Faery Queen, though in prose style more resembling Sir Philip Sydney's Arcadia. The style has been censured for its alleged over ornateness; but one has to remember that the language is that of a woman, which in Japanese demands highly honorific verb terminations; and in the courtly dialect she was obliged to use, the language is as gorgeous and elaborate as were the costumes and ceremonies of the readers. The complaint as to paucity of plot arises from a misunderstanding of the object, which was, not to produce something highly wrought and sensational like a novel but to interest and amuse her readers by a picture of real life, portraying the sentiments and doings of actual men and women. There is no exaggeration in the Genji, no superfine morality and none of the fine writing that abounds in later Japanese literature. What Murasaki Shikibu did for Japanese literature was to introduce a new kind of composition, an epic of real life, winning for herself the right to be called the Richardson of Japan. She especially delighted in delineating types of woman-

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hand; and her pictures of the various female characters of her time are done with minute and careful knowledge. She does not deal in broad strokes of the pen, but endeavours to produce a graphic and realistic effect by numerous touches of detail. This often entails long and complicated sentences which are incompatible with any great simplicity of style.

As a realistic portrayal of a long past state of society there is nothing in occidental literature excelling the Genji Monogatari. The more one considers the circumstances of its composition the more marvellous seems the achievement. If we remember that it was written long before Chaucer, Dante and Boccaccio appear on the horizon of European literature, the work appears all the more remarkable. The Genji contains a host of personages, from the Emperor of the time down to the humblest of attendants; and all are sketched with an accuracy true to life. The scene changes from Kyoto to Hiyama and thence to Suma and various other places in the neighbourhood. A whole calendar of ancient court ceremonies might be compiled from it. When we consider how few Chinese words had at that time found their way into the Japanese language, the vocabulary is amazingly rich, and the use of it shows a flexibility no less astonishing. No wonder that all subsequent authorship in Japan looks back to the Genji Monogatari as the foundation of the national literature, on which its influence has been immense. As one quotes the national lyrical drama of Japan one notices the inevitable inference that its source has been the Genji Monogatari; and the same is true of a great part of the dramatic and other literature of the nation.

If the wonderful realism of the book be regarded as overdone in places, one has to bear in mind the social conditions out of which the work arose and of which it aims to be a true presentation. During the long period that had passed, the higher classes had grown effete and corrupt, their only serious occupation having been war, and so they fell into a state of effeminacy and general intellectual as well as moral deterioration. To a large extent it was a society in which passion prevailed over reason and often became law. Men and women intermingled with a familiarity and a tendency to flirtation that brought on the reaction toward suppression of the female sex in later times; and the love escapades depicted in the Genji Monogatari can hardly be regarded as more frequent than was actually the case in the society of the time.

(To be continued.)

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SOME CHRISTIAN CHURCHES IN TOKYO

MOST of us probably have heard of the man who travelled around the world, and on returning home made the statement that he had never once seen a Christian church in a non-Christian country. Possibly the experience of this tourist was not altogether unique; and yet, to say that there are no churches in missionary lands, just because one failed to see them would, of course, be somewhat wide of the truth. Certainly a globe-trotter might quite easily pass through Tokyo, visiting most of the places of tourist interest, without coming across a church building, though such an experience is gradually becoming less possible. Moreover, in Japan scarcity of money among infant congregations and nascent churches discourages expenditure on prominent buildings, while the prevalence of earthquakes renders the erection of spires or towering edifices a danger to be guarded against, so that the church buildings of a Japanese city are naturally not the conspicuous sights that they are in cities abroad. In an occidental town the church usually forms the chief landmark, and often occupies the most prominent position in the city. No one can pass through a British or American city without noticing the numerous church spires towering over the surrounding roofs in all directions. But in a Japanese city most of the ecclesiastical structures do not rise above their environment, though from the illustrations accompanying this sketch, it will be seen that there are exceptions to prove the rule.

As time goes on doubtless the tendency to erect modern church buildings in Japan is becoming more and more pronounced. The Empire has not suffered severely from seismic convulsion for some time now, and people are beginning to forget the menace of high and heavy structures. This is especially evident in commercial and industrial circles where one now sees the old-time office buildings giving way to many storeyed successors whose flimsy construction will mean showers of debris with the first sharp shock of earthquake. Most of the churches emulating height, however, have, on the whole secured fairly solid foundations and massive walls, capable of enduring severe strain and shock. The fact that Japan has now many of her own sons who have been educated abroad as architects, lends impetus to the present tendency to erect buildings after occidental style, a tendency not rendered any the less acute by the wish of the modern city fathers to emulate the appearance of a western city.

So far as ecclesiastical architecture goes, it is not wholly a desire to ape fashion, that is bringing about a change in style. A leading Japanese clergyman of Tokyo in explaining, not long ago, why his countrymen preferred the western style of ecclesiastical building to the Japanese style, remarked that while Japanese architecture, as seen in some of the Buddhist temples, is imposing and reveals a certain simplicity and dignity, not to be seen in the box-like buildings sometimes used for churches abroad, yet even at its greatest it cannot express the aspiring spirit of Christianity, as do buildings in Gothic or Early English style. If this represents to any extent a growing conviction, it is probable that in Japan Christian churches will continue to be built in the traditional architecture after occidental models.

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HOLY [illegible] CHURCH [illegible] Cathedral Church — Cathédrale de la France

ST. ANDREW'S CHURCH, [illegible] — St. Andrew Church Shiba.
Église St. André Shiba

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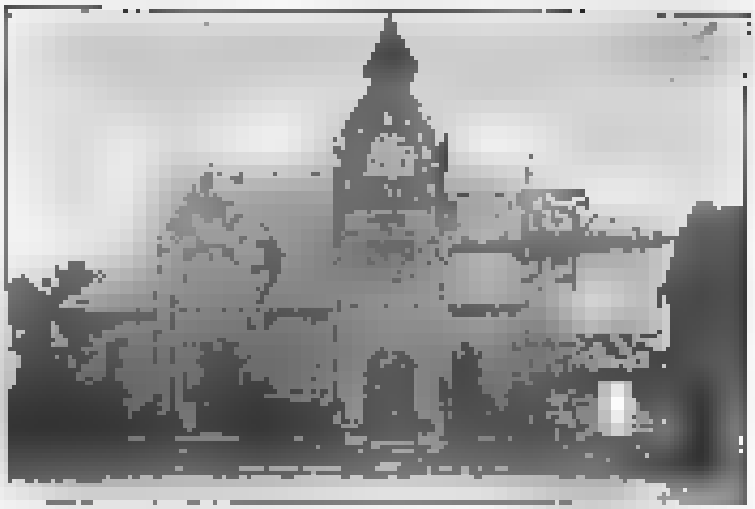
[illegible] — Cannes. — *Ile de la Conférence, Cannes.*
Église Notre-Dame, Cannes.



[illegible] — *Antibes et Antibes.* — *Église à Antibes.*

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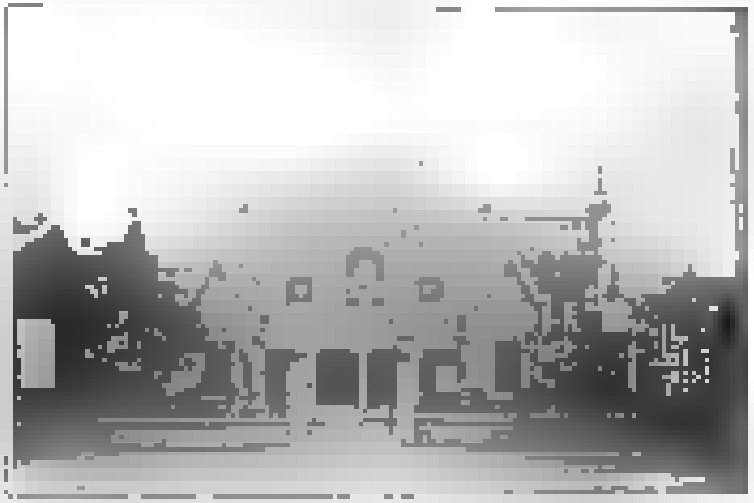

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Among the church buildings which combine great modesty of appearance with genuine ecclesiastical style of architecture must be reckoned St. Andrew's, Shiba, of which the Venerable Archdeacon King is priest in charge, and the Right Rev. Cecil Boutflower is bishop. St. Andrew's is under the auspices of the Society for the Propagation of the Gospel, and is therefore an English Church, being attended by members of the British Embassy in Tokyo and most of the British subjects in the capital. Beside St. Andrew's is the Japanese Cathedral where a large native congregation assembles at the regular services. Although St. Andrew's Church has quite a large foreign congregation, it is not the aim of the people to have a foreign chaplain, as the foreign congregations have in Yokohama and Kobe, but to regard the priests of the S. P. G. mission staff as their ministers, and thus look upon the Japanese congregation and the foreign as really one, the division being made only on account of language. It is the constant aim of Archdeacon King to have the Japanese and foreigners regard themselves as not two congregations but one, and this admirable spirit of keeping the Japanese and foreigners in sympathetic touch, is readily accepted by both parties, and the foreigners take a deep interest in the work among the Japanese.

Another church building of some pretensions to ecclesiastical dignity is Trinity Cathedral, Tsukiji, under the direction of the Mission of the Protestant Episcopal Church of the United States, the Bishop being the Right Rev. John McKim, and the Rev. George Wallace, the minister in charge. Trinity Cathedral is a good example of the buildings wholly in foreign style, the plans having been drawn by J. McDonald Gardner Esq., who has done so much for the promotion of modern, artistic architecture in Tokyo. Trinity Cathedral is attended by the staff of the American Embassy in Tokyo, and most of the American citizens in the Japanese capital, with the exception of those associated with missianary work in various denominations. It is the policy of Bishop McKim to make Trinity Cathedral a House of Prayer for all nations, and no one can attend its daily and and weekly services without feeling that it has a strong hold upon the Japanese. On week days most of the congregation is made up of students from St. Paul's School near by, but on Sundays the building is filled with an intelligent and reverent congregation of Japanese representing all classes; and the service is something to leave an ineffacable impression. A tourist visiting Japan some time ago remarked: "My visit to Trinity Cathedral and the impression made on me by seeing that great and reverend congregation of Japanese Christians, has converted me to a belief in Foreign Missions."

One of the most imposing of the Christian churches in the Japanese capital is that of the Holy Orthodox Church of Russia, erected at Surugadai, under the superintendence of Archbishop Nicholai, whose popularity as a man, and whose genius as a missionary, have made him one of the most remarkable and conspicuous figures among the Christian community in Japan. The Archbishop is a great admirer of the Japanese race, and believes Japan has a great future, both as a Christian nation and as a people. A unique feature of the work of the Russian Church in Japan is that with the exception of Archbishop Nicolai and one or two priests, the whole duty of spreading the Gospel is carried out by native Christians. The style of architecture adopted by the Russian Church is as orthodox as the creed for which it stands, and reminds one of many similar structures to be seen in Russia. The vocal music to be heard at the Russian Cathedral in Tokyo is said to equal anything heard in Russia itself, and attracts a large number of people to the regular services.

The Methodist Church, under the supervision of Bishop M. C. Harris, is also represented by many modern church buildings in Tokyo, among the most characteristic of which must be included the new building known as the Ginza Church, which is one of the finest ecclesiastical structures in gothic style

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that we have in Tokyo. The congregation worshipping in this building has had an interesting history and wields a powerful influence on Japanese Christianity. It was here that Dr. Julius Soper in 1875 baptized Mr. Sen Tsuda and family, one of the most influential Japanese households. The new building is a thoroughly modern structure equipped with all the appointments of a Church in America. There are rooms for meetings, ladies' parlours, Sunday school rooms, pastor's study and all other up-to-date conveniences; while the position of the building in one of the busiest centers of the Japanese capital will add greatly to its advantage as a representative of the Christian religion in Japan. The present pastor, the Rev. T. Ukai is a very able and talented man, and wields much power in the community. Another important Methodist building is that of the Hongo Central Tabernacle, the architecture of which is of a type somewhat beyond the traditional. But in this vast stu !ent center the building stands for a splendid influence on young Japan.

The Roman Catholic Cathedral at Tsukiji is a modest building, but truly representative of Roman tradition, the interior being very artistic and simple yet ample in religious decoration. The Roman Catholic work is under the auspices of French Mission Fathers, and the results are far-reaching and important. The Roman Catholic Christians in Japan are said to out-number those of Protestants by some thousands. Other church buildings are under the Presbyterians, Dr. David Thompson of Tokyo being the senior missionary. The Presbyterians are also doing an excellent and successful work for Christianity in Tokyo, and Dr. Thompson is among the oldest and most highly respected of the foreign community in the capital. It is impossible to find space for mention of all the Churches of Tokyo; and we hope if opportunity offers to deal at another time with the good work represented by the church buildings of the Baptists, Congregationalists, Dutch Reformed, Christians, Friends, Universalists and Unitarians.

The church buildings under review may be taken to represent the slow but steady progress the Christian religion is making among the people of Japan. At present the number of church buildings throughout the Empire is well up in the thousands, and the number of Christians is over 150,000, with a Christian community of about 300,000. The fact that 6 Japanese in every 1,000 are openly in favour of Christianity is something to consider; while the further fact that undoubtedly there are very many silent Christians, indicates the direction of the tide. There is every year a growing number whose principles and practice are closely in line with the teachings of the Christian Church, though they have no open connection with the Christian religion. These are represented by one of the leading men of Japan who said: "I am not a Christian but I try to live as one." Missionary work in the modern sense of the word may be said to have begun in Japan only a little over forty-five years ago, and those capable of close observation are convinced that the spiritual preparation of the nation for Christianity is ripening year by year. In speaking of the methods that should be adopted by the Christian churches in Japan, Dr. Nitobe, the author of *Bushido, the Soul of Japan*, says: "Missionary methods for Japan must be quite different from those pursued amongst peoples and tribes who have not yet attained a national aggregation. Paul's missionary verstility and tact in becoming a Jew to the Hebrews, a Greek to the Hellenese, his adaptability to the varying conditions and circumstances of his surroundings, is the only successful method of converting a new people. 'The fields are white unto the harvest', but some fields are best reaped by a steam harvester, others by a sythe, still others by a sickle .....The wise agriculturist studies his field, his tools and even the weather and the market. The implement and the field must complement each other....."

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THE JAPANESE THEATRE

By ARIEL

UNDOUBTED witness to the solidarity of mankind is seen in the fact that so often the origin of an art or custom is found to be the same among various and often otherwise divergent races; and nowhere is this more true than in reference to the origin of drama and the theatre. The Japanese theatre began with the performance of ancient folk songs and dances, the *kabuki* that go back beyond the dawn of history, and which probably had a religious origin, just as in ancient Greece. Nations have always been able to write poetry before they could write prose, to sing before they could talk, and to dance before they could act in a histrionic sense. And this dancing that gave rise to the theatre, was a folk-dance and therefore different from dancing as a social amusement, a distinction that led to the ballet in Europe as it did the *geisha* dance in Japan. The germ of the theatrical dance, however, was sacred, an attempt to give expression to an undying passion, a bit of eternal reality, which is the source of all true dramatic inspiration. Just at what period the *kabuki* separated from the *kagura*, or sacred dance of mythological origin, no one knows; but the existence of the *No*, or lyrical drama, shows a brave attempt to preserve the dignity of the art, an attempt that just fell short of the operetta, though the lyrical drama, as compared with the dance in which it has its origin, may be called a kind of operetta.

The Japanese theatre is said to have had its origin where so many other good things have come from, in the land of Idzumo, and a lady is accorded the honour of first giving expression to the art. The lady Kuni early left Idzumo and came to Kyoto where she set up a stage near Shijo by the sea. Remarkable to relate, most of the *dramatis personae* of this period appear to have been females, dressed in male attire for stage purposes. Kuni of Idzumo and her troupe eventually came up to Edo, hoping for greater patronage, and set up a playhouse in 1603, just about the time that the English stage had begun to attain achievement. The place was Kubocho, Shiba; and O-kuni San became as far famed for her beauty as for her art. The popularity of the new form of entertainment quickly gave rise to competitors; and in 1624, one Nakamura Kinzaburo obtained license from the *Bakufu* to build a theatre in Edo. This building was not unlike the modern building, except that it had a great tower in front, a sort of portico; and most of the performers were of the male sex. The actors wore their hair with the *chazen* on top, a style in shape something like the instrument used for stirring tea in the tea ceremony; while the female characters were represented by men wearing a towel over their topknots.

The histrionic art of these early performers was probably not much above the puppet shows (*ayatsuri*) which had great vogue in Osaka for some years previously. Indeed it is the opinion of some that the puppet show was the real precursor of the modern

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Japanese stage. These puppets moved on wires and acted their parts to the accompaniment of what was called music, but together with a song, called the *joruri*, which explained the meaning of the action, and expressed the mind of the actors. There was such a craze for this sort of entertainment in Osaka that finally in 1685 a great hall was erected at *Dotonbori* and was called the Onishi. Now these puppet show theatres had a very important influence on the Japanese theatre as we know it. The Japanese actor, even to-day, has a style of self-revelation not to be seen in any other country under the sun. All foreigners, when seeing a Japanese play for the first time, are chiefly struck by the remarkable singularity of the movements of the actor, which in the eyes of foreigners appear to be stilted, stiff and unnatural if not grotesque. This is all explained by the fact that the first Japanese actors simply tried to imitate the amusing antics of the puppets of the Osaka stage, that sort of thing being supposedly more amusing to the audience than natural acting. Just as the action of the puppet was limited and the air so accidentally assumed often bombastic and extremely peculiar, so is the acting on the Japanese stage to-day. At first it was pure simulation of the puppet show; but now it is the convention of Japanese theatrical art.

Consistently with this explanation we find too that in all the old plays, the every act of the actor was followed immediately by the *joruri* and music explaining the movement as well as the mind of the actor or character represented, something after the manner of a monologue. The main purpose of the *joruri* in the Japanese theatre is to reveal the inmost motives of the character in the action portrayed. And the musical accompaniment is known as the *choko*, just as in the days of the puppet show.

Edo, now Tokyo, has always remained the true center and inspiration of histrionic art in Japan. Usually the theatres were found in various parts of the city, though in the Tokugawa days those of a more questionable character were confined to certain districts, as Asakusa, for example.

The interior of a Japanese theatre has some unique features, as compared with those in foreign countries, the most conspicuous among which is the *hanamichi*, or flowery path, consisting of two narrow platforms sloping down from the stage through the heart of the audience to the back of the pit. These flower-walks obtained their name probably from the old custom of flinging flowers, fans, or embroidered purses at the feet of the favourite actor as he made entry or exit from the scene; for, as the actors appear from behind the audience, they always pass along the *hanamichi*. The one on the left side of the audience, being broader than the other, is regarded as the *hanamichi* proper. These passageways are also used as roads or paths when the stage is representing an outdoor scene; and when the scene is laid indoors, the *hanamichi* serve as corridors to the house.

The Japanese conception of a stage is quite different in some respects from what prevails abroad. In the European theatre the stage frames the scene enacted, making it appear cut off from the audience, representing another life if not another people. A scene on the western stage is like a picture framed

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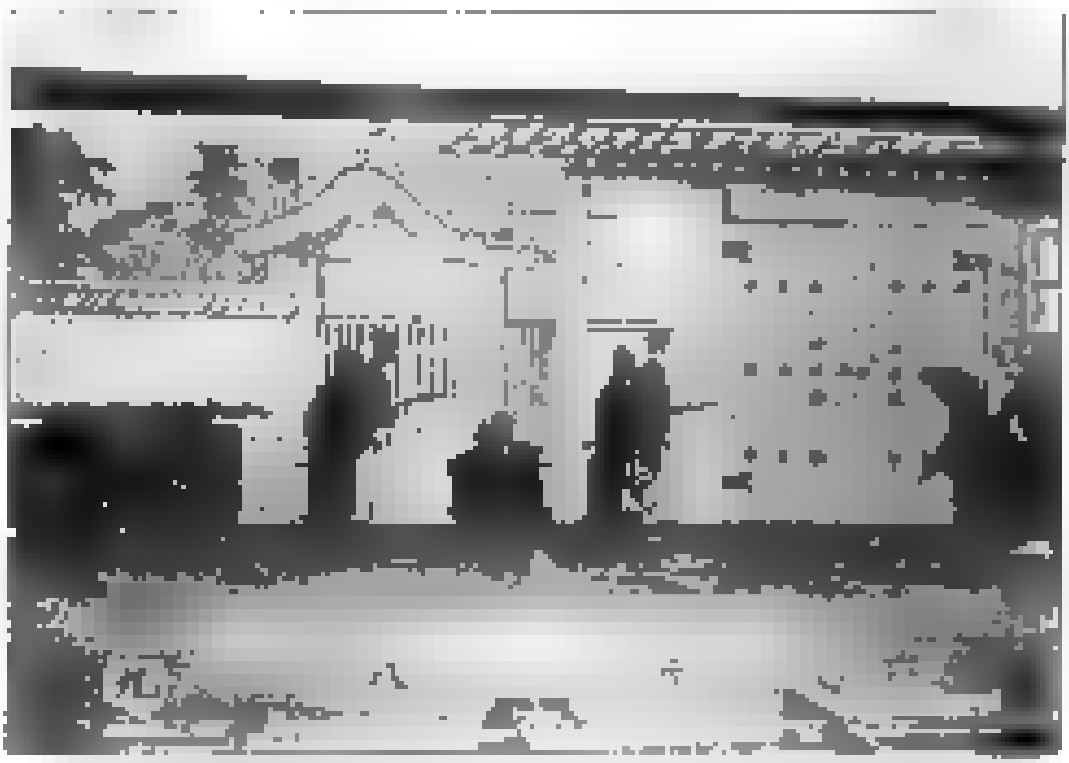
KABUKI-THEATRE. *Die Kabuki-Bühne. Le Théâtre Kabuki.*



SCENE SHOWING DOJINO GATE. *Dojinja Yar darstellend. Scène d'un théâtre japonais représentant la porte d'un dojinja.*

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Japanese stage. These puppets moved on wires and acted their parts to the accompaniment of what was called music, but together with a song, called the *joruri*, which explained the meaning of the action, and expressed the mind of the actors. There was such a craze for this sort of entertainment in Osaka that finally in 1685 a great hall was erected at *Dotonbori* and was called the Onishi. Now these puppet show theatres had a very important influence on the Japanese theatre as we know it. The Japanese actor, even to-day, has a style of self-revelation not to be seen in any other country under the sun. All foreigners, when seeing a Japanese play for the first time, are chiefly struck by the remarkable singularity of the movements of the actor, which in the eyes of foreigners appear to be stilted, stiff and unnatural if not grotesque. This is all explained by the fact that the first Japanese actors simply tried to imitate the amusing antics of the puppets of the Osaka stage, that sort of thing being supposedly more amusing to the audience than natural acting. Just as the action of the puppet was limited and the air so accidentally assumed often bombastic and extremely peculiar, so is the acting on the Japanese stage today. At first it was pure simulation of the puppet show; but now it is the convention of Japanese theatrical art.

Consistently with this explanation we find too that in all the old plays, the every act of the actor was followed immediately by the *joruri* and music explaining the movement as well as the mind of the actor or character represented, something after the manner of a monologue. The main purpose of the *joruri* in the Japanese theatre is to reveal the inmost motives of the character in the action portrayed. And the musical accompaniment is known as the *choko*, just as in the days of the puppet show.

Edo, now Tokyo, has always remained the true center and inspiration of histrionic art in Japan. Usually the theatres were found in various parts of the city, though in the Tokugawa days those of a more questionable character were confined to certain districts, as Asakusa, for example.

The interior of a Japanese theatre has some unique features, as compared with those in foreign countries, the most conspicuous among which is the *hanamichi*, or flowery path, consisting of two narrow platforms sloping down from the stage through the heart of the audience to the back of the pit. These flower-walks obtained their name probably from the old custom of flinging flowers, fans, or embroidered purses at the feet of the favourite actor as he made entry or exit from the scene; for, as the actors appear from behind the audience, they always pass along the *hanamichi*. The one on the left side of the audience, being broader than the other, is regarded as the *hanamichi* proper. These passageways are also used as roads or paths when the stage is representing an outdoor scene; and when the scene is laid indoors, the *hanamichi* serve as corridors to the house.

The Japanese conception of a stage is quite different in some respects from what prevails abroad. In the European theatre the stage frames the scene enacted, making it appear cut off from the audience, representing another life if not another people. A scene on the western stage is like a picture framed

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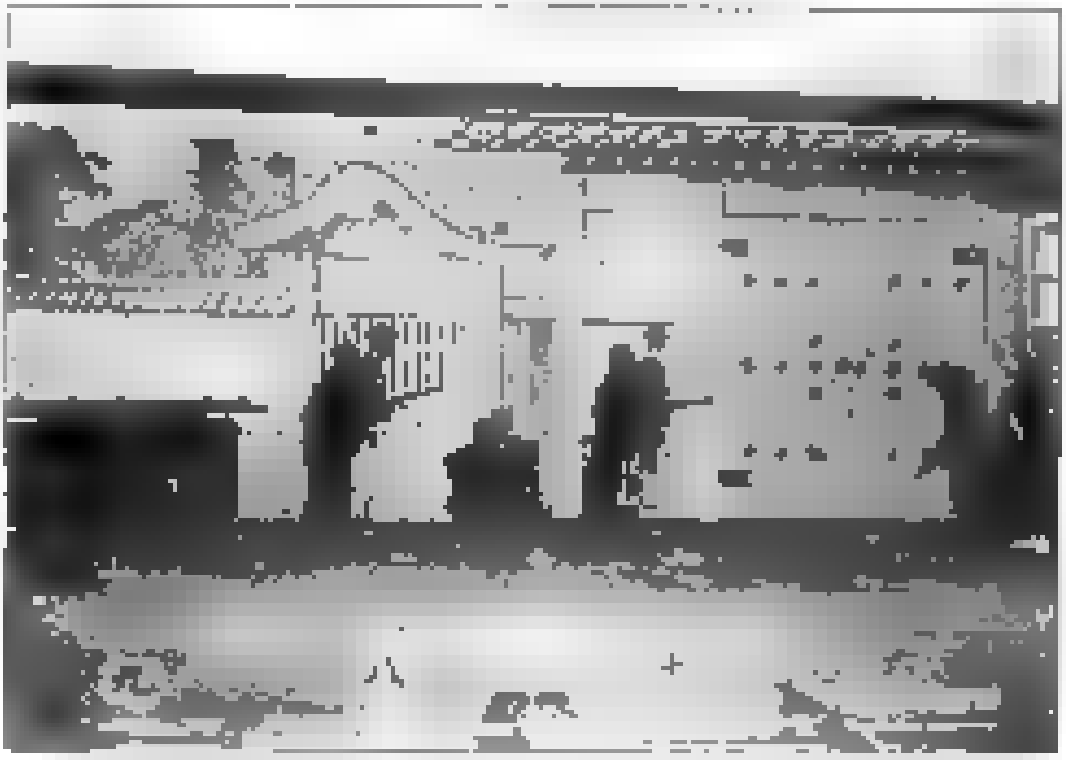
KAGIRIKI [illegible]. *Das Kabukiza Theater. Le Théâtre Kabukiza.*



SCENE [illegible]. *Dainyo Tai dansellend. Danse, avec [illegible] dansées, du Seigneur d'un château [illegible] regrettant la perte d'un [illegible].*

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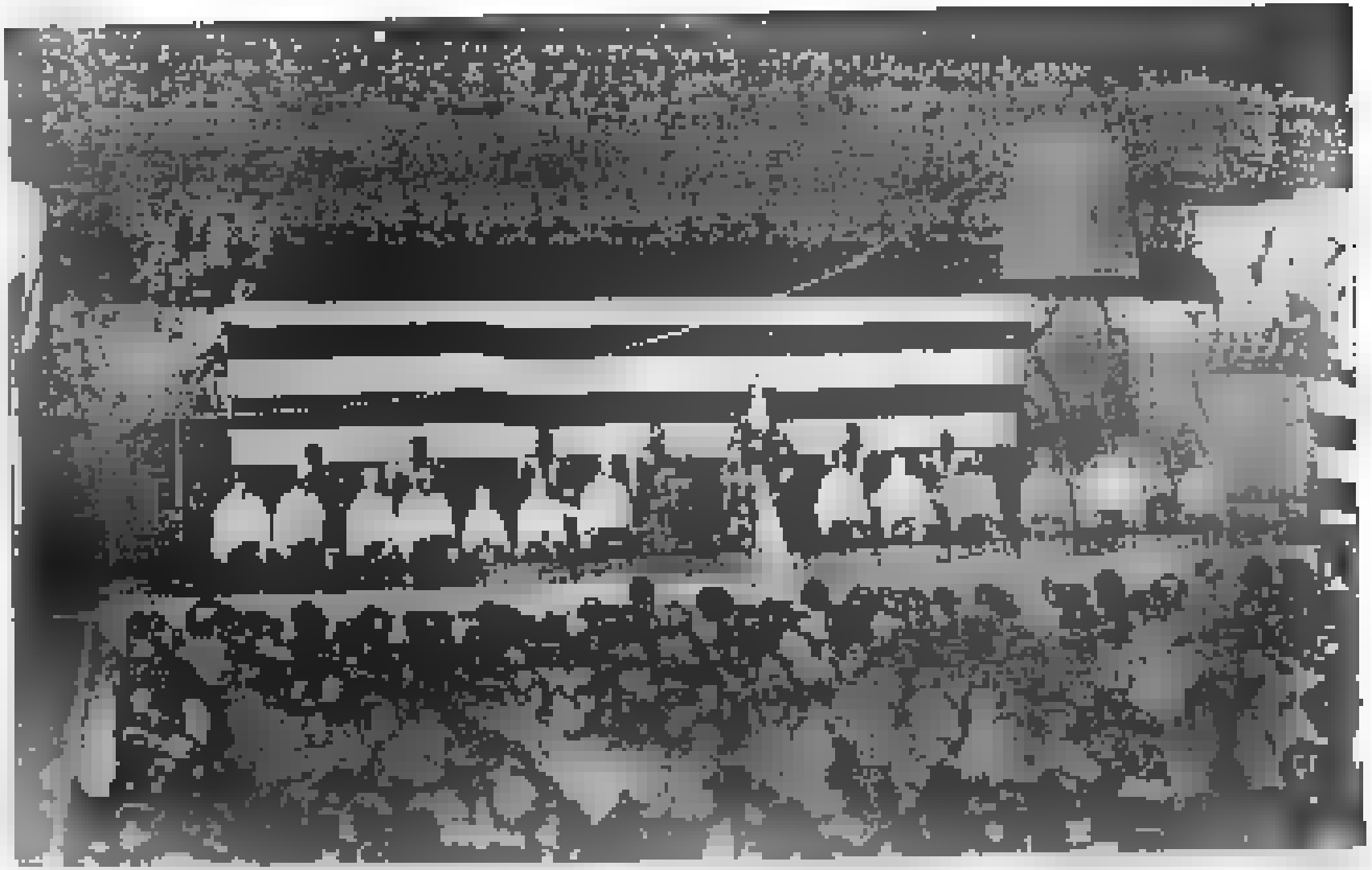

[illegible]

and hung up for admiration, albeit a living picture. There is an evident and definite attempt to excite illusion. But on the Japanese stage the actors are of the people before whom they act. They freely move about among the audience with apparently no effort to seem other than as they are. The scene is among the people who listen and see; and is a part of human life. On the whole, however, the tendency of the modern stage is more and more toward attempt at illusion. The latest and finest theatre in Tokyo, the Empire Theatre, has dispensed altogether with the *hanamichi*, and it is probable that in future the new buildings will follow this model. Yet in the average Japanese audience a theatre without the flower-path would not seem a real theatre, and possibly a reaction will set in against its permanent removal.

Like the ancient Greek theatres, the Japanese, too, have the star-trap (*seri-daski*) (ὑπυσπηνιον) a hollow chamber under the (θέατρον) place for seeing, with a trap-door through which the actor can disappear suddenly at will. More interesting still is the *seri-age* by which the actor appears upon the stage, popping up from beneath after the manner of an apparition and lending a very exciting interest to the scene. This feature of the Japanese stage has been criticised; but no one who has seen the sudden appearance of these gorgeously attired characters on the Japanese stage, could wish them done away. A further peculiarity of the Japanese theatre is what is known as the *mawari-butai* or revolving stage, which has obtained in almost all buildings since 1658. This enables a scene to be in preparation while another is going on, and then to be brought suddenly into view without dropping the curtain, or changing the light. The impression is somewhat like that of a dissolving view and rather pleasing. Most of the scenery is made of painted cardboard, though cloth hangings are coming more and more into vogue, owing to occidental influence.

When the time arrives for the play to begin, one hears the *hyoshigi* or wood-clapper, beating two flat pieces of wood sharply together. The first clapping is to warn the actors out of the green-room and the second for them to commence. The clappers also give notice when to expect a change of scene, and are further used to accompany exciting moments of the action all the way through, keeping time to the movement of the actors as in the old puppet shows. Some foreigners have expressed objection to the *hyoshigi*, but they are not more unpleasant to the ear than the rattle of bones in an occidental orchestra; and the Japanese are so accustomed to their clatter that possibly now they would not enjoy a play in the absence of the clappers. Moreover, they are mild compared with the drums and gongs that keep up an incessant noise in a Chinese theatre.

Speaking generally the scenic accessories of the Japanese stage are of the simplest sort, and in no way are they much beyond the unimaginative scenery of Shakespeare's time. In fact such plays as the *No*, or Lyrical drama, can only be compared to the *Mysteries* and *Moralities* of pre-Shakesperian times. Yet one is forced to admit that so far as art goes, mediaeval Japan reached a higher level than mediaeval England, with the exception of architecture. On the other hand, while the

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English mediaeval plays are somewhat rough and vulgar, displaying little of the beauty and refinement of the Japanese Lyrical drama, they are nevertheless more infused with wholehearted humanity and natural action. It is true that what the Japanese play lacks in dramatic quality is to some extent compensated for in the *No* by beauties of another kind; graceful or majestic motion, grave pathetic gesture, sober or dazzling drapery.

Turning to the audience we find the Japanese theatre divided into various parts, just as in western countries, though with many features peculiarly native to Japan. The pit is known as the ***kiradoma*** behind which is the ***takadoma*** or parquet; then the ***sajiki*** or gallery, and the ***oikomi*** or upper gallery, the best seats being in the parquet and dress circle, as in theatres abroad. The floor of the house is covered with lidless boxes with matting on the floors, each box holding four persons and costing about four ***yen*** a day, while the seats in the parquet cost about five ***yen*** and those in the dress circle about six ***yen***. The cheapest seat up among the gods is about 25 ***sen***. Some of the larger structures can accomodate about four thousand persons.

When it is realized that a Japanese theatre opens about one o'clock in the afternoon and goes on till ten at night, the arrangement and proper alternation of subjects become important in the day's programme. This has been laid down from ancient times, the ***ichibamme*** or part first, usually being a classical play in five acts, which is followed by an interlude in two acts, known as the ***nakamaku;*** and then comes the ***nibamme,*** or part two, consisting of some famous social drama in five acts, followed by a postlude in one act, called the ***ogiri*** or conclusion. The actual time of acting is about six and a half hours, with about two and a half hours given to intermissions, the total time spent in the theatre being about nine hours for the day. Of course the audience has to have lunch, and this may be ordered brought to the box, or one may go out to it, as preferred. At the new Empire theatre there is a dining room provided for those who wish to dine on a more elaborate scale.

The contempt in which theatres and theatre-goers were held by high class Japanese in pre-Restoration days has now almost wholly disappeared, and all classes of the people are taking to attending plays. The first break in the old wall of prejudice against the theatre began when Morita Kanya, proprietor of the Shintomi-cho theatre, hit upon the plan of inviting famous foreigners to see Japanese plays; and many foreigners were so pleased with this attention and so enjoyed the entertainment that they became frequenters of the theatre, and finally presented the house with a magnificent curtain in acknowledgement of the courtesy extended them. Among these was the famous Sir Harry Parkes, British Minister in Tokyo, the American, French, Russian and Austrian Ministers, with the staffs of the legations they represented; and this so attracted the attention of the higher classes, that they in time began to be seen at theatres themselves, or in company with foreigners who wanted to see Japanese drama. When his Highness the grandson of the German Emperor visited Japan, he went to the ***Shintomiza;*** and the noted American, General Grant, also honoured the same theatre by his presence. The climax came in 1886 when Napoleon III of France visited Japan and went to see a performance of Japanese classical drama at the Shintomi-cho theatre. After this the higher classes among the Japanese appear to have lost their old time objection to theatres; and in 1887 when His Majesty the Emperor paid a visit to Marquis Inouye, Minister of Foreign Affairs, Danjuro and other famous actors were invited to display their art in the Imperial presence. Having attained the Imperial favour the actors of Japan were at once placed on a level with other respectable citizens, and the theatre became a proper place of resort for people of importance.

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PANAMA-PACIFIC INTERNATIONAL EXPOSITION

By F. S. BROWN

SAN Francisco, in 1915, proposes to hold the biggest and best Exposition in the history of nations, celebrating the completion of the Panama-Canal. That project, uniting the Atlantic and the Pacific, means the opening of Pacific commerce—means the cutting of a water thoroughfare for ocean carriers to make swift runs from London, Liverpool and New York to Yokohama, Hong Kong and Manila—it means making the Pacific the twentieth-century ocean, and is bound to be a wonderful factor in the awakening of China and the Orient.

"The Exposition is in San Francisco because she knows how", said President Taft, "and as this will be the first International Exposition ever held west of the Rocky Mountains, the citizens of the City by the Golden Gate assumed their responsibility with a determination to make good in the full degree, and are looking forward to the world's favorable verdict in 1915.

"This western shore of our country is destined to be an even greater factor in the development of commerce, trade and intercourse between the nations of the east and west.

"The exposition will be unusual in that it will celebrate a vital living issue as contrasted with the purpose of commemorating some event of long ago, however commendable the purpose or important the event in American history."

As Charles C. Moore, President of the Panama-Pacific International Exposition put it; "We propose our exposition to have in mind the sentimental purpose and not overdo it; to have constantly with us the commercial advantages of our sister States and foreign countries, and not underdo it, realizing that such declaration of principle calls for high order of patriotism, enthusiasm, energy, patience, constant effort—determination to be fair and liberal minded."

The site selected by the Directors of the Exposition is incomparable. The selected ground begins with Telegraph Hill heights above the Bay of San Francisco. On this hill it is proposed to install the largest wireless telegraph station in the world.

Harbor View fronts completely on water between the Golden Gate and the Bay of San Francisco. It is proposed to utilize approximately 300 acres for buildings, concessions, and other features that will constitute the night life of the Exposition.

Presidio or Military Reservation immediately adjoins Harbor View, with large parade grounds, etc., and extends to and beyond the Golden Gate on Ocean frontage.

Lincoln Park adjoins the Presidio and is a commanding height overlooking the ocean and city of San Francisco. It is planned to have a giant commemorative statue which will command the entrance to the harbor. This will be surrounded by cafes and gardens.

Golden Gate Park portion of site lies, with acquired lands, along the Pacific Ocean, and completes continuous water frontage of many miles. It is tentatively planned to erect in Golden Gate Park permanent structures, such as the Museum, Art Gallery, and also Japanese gardens, fountains and statuary. It is proposed to make the stadium the finest in the world and to build a Coliseum around it.

In its report the Site Committee recommended:

"That of the intervening space between Lincoln Park and Golden Gate Park, one block in width, be purchased for connecting by boulevard the two parks permanently, and as much of the

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adjoining land be used as may be necessary for agricultural and such other exhibits as may be recommended; that adjoining Golden Gate Park a feature be made of such exhibits as electrical, City, County and National buildings, and especially of the Oriental exhibits, and that in the Park the suggestion of a reproduction of the Panama Canal, by connecting the Chain of Lakes be featured."

Boulevard and Intermural Railway will connect all portions of site and run through them. Boulevard will supply the most picturesque drive in the world.

The Ferry at the foot of Market Street is to be made the entrance to the Exposition City. There will be a grand court, and, possibly, viaducts to conduct passengers from either side of Market Street. Market Street is to be improved and beautified with electric light features; also Van Ness Avenue. An Auditorium or Convention Hall is designed for the Civic Section in the vicinity of Van Ness Avenue and Market Street.

The idea of holding an International Exposition to celebrate the completion of the Panama Canal originated with R. B. Hale, a well known merchant of San Francisco, who is one of the Vice-Presidents of the Exposition Company. It was on January 12th, 1904 that Mr. Hale penned a letter to the Directors of the Merchants' Association of San Francisco.

Mr. Hale in his letter, set the date for the proposed celebration of the opening of the Panama Canal at 1913, as it was believed at that time that the canal would be fully completed by the year named.

The letter was received with great interest by the Board of Directors and the project of holding an exposition was promptly endorsed and an invitation was extended to other commercial bodies of the city to take action on the proposition.

In January, 1906, after a number of interviews with representative business men of San Francisco and with the officers of commercial organizations, Congressman Julius Kahn introduced in the House of Representatives, tentatively, a bill for an exposition at San Francisco in 1913.

In interviews he specially stated that it was the desire of San Fransisco to give notice to the world thus early that she would hold an international exposition at the time of the completion of the Panama Canal, and also to celebrate the four hundredth anniversary of the discovery of the Pacific Ocean by Balboa.

Three months later came that terrible disaster that overwhelmed the business and financial sections of San Francisco. For the time being the plan of holding an exposition was dropped. The rebuilding of the city was started and for three years its citizens worked incessantly to accomplish that result.

Finally, toward the beginning of October 1909, it felt that it had earned a holiday, and decided to hold a local celebration, which was called the Portola Festival, in honor of the discoverer of San Francisco Bay, it being the one hundred and fortieth anniversary of the discovery of that superb body of water.

It was an overwhelming success. Four hundred and eighty thousand visitors came, not alone from the vicinity of San Francisco, but from the Pacific Coast States, from the Middle Western States, and even from New York, and New Yorkers, in interviews published in the San Francisco newspapers, stated that the pageants and the decorations and the wonderful electrical effects were far superior to the Hudson-Fulton Festival that had just been held in New York.

Then the citizens immediately took up the work again of launching the Panama-Pacific International Exposition. At the beginning of the short session of Congress, Kahn introduced the bill which called for the appropriation of $5,000,000. It was in the usual form of exposition bills. It directed that the exposition be inaugurated by the Government of the United States, and provided for a Government commission. Subsequently there was a great mass meeting in San Francisco and they raised among themselves at that mass meeting, within two hours $4,089,000, and it became evident to the projectors of the meeting

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that it would be easy to raise $7,500,000 by private subscriptions.

They did not know what they could do in a financial way until they tried. They found that the people of California were so enthusiastically in earnest that they were willing to go into their pockets and subscribe more liberally than any other community in the entire United States had ever subscribed for exposition purposes.

San Francisco is the largest American port on the Pacific Ocean. No other city in the United States is so well situated, so fittingly located, to celebrate the completion of Panama Canal.

In its superb harbor the fleets of all nations may manoeuver; the merchant ships of the world can carry exhibits direct from home ports, and at the great Exposition the people of the world may learn civilization's newest lessons and enjoy themselves in climatic comfort.

Since the fire of 1906 San Francisco has spent more than $300,000,000 in reconstruction, It is to-day the last word, architecturally, among the nation's great cities, with block after block of business buildings, hotels, apartment houses, and private residences, all new, substantial and artistic, with every modern equipment.

A scenic boulevard on so elaborate a scale that it may ultimately pass under government jurisdiction, and be maintained as a national asset like the Yosemite and Yellowstone National Parks, is a part of a plan to beautify San Francisco so that city will present an exposition effect when the Panama-Pacific International Exposition opens in 1915. The boulevard is the most important single feature of an architectural plan in which millions of dollars will be expended in creating an exposition city, so that the moment a visitor reaches San Francisco he will actually be in the Exposition itself.

The superb scenic boulevard will be the most remarkable feature of the exposition city. It will encircle San Francisco on two sides, bordering San Francisco harbor, and parallelling the Pacific Ocean, thus connecting the principal parts of the Exposition. The boulevard was first proposed for San Francisco in 1904 by D. H. Burnham, directing architect of the Columbian Exposition at Chicago. It was part of a general plan to take fullest advantage of San Francisco's hills and harbor and also to improve the business sections. The latter plan was to be effected through the establishment of a civic center in the heart of the city from which the principal streets should radiate, and the former through the adornment of conspicuous landmarks like Telegraph Hill and Twin Peaks, and the improvement of the parks and the waterfront.

Through San Francisco, the city of the Exposition, a new avenue will lead from one center of the Exposition to another. In no exposition which the world has seen has there been such an avenue. The boulevard will run beside one of the great harbors of the world, and beside the world's greatest ocean as well. It will connect great military posts and beautiful municipal parks; it will pass by elegant homes, by busy shipping, under palms and pines, near great engines of war guarding the approach to a nation, through the forests of the Presidio, the nation's most beautiful and perhaps most important military post until at last, having encircled the city, in its course of eight miles, will come to an end in Golden Gate Park.

Concretely, the boulevard will run eastward from the Ferry Building at the foot of Market Street, and the principal entrance to San Francisco along the edge of San Francisco Bay, past Telegraph Hill, across the Harbor View site of the Exposition, and through the Presidio, to Lincoln Park which towers above the Golden Gate. Then it will turn south and parallel the Pacific Ocean to Golden Gate Park. Every step on the boulevard will reveal a changing vista of hills, sea, islands, and of San Francisco itself. Telegraph Hill, two hundred and eighty-seven feet high and commanding a surpassing view of the harbor, will be terraced, and surmounted by the tallest wireless tower that can be constructed. This tower will signal ships passing through the Panama Canal.

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Harbor View, the marine site for the Exposition, will be traversed by the boulevard. The Harbor View site lies in a crescent on San Francisco bay, almost midway between the Ferry Building and the Golden Gate. It commands a magnificent view of the harbor and the islands and lies as the floor of an amphitheatre a little above sea level with its encircling walls, the forest clad hills of the Presidio, and the hilly sweep of the city. At nightfall at Harbor View one may see the sun sink beneath the horison of the mile and one-quarter wide straits that, guarded by rugged promotories, is called the Golden Gate.

From the Ferry Building to Harbor View the distance along the boulevard is about two miles and every stop will disclose a fascinating view of the shipping.

After crossing the Harbor View site the boulevard will pass through the United States military reservation at the Presidio, a superb natural park, where stop the soldier boys who come from and go to the Philippines, to Lincoln Park, the supreme observation point of the Exposition. In the Presidio the boulevard will merge with the government road, which will be wisely built, to conform with it for the sake of a useful military road between posts: it will sweep along the bay to Fort Point, past the batteries that face the Pacific, along cliff and beach again where sometimes a false step now may mean a terrific plunge into the ocean.

From Lincoln Park the boulevard will sweep south to the west end of Golden Gate Park where five hundred and forty acres have been reserved for the use of the Exposition Directors. Golden Gate Park is four blocks wide and it rises gradually from the Pacific Ocean extending lengthwise into San Francisco.

In passing through Harbor View the boulevard will give the traveler an opportunity to view the aquarium, the magnificent yacht harbor, an aquatic park, the "midway," the pageant of warships in San Francisco bay and the great buildings for the heavier exhibits.

At Lincoln Park, a rugged eminence, with contours of from two hundred to three hundred feet above sea level and at the point where the Golden Gate widens into the Pacific Ocean, it is planned to erect a giant commemorative statue commanding the entrance to San Francisco Bay and a great storied cafe of glass sides and many picturesque gardens.

While the marine boulevard will not be a part of the Exposition, in the sense that prior expositions have been defined, it will really be a feature in that it will prove inseparable from any description of the Exposition City. Years after the Panama-Pacific International Exposition shall have closed its gates, the great boulevard will have become noted as one of the world's famed drives. Its attractiveness will have rendered its completion a long to be remembered event.

Only an event like the coming celebration would give to San Francisco a drive like the Michael Angelo at Florence, one of the great assets of Italy. Yet the boulevard is not alone our property; it will be an asset of the nation. Like the Yosemite and Yellowstone National Parks it will be preserved as for the benefit of those who travel far to see America's wonderland.

The new city, completely rebuilt, will itself be an attractive exhibit. The Exposition will be distinctly characteristic. Here will not only be exhibits of European countries, but all nations that border the Pacific—the islands of the sea and the awakening Orient—will be able to make displays here that have never before been assembled. The Philippines, Hawaii, Alaska, Samoa, will be main features, and a thousand problems of the West—forestry, irrigation, horticulture, mining—will be thoroughly exploited.

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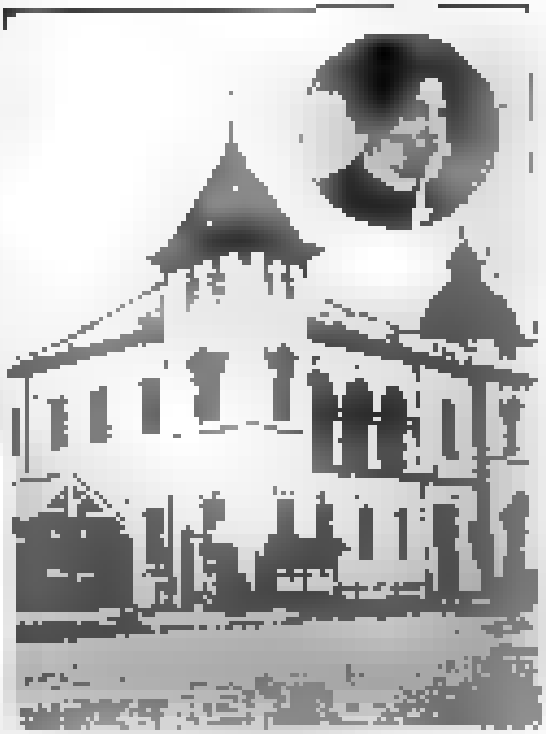
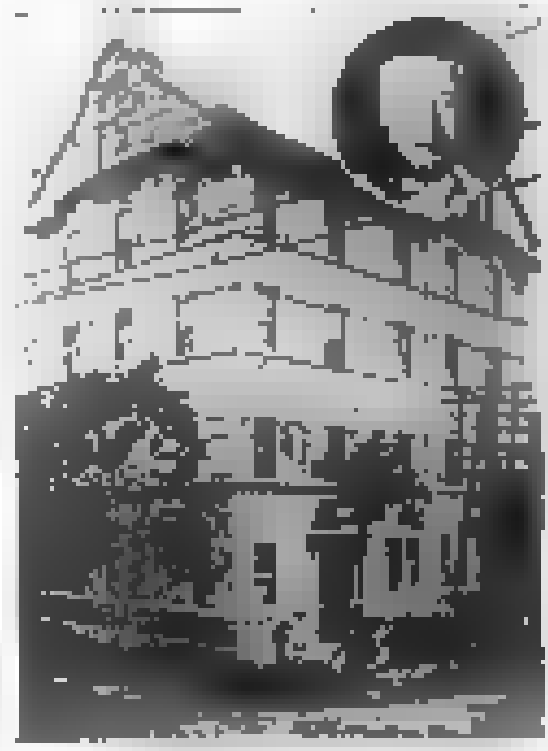
EUGENE [illegible], [illegible] Charles C. Moore,
Président de l'Exposition Panama-Pacific. Charles C. Moore,
Directeur de l'Exposition Panama-Pacifique.

[illegible] AND EDITOR [illegible]
[illegible] *Redactor der Fiji Shimpo und Redacteur Kimpo Aikikai.*
Bureau de Fiji Shimpo et le redacteur Kimpo Aikikai.



[illegible] AND EDITOR
[illegible] *Redactor der Nichi Nichi Shimbun und Redacteur Kimpo Aikikai.*
Bureau de Nichi Nichi Shimbun et le redacteur Kimpo Aikikai.

TOKICHI [illegible] AND EDITOR
RYOSHI [illegible] *Redactor der Taiwan Shinpo und Redacteur Kimpo Aikikai.*
Bureau de Taiwan Shinpo et le redacteur Kimpo Aikikai.



[illegible] AND EDITOR
[illegible] *Redactor der Karafuto Shimbun und Redacteur Kimpo Aikikai.*
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JAPANESE JOURNALISM

THE idea of a medium for the circulation of news existed in Japan, as it did in Europe, long before the invention of the printing press and the rise of modern journalism. Just as in the sixteenth century the Venetian republic had its *gazzeta*, or treasuries of news, which were written by hand or printed from engraven blocks of wood, so the Japanese authorities of the Tokugawa days found means of keeping officialdom informed of the chief events of the Empire and the desires and intentions of the *bakufu*, by using scribes and reporters. Thus the earliest form of newspaper in Japan had as aristocratic an origin as the gazettes of the republic of Venice. When Tokugawa Iyeyasu fought against Ishida Matsunari in the famous battle of Sekigahara, the progress of the conflict was despatched regularly to Edo by a kind of news post. During the period of feudalism most of the *daimyos* kept a resident official reporter in the capital, whose duty it was to keep his master posted on the principal events of the day; and the *rusuiyaku*, or representatives of the *daimyos*, arranged with the *bos*, or petty officers of the Shogun's court, to keep them informed of the attendance or non-attendance of the *roju*, Ministers of the Cabinet, and all other matters of importance that transpired from day to day. This was done on manuscript, and was not unlike the work of the news agency of the present day. A digest of official proceedings and all official instructions were put into manuscript form and circulated among all entitled to them. Some of the *daimyos* used to despatch news collectors to the capital to collect in detail the chief happenings, somewhat after the manner of a special newspaper correspondent of modern times.

For general and popular news the Japanese had their gazzetas, called *kawaraban*, sheets published for sale. These sheets were printed from a tile (*kawara*) in which the impression had been dried. Subsequently a rough sort of wood-cut came into use, which was followed later by the *mochiban*, a print taken from engravings or impressions made on *mochi*. Foreigners who have tried to cultivate an appetite for *mochi* will appreciate the humour of the unknown, but knowing, individual to whom this cake suggested the possibilities of an etching. Nor was the content of these early news sheets of Japan unlike that of the Italian gazzeta. The main items of interest appear to have been much the same as to-day, fires, love suicides, murder and the more extraordinary occurrences of life. Extras were issued with information as to the chief festivals of Edo temples. It was not until 1861 that anything at all resembling the form of a modern newspaper appeared. Such was the *Batavia Shimbun* and the *Chugai Shimbun*, both of which, however, resembled the modern magazine more than the present day newspaper, as they appeared only at intervals and were without editorial distinction. Japanese journalism in the more real sense of the word may be said to date from the publication of a news sheet in Yokohama by John Hikozo, a Japanese who had been shipwrecked on the American coast, the paper coming out in 1864. It was a mere news letter; and though it improved in colaboration with Kishida Ginko, it soon ceased to appear. But the journal paved the way for a more practical enterprise, as it was printed on ten pages of native *hanshi* (paper) and came out thrice monthly under the title of *Shimbunshi*. In 1867 the well known Fukuchi Genichiro, with the assistance of one Jono Dempei, started a newspaper called the *Kōko Shimbun*, which was soon followed by the *Bankoku Shimbun* and others. These, however, were all printed from wooden blocks on Japanese paper, and were published only two or three times a

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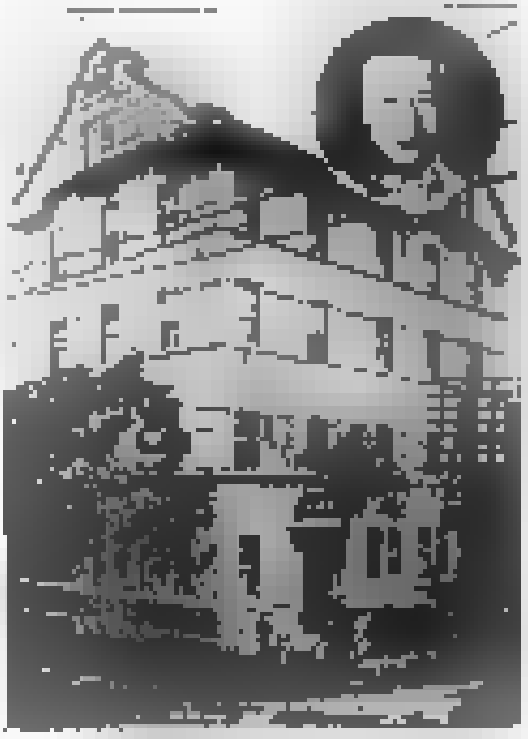
IGI SHIMPO AND EDITOR KAMEI IMAMURA. *Rédaction du Jiji Shimpo and Rédacteur Kamei Imamura. Bureau du Jiji Shimpo et le rédacteur Kamei Imamura.*

KOKU SHIMPO AND EDITOR KENJIRO ASHIDA. *Rédaction du Koku Shimpo and Rédacteur Kenjiro Ashida. Bureau du Koku Shimpo et le rédacteur Kenjiro Ashida.*

YOMIURI SHIMBUN BUREAU AND EDITOR KIYOSHI SUGAWARA. *Rédaction du Yomiuri Shimbun and Rédacteur Kiyoshi Sugawara. Bureau du Yomiuri Shimbun et le rédacteur Kiyoshi Sugawara.*



KOKUMIN SHIMBUN BUREAU AND EDITOR TOKUTOMI. *Bureau du Kokumin Shimbun and Rédacteur Tokutomi. Bureau du Kokumin Shimbun et le rédacteur Tokutomi.*

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JAPANESE JOURNALISM

THE idea of a medium for the circulation of news existed in Japan, as it did in Europe, long before the invention of the printing press and the rise of modern journalism. Just as in the sixteenth century the Venetian republic had its *gazzeta*, or treasuries of news, which were written by hand or printed from engraven blocks of wood, so the Japanese authorities of the Tokugawa days found means of keeping officialdom informed of the chief events of the Empire and the desires and intentions of the *bakufu*, by using scribes and reporters. Thus the earliest form of newspaper in Japan had as aristocratic an origin as the gazettes of the republic of Venice. When Tokugawa Iyeyasu fought against Ishida Matsunari in the famous battle of Sekigahara, the progress of the conflict was despatched regularly to Edo by a kind of news post. During the period of feudalism most of the *daimyos* kept a resident official reporter in the capital, whose duty it was to keep his master posted on the principal events of the day; and the *rusuiyaku*, or representatives of the *daimyos*, arranged with the *bos*, or petty officers of the Shogun's court, to keep them informed of the attendance or non-attendance of the *roju*, Ministers of the Cabinet, and all other matters of importance that transpired from day to day. This was done on manuscript, and was not unlike the work of the news agency of the present day. A digest of official proceedings and all official instructions were put into manuscript form and circulated among all entitled to them. Some of the *daimyos* used to despatch news collectors to the capital to collect in detail the chief happenings, somewhat after the manner of a special newspaper correspondent of modern times.

For general and popular news the Japanese had their gazzetas, called *kawaraban*, sheets published for sale. These sheets were printed from a tile (*kawara*) in which the impression had been dried. Subsequently a rough sort of wood-cut came into use, which was followed later by the *mochiban*, a print taken from engravings or impressions made on *mochi*. Foreigners who have tried to cultivate an appetite for *mochi* will appreciate the humour of the unknown, but knowing, individual to whom this cake suggested the possibilities of an etching. Nor was the content of these early news sheets of Japan unlike that of the Italian gazzeta. The main items of interest appear to have been much the same as to-day, fires, love suicides, murder and the more extraordinary occurrences of life. Extras were issued with information as to the chief festivals of Edo temples. It was not until 1861 that anything at all resembling the form of a modern newspaper appeared. Such was the *Batavia Shimbun* and the *Chugai Shimbun*, both of which, however, resembled the modern magazine more than the present day newspaper, as they appeared only at intervals and were without editorial distinction. Japanese journalism in the more real sense of the word may be said to date from the publication of a news sheet in Yokohama by John Hikozo, a Japanese who had been shipwrecked on the American coast, the paper coming out in 1864. It was a mere news letter; and though it improved in colaboration with Kishida Ginko, it soon ceased to appear. But the journal paved the way for a more practical enterprise, as it was printed on ten pages of native *hanshi* (paper) and came out thrice monthly under the title of *Shimbunshi*. In 1867 the well known Fukuchi Genichiro, with the assistance of one Jono Dempei, started a newspaper called the *Kōko Shimbun*, which was soon followed by the *Bankoku Shimbun* and others. These, however, were all printed from wooden blocks on Japanese paper, and were published only two or three times a

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week. But such as they were, they soon began to wield a decided influence on the public mind; and in 1868 when the *Kōko Shimbun* engaged in a campaign of fierce attack on the Imperialists, and strongly championed the cause of the Shogun, the editor, Fukuchi, was arrested and brought into the Imperialist quarters for trial, from which he extricated himself with good grace and was acquitted. After this the new government ordered the suspension of all newspapers and journalism was wiped off the face of the Empire. In 1879, however, a memorial was presented to the government by Hosokawa Junjiro, now baron Hosokawa and Chamberlain to the Emperor, insisting on the importance of the press as a factor of progressive civilization, and explaining customs with regard to journalism abroad. This had the desired effect, and in a few months the prohibition against newspapers was withdrawn and their publication freely encouraged. Thereupon appeared a sheet known as the *Shimbun Zasshi* by Seki Tokusuke, published six times a month, somewhat like the present weekly.

It was in 1878, however, that the first *bona fide* daily newspaper appeared in Japan. This was the *Mainichi Shimbun*, which in 1879 removed to the capital and has ever since weathered the storms of Japanese journalism as the *Tokyo Mainichi Shimbun* Then came in quick succession the *Nichinichi*, 1872; aud the *Hochi* in 1873. It is noticeable that the leading names connected with these first newspapers were those of Fukuchi and Dempei, who were among the first promoters of journalistic enterprise in the Empire. True journalism is an art, like poetry or painting, and the genuiue journalist is devoted to his art with a passion that neither money nor ill-luck can wholly sway. This has been true in Japan as in Europe and America. Then in turn arose the following influential dailies which have had an unbounded influence over Japanese life and thought. The *Yomiuri* 1874; the *Chugai Shogyo* 1876; the *Jiji Shinpo* 1882: the *Chuo* 1883; *Tokyo Asahi* 1888; *Yamato* 1886; *Nihon* 1888; the *Kokumin* 1890; and many others too numerous to mention, but those named are the most influential published to-day. The *Osaka Mainichi* and the *Yorozu* also have a powerful clientele. The rise of democratic influence in national politics and the establishment of the constitution have lent great impetus to progress of thought and therefore to the spread of journalistic enterprise in Japan. The war with China in 1894 also marked an important epoch in the influence of the Japanese press; while the passion for news during the progress of the war with Russia not only increased manifold the number of newspaper subscribers, but the number of publications and the power of the press.

Human nature is much the same in all countries, and in Japan journalistic enterprise had not been long under way before the necessity of having points of view and taking sides became evident. Up to 1877 the Japanese press cannot be said to have shown much individuality, being absolutely devoid of party spirit. Probably the newspaper men had vividly in mind the fate of Fukuchi and his little *Kōko Shimbun* in the campaign against the Imperialist cause in 1868, and feared lest they should excite suspicion and another complete suppression of the press. But the rise of constiutional government and the appearance of strongly democratic elements in the political arena, made a party press essential. Soon the journalistic camp became divided into what was termed the *O-shimbun* (major journals) and the *Ko-shimbun* (minor sheets), the former being devoted mainly to a discussion of politics and having naturally very limited circulation, as they were printed exclusively in Chinese characters without the use of *furigana*, or small ruby type to assist the unlearned in reading. The leading *O-shimbun* of the day were the *Tokyo Mainichi*, the *Tokyo Nichinichi* and the *Hochi Shimbun*, since followed by many others. The *Ko-shimbun* were at once more popular and more influential. They gave little attention to politics, printed crisp and pointed articles dealing with social and popular subjects, had plenty of *shosetsu*,

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(fiction for the masses) and every ideograph in the letterpress had its accompanying and self-explanatory *furigana* type, the pronunciation in syllabary. In these columns, too, novels were printed, and all the chief events were illustrated with wood-cuts, and later with half-tone plates, while the price was within the means of the poorest citizen. The leaders in this class of journalism were the *Yomiuri*, the *Miyako* and others. In time, however, even the popular papers began to take an interest in the affairs of state and the public questions of the day. A man of some distinction, Yano Fumio, one time Minister to China, and Morita Shiken, a man of literary culture, on their return from Europe and America at once showed the influence of foreign journalism by joining the staff of the *Hochi Shimbun* and making the *O-shimbun* press a great literary influence by publishing popular novels and commenting on social affairs until the *O-shimbun* became as popular as the *Ko-shimbun* on the events of the day. About the same time Dr. Takata Sanae, now President of Waseda University, joined the staff of the *Yomiuri Shimbun* and went into the politics of the day with a trenchant pen, thus raising the standard of the popular press quite up to the dignity of the major journals. In this way such distinctions as *O-shimbun* and *Ko-shimbun* began to disappear, though even yet each of the more important Japanese journals retains a flavour of either one or the other tendency. The Tokyo *Nichinichi* was the first to attempt a direct and far reaching appeal to the masses after the fashion of some American journals, or the London Daily Mail, being forced to take this step from financial considerations; and so it began to insert not only fiction of an alluring kind, but began what is called the *third page* also, filled with the gossip and scandal of the day, and is now as fully a *Ko-shimbun* as the *Yomiuri*.

The Japanese daily of modern times is printed on a revolving press much after the manner of the great metropolitan dailies of London or New York. Only in the more remote towns do we notice now and then a sheet of news struck off from an old time hand press. Progress in this direction has been remarkable when we remember that the first rotary press was imported by the Government printing bureau only in 1890, and the first paper published in this way was the Official Gazette. The *Tokyo Asahi* and the *Jiji Shimpo* were the next to install the rotary presses and after the Japan-China war nearly every newspaper office had this way of printing.

It was war, too, that led to the volume of illustration that is to-day so prominent a feature of the Japanese press. This of course was not difficult of achievement in a country that produced the *ukiyoe* school of painters. At first most of the cuts were made from wooden blocks, the most famous illustrator in this way being Tsukioka Yoshitoshi and his pupil, Toshikata, who became prominent about the beginning of the Meiji era. Caricature and satire, wit and humour, did not appear conspicuously in the illustrations of the Japanese press until after the China-Japan war. The efforts of such artists as the late Asai Chu in depicting the exciting scenes of battle led later to extravagant and exagerated forms of picturing the scenes of daily life, for the appetite created by the war had to be let down by degrees. Perhaps the most notorious representative of the extravagant and the burlesque school of illustrators is the *Tokyo Puck*. Illustrators after the European model are increasing in numbers, among whom may be mentioned Nakamura Fusetsu, who was one of the most successful of those who followed the campaign in Manchuria, sending home sketches that won him enduring fame among his countrymen. The most prominent exponent of caricature is Kobayashi Kiyochika and his pupil, Beisaku, whose work is mostly after the manner of the comic illustrations of the occidental press.

Among the sources of news to the Japanese press the news agency plays a prominent part, and there are now several well established associations of this kind in Tokyo. The oldest is the

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Shimbun Yatashi founded in 1890 by Sonya Rokusuke, a detective attached to the *Hochi Shimbun*. The *Tokyo Tsu-shin-sha* was established by Igarashi, a police officer connected with the *Tokyo Shimbun*. Another news agency is the *Teikoku Tsu-shin-sha*, and there are numerous others.

From the beginning of journalism in Japan it was thought a sphere quite unfitted for woman, but since 1897 Japanese women have begun to enter, this, as they are doing many other fields of modern enterprise. Most of the proof readers and many of the paragraph writers on Tokyo dailies are now women; while in editorial work their sphere is limited to interviews with important ladies and editorials on social and domestic life.

Nothing has been said about the foreign journals published in Japan, some of which are ably conducted, and have an influence on the country scarcely secondary to the native journals, as most of their more important matter is translated and printed in the latter.

WINTER

When falls the snow, lo! every herb and tree,
That in seclusion through the wintry hours
Long time had been held fast, breaks forth in flowers
That ne'er in spring were known upon the lea.

—*Tsurayuki* (880-950)
Translated by B. H. Chamberlain

LATE SNOW

'Neath bending silver bows
Soft sings the nightingale;
Perhaps he takes the snows,
Late-fallen, for the pale
Sweet plum flowers
That deck spring's bowers.

—*Sosei, in the Kokinshu* (905-922)
Translated by J. Ingram Bryan

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris (1859-1909), the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

WHEN I consider how the divine mind was revealed when the mirror was cast into the sea, it seems to me that our helmsman must have been pretty well acquainted with the will of the god!

6th.—Passing the posts that mark the channel, the ship has to-day entered the river,* so that those on board, old men, women, children, and all, with hands lifted to their foreheads, have rejoiced with grateful hearts. An old woman called Oiko, from the island of Awaji, who has suffered severely from seasickness, hearing that we were approaching Kyoto, at length succeeded in raising her head from the bottom of the ship and produced this stanza:

> "When, oh, when the ship should reach
> Naniwa's far-distant beach,
> Oft I wondered in distress.
> Now with struggling oars we press
> Through the growth of river-reeds;
> Thus far has our good ship journeyed
> On the way that homeward leads."

As an invalid, contrary to all expectation, had been successful in making an attempt at poetry, the people wondered and laughed over it. The master of the ship, who has also been a great sufferer, said to her: "You've been miserably seasick, and have made a very wry face about it; but in sooth, this fine effusion of yours bears no resemblance to your face."

7th.—To-day as we were ascending the mouth of the river, at the place called Kawajiri, we found the waters very shallow, so that our passage was a matter of extreme difficulty.

Although this was the case, the invalid master of the ship, who is, to tell the truth, a hard-hearted, stubborn sort of mortal, did not mind, in the least, the hard work which the poor sailors had, but amused himself over the old woman's stanza, considering it a very interesting effort; and exultant concerning his return to Kyoto, racked his own brains, and at length succeeded in producing an effusion which runs as follows:

> "To journey thus for many a day,
> And then to find the river-way
> Beset with shallows in this place,
> We take it hard—the ship and I—
> And are, to-day, in doleful case."

These lines bear evidence of having been inspired by the dismal state of their author's health.

As one stanza was insufficient, however, to express his feelings, he composed another to the following effect:

> "I long so for a swift return
> Sure it must be
> That this our good ship's sore distress
> Is meant for me,
> It has a grudge for me apart
> The cruel water's shallow heart!"

This poem was probably due to excess of joy at being so near the capital, but it must be confessed that it is not equal to the lines composed by the old woman

* The Yodogawa, the well-known river of "Naniwa," or Osaka.

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from Awaji, and while I was feeling chagrined and envious about the matter, and thinking I would better not have said anything about my own effort, night drew on and we all retired to rest.

8th.—We are delayed at the river's side, unable to proceed.

As we cannot go on, we have stopped here at the Imperial Pastures called "Torikai." The Master of the ship is still suffering from his chronic distemper produced by life on board. Some one sent us, to-day, a trifling gift of some delicacy for which we gave him rice in return. The men on the ship grumbled secretly to each other, saying,—"They have drawn a prize in the way of boiled rice, haven't they? We are the losers." These transactions occurred at many places.

To-day being a holiday on which abstinence is proper; we have denied ourselves the use of fish.

9th.—The dawn found us in much trouble and concern. The ship was dragged along by ropes, ascending the river with the halting gait of a cripple, in truth, on account of the water having it be confessed, almost entirely disappeared. At last, however, we reached a place called Wada, where the roads fork.

Here we stopped, and dispatched servants to purchase rice, fish, and the like for our use, and, after they returned from their errands, started again upon our way. As we advanced, we took note of a royal pleasure-house which rose full in sight; and in gazing upon this ancient palace found exquisite pleasure; for even the mountains behind it were picturesque, covered as they were with pines, while in its courtyards the plum was blossoming.

Some of those who were looking upon this scene, said: "In olden time this palace was a very famous one, and when Prince Koretaka came hither at one time for recreation, accompanied by His Excellency Narihira, the latter composed the following poem:

"'Could the cherry fade forever
From the world, 'twould hopeful grow,
And the troubled heart of springtime
(Eager for the flowers to blow)
Calm itself to rest, I trow.'"

At this interesting spot, I also composed a poem to correspond, the words being as follows:

"Change after change hath touched the scene before me,
But though the ancient pines a thousand years have known,
Still all unchanged resound their voices lonely,
Breathing the selfsame melancholy tone."

Some one also composed another stanza which reads thus:

"Methinks the plum tree's blossoms must regret thee;
While thus the ages pass thy dwelling o'er;
For still they shed their ancient fragrance round it,
As sweet as in the far-off days of yore."

While passing the time in these poetic diversions, filled with joy, we gradually approached the capital. Among our number are some who, absent for so long a time, were without children when they left it but are now returning with little ones born to them in the province. With these dear little ones in their arms, they went on shore and also frolicked with the children when on board; so that at sight of their happiness, she who was once a mother but now bereaved, was unable to contain her grief.

A stanza which she composed in regard to this, is as follows:

"O grievous smart
Of this sad thought, how one who bore
Her darling hence should evermore
Be thus bereft, while some to-day,
Who took no little ones away,
Return with children, glad of heart!"

These words she uttered with bitter tears. Had the father of the lost child chanced to hear them, what anguish would have been his! It was a poem that came from the heart; for she who composed it did not do so merely from love of verse-making. In Japan, and China as well, humanity, when moved by sorrow, tells its bitter grief in verse. * * * *

We stopped to-night at a place called Udono.

10th.—Owing to some hindrance to-day the ship could not further a cend the river.

11th.—There was a little rain to-day, but as it ceased after a time, the ship began her course up the river. As we were proceeding on our way, we noticed a sloping height, and on inquiry being

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made concerning it, some one replied that yonder was the shrine* of Yawata, Yamashiro province. On hearing this, all on board worshiped and paid due reverence to the god.

When we caught sight of the bridge of Yamazaki, there was no limit to the joy and exultation of all the company. At this place there is a Buddhist temple called Sooji, and here we stopped for a short time to make some preparations for our return to Kyoto.

By the temple grow a number of willows, and chancing to notice their shadows in the water, some one composed this stanza:

> "The rippling waves that come and go
> Make fairy patter s, as they flow
> (A web of mingled shade and sheen)—
> And since 'tis thus, they weave, I trow,
> The shadow-thread of willows green."

12th.—We are still at Yamazaki.

13th.—At the same place.

14th.—It rained to-day. Sent to Kyoto for a conveyance.†

15th.—The vehicle which I sent for came to-day.

Indisposed, and disgusted with my long stay on shipboard, I landed and visited the house of a certain person from whom I received a cordial welcome, the household apparently being greatly pleased, and entertaining me very hospitably. The feast provided for me by the master of the house was, indeed, so generous that I felt sorry for his trouble in making such a display.

I made also a number of preparations for my return, but the people of the house, although kept busy running hither and thither on various errands, showed no signs of disgust; but, on the contrary, aided me with the utmost politeness and assiduity.

16th.—We began our ride toward the capital at midnight.

As we passed the shops of Yamazaki, I noticed that the very pictures on the small boxes, and various articles were just as of old; but as to the hearts of the people engaged in selling these, I am obliged to confess that I do not know whether they are still the same or not.

When we at length reached Shimasaka, on our road to Kyoto, friends who had come from there to greet us, met us and provided a great feast for our entertainment. I felt really sorry for all their trouble; I could not help thinking how it was at the time I went away, when the people thus met and treated me with such kindness on my return. In spite, however, of the contrast, I thanked them with due courtesy.

As we intended to enter Kyoto by night, we did not hasten, so that when we crossed the Katsuragawa, it was by the light of the moon. Here some of the company said: "This stream is not like the Asukagawa* for its deep places and shallows are still the same."

Whereupon somebody composed the lines which follow:

> "Still in the moon of yon heaven,
> The boughs of the Katsura† glow.
> Still unchanged in the Katsura River
> Its image is mirrored below.'

Some one else also composed a stanza:

> "Far as the clouds in the heaven above me,
> Thus seemed the Katsura, longed for in vain,
> Now I cross o'er it—sleeve wet in its waters—
> Joyful at heart that I view them again."

Then followed still another poetic effusion:

> "We are still unchanged, my heart and the river,
> The same though the long years come and go—
> We are still unchanged; and, methinks, forever
> Our course with an equal depth will flow."

On account of our excessive joy over returning to the capital, the poems were also in excess. Gradually, however, the darkness of the night deepened, so that we could no longer discern the famous places that lay along our route; but we were glad, nevertheless, seeing that we had at last actually entered Kyoto.

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* The war god Hachiman.

† A bullock cart, such as was used by the ancient nobles.

* Referring to a proverbial expression which makes the Asukagawa the type of fickleness and change, with its varying deeps and shallows which are never the same from day to day.

† The Katsura tree, supposed to grow in the moon, has already been referred to in a note appended to this translation.

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As I passed through the gateway of my home, the most sincere feelings of [illegible] appeared in varied conditions. Leaving my habitation into a degree unknown to greater extent even than I had advised of which in Tokyo.

The description [illegible] indicate that the cost of the [illegible] charge was [illegible] his horse [illegible] by a fence; he had therefore asked permission to care for the place during my absence, and accordingly I consented to his request.

At every opportunity while in Tokyo, I sent him money and other gifts; in token of gratitude. Upon my return, on seeing the neglected condition of my home, my relations would have made loud complaints to our neighbors; but I restrained them, and though it is most vexatious, shall prefer him an acknowledgement with proper courtesy.

The grounds were, for the most part, in desolate and melancholy ruin. In what had once been a pond were edges of earth and deep hollows where water was standing. Beside it [illegible] large pine-tree over which in the space of five or six years, a thousand years seemed to have passed. One of its branch had entirely disappeared, and young shoots of pine mingled the [illegible] with the branches of [illegible].

"What a dreadful thing [illegible]!" cried those who were with me. "It is a home for one to think of with regret," said they, adding there were no end memories to haunt them as they gazed upon it.

It was in this home that the little girl was born, where fire it has been never return; [illegible], [illegible], by [illegible] of [illegible]. My companions from the [illegible] their old [illegible] dropped in their [illegible], falling gaily and [illegible] part of my lonely home in [illegible]; and while they were thus [illegible], my grief deepened and grew more and more unbearable, till, at length, I said to one who knew my [illegible]:

> "A mournful sight it is to see
> They are [illegible] [illegible],
> While [illegible] in my dwelling [illegible]
> [illegible]."

The [illegible] fully express all the [illegible] of my heart and I added the stanza written below:

> "I [illegible] that are where the pines
> [illegible] in their [illegible]-and years.
> [illegible] long [illegible]
> With [illegible] bitter woe and tears."

Concerning this sorrow in the past, there are many painful things, hard to forget; but I cannot by any possibility express them all with their full force. They are beyond words. * * *

However, it may be I will at once destroy this foolish manuscript, that no other eye may see it. * * *

A commentator [illegible] in explanation, that [illegible], Tsunayoshi [illegible] was [illegible] in "the dark night of his sorrow," as he recalled his dear child, and he had therefore, too fully revealed his feelings. For this reason, or, possibly from modesty he determined to destroy the diary.]

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As I passed through the gateway of my home, the moon shone forth clear and bright so that the scene around me appeared in vivid outlines. Everything had fallen into disrepair and ruin, to a greater extent even than I had been advised of while in Tosa.

The desolation around seemd to indicate that the heart of the person in charge was likewise rude and barbarous. His house was separated from mine only by a fence; he had therefore asked permission to care for the place during my absence, and accordingly I consented to his request.

At every opportunity while in Tosa, I sent him money and other gifts; in token of gratitude. To-night, however, on seeing the neglected condition of my home, my retainers would have made loud complaints to our neighbor; but I restrained them, and though it is most vexatious, shall proffer him an acknowledgement with proper courtesy.

The grounds were, for the most part, in desolate and melancholy ruin. In what had once been a pond were ridges of earth and deep hollows where water was standing. Beside it leaned a large pine-tree over which in the space of five or six years, a thousand years seemed to have passed. One great branch had entirely disappeared, and young shoots of pine mingled their boughs with the branches of the old tree.

"What a dismal-looking scene!" cried those who were with me. "It is a home for one to think of with regret," said they, albeit there were no sad memories to haunt them as they gazed upon it.

It was in this home that the little girl was born, whose fate it has been never to return; and how great, therefore, my agony of regret! My companions from the ship with their children clasped in their arms stood by, talking gaily and making sport of my forlorn house in various ways; and while they were thus chatting together, my grief deepened and grew more and more unbearable, till, at length, I said to one who knew my heart:

"A mournful sight it is to see
The young pines growing on this spot,
While one born in my dwelling here
Returneth not—returneth not."

These lines did not fully express all the anguish of my heart and I added the stanza which follows:

"I would that she who saw the pines
Had shared with them their thousand years.
Then had there been no long farewell
With all its bitter woe and tears."

Concerning this sorrow in the past, there are many painful things, hard to forget; but I cannot by any possibility express them all with their full force. They are beyond words. * * *

However, it may be I will at once destroy this foolish manuscript, that no other eye may see it. * * * *

[A commentator adds in explanation, that doubtless, Tsurayuki's mind was bewildered in "the dark night of his sorrow," as he recalled his lost child, and he had therefore, too fully revealed his feelings. For this reason, or, possibly from modesty he determined to destroy the diary.]

[THE END]

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"THOUGH ONE ROSE FROM THE DEAD."

THERE are times when say the dead are not dead but alive. Who shall say? Strange things do happen sometimes. As the Dalai Plant around the shores of Nippon a famous samurai, one night, appeared to her Majesty, the Empress, and named her of victory for Japan. Similar well attested facts are of more or less frequent occurrence.

In the ancient history of Japan we are told that Yoshitsu, the third shogun, was a warrior equally renowned for wisdom, heroic valor and valour. In due time he passed away and was succeeded by his son Ipsimura, who up to his fourteen year had no heir, and the house of Tokugawa was much concerned about it; for to a Japanese family there is no greater misfortune than to be childless.

> Shimbashi wo
> Ko gawa wo
> Tazne mo nakl ko wo,
> Mazaremu kokoro
> Kono ki nikawaru ya wa.
>
> O what of jewels and gold!
> Of precious fragrant incense?
> Of no use to the grave old
> And yet no children have?

So there was much speculation as to the future of the great house of Tokugawa. Tadakiyo, an influential senior councillor who was lord of the castle of Omiya-Iwatsu, desired to have the young Prince Arikigawa appointed heir, but Mito Mitsukuni, the second councillor of state, prevented the intention being fulfilled. After many and weighty deliberations it has finally decided in private council to appoint Tayasudiga, a younger brother of the Shogun, and lord of the castle of Kofu, to the position of heir apparent. This of course necessitated the adoption of the one chosen, but as Tayasudiga was a notorious drunkard, complete counsellor, Hakai, proposed that the ceremony of adoption be postponed to see if the heir chosen could be persuaded to mend his ways and become reformed.

At this the chief ministers of Tayasudiga were greatly mortified, and did all in their power to persuade their master to give up his bad habits and prove worthy of the honors that had been bestowed on him. To show sorrow, he paid scant attention, and the great occasion where he lived, called Sakazuki

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Goten, just inside Sakurada gate, was the scene of wild and riotous banquets as usual.

One day about the middle of March in the 6th year of Empō, a feast of more elaborate proportions than usual was under way; and the master of the banquet was being waited upon by a page named Suganuma Sanya, and an immediate attendant called Uyemura Ukon. Taking a large bowl of sake, he quaffed it off; and then seizing the long-handled silver sake pitcher, he poured out another bowl and said to Sanya: "Here, have a drink with me?"

Sanya was no drinker, and even disliked sake; but not liking to displease his lord, he took the bowl, saying "thank you". As Tsunashige noticed that Sanya had put down the sake and was not drinking, he called out: "Come, Sanya, drink like a man! Who ever heard of a friend putting down the bowl and hesitating to drink?"

"Oh, thank you," replied Sanya, "I shall take it in amoment," and with that he drank it off as one accustomed to it. The wine quickly went to his head and Sanya felt very miserable.

Turning next to Uyemura Ukon, the master of the feast gave him a bowl and ordered him to down it at once. Ukon was greatly concerned about his master's drinking habits and he made bold to chide his lord in regard to them. So he began thus: "My lord is very fond of wine, and he naturally assumes that everyone else is. I gratefully accept your kind intention in offering me a treat; but I will be pardoned if I decline, which I do with all due respect to your lordship. Why do you insist upon your attendants drinking what is not good for them? Sanya has just taken a big bowl of wine against his will, and now look at him trembling and acting awkwardly in my lord's august presence. So I entreat you as one who is ready to die for you, to abstain from sake, for this heavy drinking will be sure to injure your health."

"Go on!" said Tsunashige, laughing. "If you cannot drink sake against your will, you must not admonish me and try to make *me* abstain against *my* will. You are detestable to me. Get out of my sight!" And with this, Tsunashige swiftly drew his long sword from its sheath and cut off the head of Ukon who was bowing on the mat before him. When the attendants saw the fallen head and prostrate lifeless body of one of their number, with the mat all stained by fresh blood, they were filled with terror and afraid to speak. But Tsunashige broke the silence with a word to Sanya: "Sanya, have another bowl!" Needless to say the retainer required no persuasion, though it was clear that he could hardly stand another drink. He trembled, staggered and tried his best to hold the bowl steady, while it was being filled. Then a mysterious voice was heard: "Stop! Stop! Do not put another drop into that bowl!"

"Who is it that cries to 'stop' to my orders?" shouted Tsunashige.

"It is I," said the voice. "Please wait a moment"!

The sliding door opened gently and there emerged the withered form of an old samurai, Nezu Uyemon, clothed in the *kami-shimo*, or old ceremonial dress. Suddenly snatching the tankard of sake from the hand of the page, he threw it out into the garden. At this the master of the feast was exasperated beyond measure and said: "You impudent

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rascal! What brings you here? Begone immediately!"

"Compose yourself and be patient a little, I pray you," interrupted Uyemon. "I have a word with you, my lord. Recently your lordship was appointed to the very high honour of being chosen heir to the shogun; but because you were a sake-drinker the succession to the inheritance had to be put off indefinitely, until you reform. For how could a drunkard assume the headship of so great a family us the Tokugawa; and why should such an one be entrusted with the destiny of the Empire? We your retainers and friends are deeply grieved at your conduct in refusing to abandon the habits that preclude your becoming heir. To our faithful admonitions you pay no heed whatever. It is especially improper for you to have compelled one of your servants to drink against his will and then to have slain him with your own hand, because he remonstrated with you. When the three wise men left Yin the place became empty and desolate. The old sage came to Ch'ou and it grew prosperous and full of vigor. When Tzu died Wu was destroyed. From such examples we learn that the rise and fall of states depend on governments. Faithful words like these may offend the ears, but they are good for the conduct. Like good medicine, they are bitter, but they cure the disease nevertheless. If there be even three or four subjects loyal enough to expostulate with the ruler, the country may be saved from ruin. I do not know whether there be three or four among your lordship's servants, willing to do their duty thus; but I know there is at least one, besides he whom you have despatched with the sword. No matter how you deal with me I shall not leave your presence this day until you promise me to reform;" and thus he concluded, as he gazed fixedly into the lord's angry and astonished face, his hair as it were on end and his face deathly pale.

"Another grumbler!" said Tsunashige at last, after a moment's silence. "I have no ears for such as you," he continued, I have but one more thing to say. Leave this place at once if you wish to take your head with you."

"Though I be slain by your hand, I shall not leave till I have your promise to amend your ways," said Uyemon, prostrating his body before his master.

"Unutterable impudence," groaned Tsunashige, looking at his great sword, yet stained with blood. He drew the sword, pushed the point against the shoulder of Uyemon and pierced it. The blood flowed out. With agony on his face Uyemon looked up at his master and whispered:" "Though you slay me yet will I remain in your hands till you are saved."

"You are an offence unimaginable to me! Get thee hence!," cried Tsunashige, pushing the sword into the other shoulder and piercing it. As the blood flowed out the body weakened, and at last with his dying breath, Uyemon looked out and implored his master to abstain from sake. Lifting himself upon his hands for a final effort, Uyemon fell forward on the *tatami* and expired.

Sickened at the sight, Tsunashige arose and ordered the banquet to be resumed in the Hall of the Willow. Seating himself in the usual manner he prepared to partake of the numerous delicacies set before him. He was already half crazed from sake; and his attendants trembled, knowing that the least mistake on their part would result in their being cut down. Every one tried to humour him. Twilight had come, and many silver candalabra had

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been brought in, but in spite of all, the dimness of the hall increased and a great gloom settled down upon the company. The lord of the banquet was evidently ill at ease. As he lifted a bowl of sake to his feverish lips, a voice audible to all spoke and said: "Stop! No more sake; it is enough!" The bowl fell from the drinker's hand and he seemed for a moment a little faint. Arousing himself he shouted: "Here, quick! Pour me more sake!" But the same mysterious voice interrupted again: "Wait! Do not fill that sake bowl! It is finished!" The attendant swooned and the sake-tankard fell echoing on the table below.

"Oh, Uyemon, thou has come back!" groaned Tsunashige, as he shuddered and looked about, vainly trying to see the presence which he felt, but there was naught save the forms of the attendants, struck stiff in various attitudes in the dim room. And then suddenly all the lights went out.

Filled with terror, Tsunashige seized his sword and arose. In front of him stood a beautiful single-leafed screen. Mistaking it for someone, he struck at it and clove it in two. Then he fell on the floor, drunk. So the banquet came to an end, and the servants got him to bed. His sleep was much disturbed; and about midnight he awoke with a start, springing from bed and crying out: "Oh, Uyemon thou hast returned to plague me! Uyemon, Uyemon, Uyemon!

And again, as before, came the same tender voice: "Until thou promise me, I will not leave thee!"

And with the voice appeared once more the emaciated face and the shrivelled form of the faithful retainer, prostrate and pleading; and the same scene with the same voice and words came again and again, night after night, until the lord of the mansion at last fell ill and was about to die.

All at once and in some inexplicable manner there came over Tsunashige an unutterable distaste for sake. That was the beginning of his recovery, both from sickness and intemperance. The ghost of Uyemon ceased to haunt him, but remorse never left him. Now he began to long to do some meritorious work to atone for all his misdeeds. So he hit upon the plan of building a great school in which the children of the poor could receive an education; and the site he selected was at Ocha-no-mizu. But when he consulted with Sakai, a councillor, about it, the latter would not agree with him, and in despair he performed *seppuku*. And it came to pass when his younger brother, Iyemitsu, succeeded to the shogunate, he carried out the wish of his elder brother, Tsunashige, and established the *Taisenden*,—sometimes called, *Seido*, Saint Hall. It is clear that most of the people believed that Tsunashige had been reformed by the spirit of Uyemon, not dead but alive and, that the establishment of the great school for the children of the poor, was due to a spirit that is immortal.

A MISSIONARY PROBLEM

The little lady arrived in the country with a genuine enthusiasm for things Japanese and a firm dermination to understand the people and do them good. Not unnaturally her constant nightmare was the language. Its awful intricacies she attacked daily with a consecration that ought to have ensured achievement.

But even the best intentioned persons are at times inconsistent, and strange to say, it was the interests of the inner man that at last tempted the good lady into her first independent venture along the wily road that with the alien always ends somewhere short of the colloquial.

"I'm so tired of fish," she meditated. "Fish morning, noon, and night; if it keeps on I'll soon be as phosphorescent as the waves that lap the Nippon shore. I'll call the cook and have a hanashi (talk)."

But notwithstanding her few weeks of earnest battling with the language, the "hanashi" was not so simple as it seemed. It is a venture that even an expert has to contemplate and well prepare for. Conscious to some extent of this, the little lady got down her dictionary and proceeded to gather material for her first pastoral charge.

Now, for the scarcely initiated to

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commence searching a Japanese dictionary for frankly civilized equivalents to express foreign culinary procedure, is a folly not exceeded by the man who went with a penknife to cut walking sticks in the Mariposa grove. The wiser plan of course, would have been to have consulted an old-timer on the subject of idiom; then the lady would have been able to express herself in quite as civilized a manner as in English. But the little lady had not yet got an inkling as to the real danger that confronted her; and anyway, what is the use of labouring at a language if one does not try to speak it?

After working with the jibiki (dictionary) for a while, she finally decided on the verbal curiosities that seemed best adapted to express such dietary sentiments as she entertained, and with these she set about the construction of a sentence adjudged well calculated to touch even the conscience of a cook.

His excellency from the culinary department bowed low in abject prostration as the last syllable of the charge fell upon his bewildered ears. He had been long in the service of foreigners and had come across strange things, but nothing so impressive and yet so diverting as this had come into the category of his experience. Once before he had received from a missionary lady a behest similar though not quite so strange, when he had been solemnly requested to include in the evening *menu* a bit of boiled "shinto priest;" and he remembered well how he had done all within the limits of propriety to convince the said lady of the exact possibilities of Japanese cuisine. Dai Nippon, he had averred, provided in the way of food almost everything within the sphere of human desire, and in this matter the rights of foreigners were coextensive with those of citizens. He could, he had declared, provide everything for the lady from pup cutlets to angleworms; but although his country had disestablished religion and the newspapers kept the priests on the gridiron most of the time, the nation had not yet sufficiently advanced in Western ways to permit of priests being either boiled or eaten; which scruples he implored the missionary to respect. And though he afterwards learned that all the missionary had asked for, or rather, *intended* to ask for, was a dish of *boiled onions*, he could never get it out his mind that foreigners as a rule were somewhat fastidious in appetite, to say the least. He felt, therefore, that the present request was too unique to be discussed *in camera*, so he bowed again three times and fled.

The little lady, though somewhat exhausted by the effort and its uncertain results, continued to exercise all her mental faculities in elucidation of the strange behavior of the cook. Had he gone mad? Greater mortals than cooks sometimes did. Perhaps he had been irreparably insulted by some unintended emphasis in her delivery of the sentence. She would never forget the astonished look upon his dark countenance, and how his hair bristled as he precipitated exit from her presence. "Madam" began the interpreter, "the honorable Mr. cook does not understand the honorable English language, if indeed it was in that speech that you deigned to make request of him; but if it was the honorable Japanese language you condescended to employ, he is still more at a loss to comprehend the import of your august wishes. As one who is reputed to be more familiar with your honorable language, I have been honoured by his request to assist him in arriving more accurately at your meaning, so that the honorable question may be augustly arbitrated. May I venture to humbly ask what you condecended to say to the honorable cook?"

"It was nothing very unreasonable," responded the little lady. "I simply explained to him that as I was tired of fish, he had better go and get some beefsteak."

"There is surely a very honorable mistake," began the interpreter. "The honorable cook assures me that what you augustly deigned to utter was this: '*The fish are very tired; I hope you will no longer disturb them, but go and chase cows!*"

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[illegible] scorching a Japanese dictionary for a family divided equivalents to express foreign culinary procedure, is a [illegible] exceeded by the man who went [illegible] pedantic to cut wriggling sticks in [illegible] Mandarin verse. The wiser plan, of course, would have been to have consulted an old-timer on the subject of cooking; then the lady would have been able to express herself in quite as [illegible] a manner as in English. But [illegible] little lady had a yet not an inkling of the real danger that confronted her, and anyway, what is the use of learning at a language if one does not try to speak it?

After working with the jibiki (dictionary) for a while, she finally decided on a verbal curiosities that seemed best calculated to express such dietary sentiments as she entertained, and with these she set about the construction of a sentence in a language well calculated to touch on the conscience of a cook.

[illegible] accordingly from the ordinary [illegible] in subject pronoun [illegible] available of the [illegible] in his bewildered ears. He had [illegible] in the service of foreigners [illegible] across strange things, but [illegible] aggressive and yet so diverse [illegible] had come into the cook's [illegible] experience. Once before he had [illegible] a Japanese lady's basket [illegible] but quite so strange, [illegible] he had been solemnly requested [illegible] in the evening a list of [illegible] "white point;" and he remembered how he had done all within the limits of propriety to convince the [illegible] of the error possibilities of [illegible] cuisine. But this person, he had [illegible], provided in the way of food [illegible] within the sphere of [illegible] duties, and in this matter the [illegible] of foreigners were contradictory [illegible] those of citizens. He could, he [illegible], provide everything for the [illegible] pop cutlets to a [illegible] [illegible] with his country [illegible] [illegible] the gulf in the [illegible] [illegible] yet sufficiently [illegible] in [illegible] ways to permit of [illegible] of a [illegible] or [illegible]

which scruples he [illegible] the [illegible] necessary to [illegible] [illegible] all reasonable [illegible] had [illegible] for [illegible] for, was a dish of [illegible], he could never put it out his mind to [illegible] as a [illegible] sometimes [illegible] appetite, to say the least. [illegible], therefore, that the present [illegible] too unique to be classified [illegible] be based [illegible] in [illegible].

The little lady though soon [illegible] exhausted by the effort and its [illegible] results, continued to exercise all her mental faculties in plaintive [illegible] strange behavior of the cook. Had he gone mad? Certainly [illegible] somewhere evil. Perhaps he had been [illegible] insulted by some unintended [illegible] in her delivery of the sentence. She would never forget the astonished look [illegible] dark countenance, [illegible] [illegible] as he [illegible] exit from her presence. "What in" began the indignant [illegible], "does [illegible] mean? Does it mean [illegible] if indeed it was in that way that you objected to make a supper of him; but if it was the honorable [illegible] language [illegible] [illegible] he is still [illegible] of your [illegible] [illegible] is equipped to be more familiar with your honorable language, [illegible] honored by his request to assist him in activity more [illegible] [illegible] [illegible], but the honorable [illegible] may be unjustly [illegible]. [illegible] venture to humbly ask what you considered it to say to the honorable cook?"

"It was nothing [illegible] [illegible] reproved the little lady. "I simply explained to him that as I was tired of fish, he had better go and [illegible] beefsteak."

"There is surely [illegible] [illegible] honorable [illegible] honorable [illegible] [illegible] [illegible]

CURRENT JAPANESE THOUGHT

The Month

While the past few weeks have witnessed no very extraordinary events, they have not been wanting in interest in the progress of Japan. The Imperial Diet in session has attracted no unusual notice, as its deliberations appear to be going on in the usual dignified manner, the ministers replying to interpellations with much more frankness, and satisfaction to the members, than perhaps hitherto has been the case. A plan for the flotation of bonds to the extent of 50,000,000 yen in Europe to meet Tokyo's obligation to the shareholders of the city tramway recently purchased by the municipal authorities, is on the verge of completion. The city of Osaka, visited over a year ago by a destructive conflagration, has again been devastated in the same manner as Outside of Japan, of course, interest centres in China, and the news of the Emperor's abdication has not added to the uneasiness of the situation from a Japanese point of view. The Loan in India was followed with sympathy by the Japanese press, the question of the event leaving a pleasant impression on the mind of Britain's ally. The attitude of the American Senate toward the question of Arbitration has not been without interest to Japan; while the rumour that Mr. Roosevelt may again be a candidate for the Presidency is viewed with some degree of doubt. Legislation with reference to immigration in California is also watched by the Japanese public with no little concern. A scheme is under way for the erection of a magnificent hotel in Tokyo for the accommodation of tourists.

China

As time goes on the distracted condition of China seems to promise small hope of immediate amendment. The press and public of Japan appear on the whole to view the outlook with no little misgiving. The Imperial Government has maintained a policy of strict neutrality toward the contending parties in China, although there has been a strong current of disapproval on the part of certain sections of the Japanese press. Little the truth rules should adopt a firm and more decide attitude. Japan is however determined to act in cooperation with the other powers concerned, and does not propose to be intimidated into taking more initiative in China than is absolutely forced upon her by new circumstances. Like has great interests at stake in Manchuria, and should there be threatened, especially in the event of injury to her treaty rights of subjects there, she would be bound to intervene. For any such emergency she holds herself in readiness. The Japanese newspapers hold that even now China is not an independent country, nor can she claim to be so, as long as it becomes necessary for outside powers to guarantee her integrity. The Powers also guaranteed the integrity of Morocco, says the Jiwaki, but that country today is French territory; and what is to prevent a similar fate overtaking China? The journal thinks that China is in great danger of becoming a colonizing field for the various powers, just as

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CURRENT JAPANESE THOUGHT

The Month While the past four weeks have witnessed no very extraordinary event, they have not been wholly without interest in the progress of Japan. The Imperial Diet in session has attracted no unusual notice, as its deliberations appear to be going on in the usual dignified manner, the ministers replying to interpellations with much more frankness, and satisfaction to the members, than perhaps hitherto has been the case. A plan for the flotation of bonds to the extent of 90,000,000 *yen* in Europe to meet Tokyo's obligation to the shareholders of the city tramway recently purchased by the municipal authorities, is on the verge of completion. The city of Osaka, visited over a year ago by a destructive conflagration, has again been decimated in the same manner. Outside of Japan, of course, interest centers in China, and the news of the Emperor's abdication has but added to the uneasiness of the situation from a Japanese point of view. The Durbar in India was followed with sympathy by the Japanese press, the splendor of the event leaving a pleasant impression on the mind of Britain's ally. The attitude of the American senate toward the question of Arbitration has not been without interest to Japan; while the rumour that Mr. Roosevelt may again be a candidate for the Presidency, is viewed with some degree of doubt. Legislation with reference to immigration in California is also watched by the Japanese public with no little concern. A scheme is under way for the erection of a mammoth hotel in Tokyo for the accommodation of tourists.

China As time goes on the disturbed condition of China seems to promise small hope of immediate amendment. The press and public of Japan appear on the whole to view the outlook with no little misgiving. The Imperial Government has maintained a policy of strict neutrality toward the contending parties in China, although there has been a strong current of disapproval on the part of certain sections of the Japanese who think the authorities should adopt a firmer and more definite attitude. Japan is, however, determined to act in cooperation with the other powers concerned, and does not propose to be intimidated into taking more iniative in China than is absolutely forced upon her by new circumstances. She has great interests at stake in Manchuria, and should these be threatened, especially in the event of injury to her thousands of subjects there, she would feel bound to intervene. For any such emergency she holds herself in readiness. The *Yomiuri* newspaper holds that even now China is not an independent country, nor can she claim to be so, as long as it becomes necessary for outside powers to guarantee her integrity. The Powers also guaranteed the integrity of Morocco, says the *Yomiuri*, but that country today is French territory; and what is to prevent a similar fate overtaking China? This jou nal thinks that China is in great danger of becoming a colonizing field for the various powers, just as

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Africa has become a sphere of colonization for Great Britain, France and Germany. Had China been on the Atlantic instead of on the Pacific the country would have suffered dismemberment long ago, says the *Yomiuri*.

The Race Problem Dr. Yukita, writing in the columns of the *Fuyo*, says that with the rapid and marvellous increase in facilities for communication races are bound to commingle more and more, with resultant intensity of competition and fierce race rivalry. This, the great publicist thinks, will tend to accentuate if not aggravate the race problem and demand its final solution either by moral reason or international strife. If some of the foremost nations have difficulty in mingling harmoniously with the alien races of their colonial possessions, much more will races that have no national or territorial interests in each other, be at a loss how to adjust the important question of immigration. America, says Dr. Ukita, is blamed for her treatment of the Negro, but he doubts if Japan would do any better, were she in America's place. As to the exclusion of Japanese subjects from the United States, Canada and Australia, he thinks Nippon will never rest until this injustice is done away. The main hope, Dr. Yukita believes, lies in the possibility of persuading these countries that Japanese labour is necessary to their industrial and commercial development and the best that they can get.

The Japanese Ideal In a recent article Mr. Tsunakichi Watase asks what is the goal of Japan? He denies that it is merely expansion of armaments, construction of public works, development of commerce and industry, or improvement of the national education, great and important as these are. Japan has at heart something beyond this materialistic ambition, thinks Mr. Watase. She has a moral ideal toward which the whole nation is tending, and though the progress is slow, he says, Japan's future is long and she is sure to attain her ideal. Looking back over the history of his country, Mr. Watase finds that through all past periods Japan has been propelled by a moral ideal. Though Japan has no cut and dried system of morality, there is no country in the world where great moral teachers meet with a warmer welcome, says this writer.

Labour and Capital in Japan For a country where the great majority of the people may be reckoned among the labour class, Japan has had a remarkable freedom from modern conflicts between capital and labour. However, there has of late been some indication that the disaffection prevailing abroad is beginning to creep in; and with it we are glad to notice a greater disposition to the spirit of give-and-take than usually has characterized the representatives of Capital in western lands. We had an instance of this in the tramcar strike in Tokyo some time ago. When the street car lines of the capital passed into the control of the municipality a certain sum of money was given by the old directors to be distributed as bonuses to the directors and the car-men. The latter became convinced that the money had not been justly distributed, and went on strike for two days during the busiest season of the whole year. To settle the difficulty the directors handed over some 160,000 *yen* of the bonus money allotted to them, and had it distributed among the striking

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The Race Problem

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Labour and Capital in Japan

[illegible] a recent article the Kokumin Shimbun asks [illegible] the good of Japan? He claims [illegible] of government [illegible] of public works, development [illegible] industry, or the [illegible] provision of the national education, great and important as these are. Japan has at least something beyond this materialistic ambition, thinks Mr. Watase. She has a moral ideal toward which the whole nation is tending, and though the progress is slow, he says, Japan's future is long and she is sure to attain her ideal. Looking back over the history of his country, Mr. Watase finds that through all past periods Japan has been propelled by a moral ideal. Though Japan has no old and ideal system of morality, there is no country in the world where great moral teachers meet with a warmer welcome, says this writer.

For a country where the great majority of the people may be reckoned among the labour class, Japan has had a remarkable freedom from modern conflicts between capital and labour. Even now, there is of late [illegible] indication that the dissatisfaction prevailing abroad is beginning to creep in; and with it we are glad to notice a greater disposition to the spirit of giving and taking than usually has characterized the representatives of Capital in western lands. We had an instance of this in the manner in which Tokyo some time ago. When the street car lines of the capital passed into the control of the municipality a certain sum of money was given by the old directors to be distributed as bonuses to the employees and the company. The latter became convinced that the money had not been justly distributed, and went on strike for two days during the busiest season of the whole year. The strikers [illegible] the directors handed over [illegible] a settlement [illegible] satisfactory [illegible]

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conditions and modernism. It seems will doubtless have good grounds for criticising this method of legislation, and may fairly propose resolutions with common sense, giving such miscellaneous [illegible] of settlement. But we cannot fail to notice the conditions by which established by the management; and the hands manner in which they proceeded to punish those responsible for inducing the men to leave their work, while rewarding the innocent who were powerless to struggling but obey. Another interesting feature of the strike was the procedure taken in which it was promptly and [illegible] quickly put into operation without the [illegible] of such devices as labour organisations, which [illegible] of the modern labour movement, have not yet taken root in Japan.

The Proposed Amendment.

There is a bill before the present session of the Japanese Parliament [illegible] [illegible] of the [illegible] law, which is a [illegible] the Japanese Factory Act, [illegible] [illegible] of working and thereby prevent [illegible] an effort to [illegible] an national [illegible]. At present out of a population of over fifty millions in Japan only 1,850,70 children are employed in the [illegible] of working for [illegible] of the [illegible] 1911, a ratio representing no more than 33 per thousand of the population. But this number is more than twice as large [illegible] [illegible] system of the factories. A bill to [illegible] [illegible] introduced into the last session [illegible] [illegible] in [illegible] [illegible] [illegible]

conductors and motor-men. Economists will doubtless have good ground for criticising this method of adjustment, and may freely prophecy resultant evils from encouraging such unscientific ways of settlement. But we cannot fail to admire the conciliatory spirit exhibited by the management; and the frank manner in which they proceeded to punish those responsible for inciting the men to leave their work, while rewarding the innocent who were powerless to do anything but obey. Another interesting feature of the strike was the peaceful manner in which it was promptly and universally put into operation without the assistance of such devices as labour organizations, which features of the modern labour movement, have not yet taken root in Japan.

The Proposed Amendment There is a bill before the present session of the Imperial Diet for the amendment of the election law, with a view to extending the franchise to a large number now deprived of voting and thereby prevented expressing an effective opinion on national affairs. At present out of a population of over fifty millions in Japan only 1,582,676 citizens enjoy the privilege of voting for representatives of the Imperial Diet, a ratio representing no more than 33 per thousand of the population. But this number is more than twice as many as ten years ago, so the tendency is undoubtedly toward extension of the franchise. A bill for universal suffrage introduced into the Diet last year was thrown out as a hopeless measure; and there is some doubt whether the present bill increasing the franchise will succeed in passing the House of Peers, even if it meets the approval of the House of Representatives.

Social Discontent The *Tokyo Keizai*, a prominent economic journal, holds that the question of capital and labour is destined to become more acute in Japan as time goes on. It is impossible to hope, says this organ, that the Japanese labourer will always remain the gentle cat that he seems to be to-day. The labour class is substantially changing at a rapid rate; for the labourer of modern Japan is a product of the common schools attended by more than ninety per cent of the people, and is therefore a much more educated and intelligent person than he was at the beginning of the present era Moreover the ranks of Japanese labour are being recruited in some measure from graduates of higher schools and colleges, as well as from the middle classess, and show a standard of intelligence that will tolerate no injustice or oppression on the part of capital.

The Cost of Living The *Osaka Mainichi* appears doubtful whether Japan's progress in future will be in the same ratio as in the past, owing to the rapid and enormous increase in the cost of living. The journal thinks that the era of cheap labour and low priced commodities is fast disappearing, and the difficulty of producing cheaply enough to compete successfully with the manufacturers o Europe and the United States is gradually growing more and more intense. The situation is rendered more acute by the fact that increase of wages does not at all keep pace with the increasing cost of life's necessities. The *Mainichi* blames its countrymen in some measure for introducing the more expensive features of occidental civilization without caring very much for ensuring the compensating advantages. A greater variety of

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production as well as a larger capacity for output, are urged as a possible amelioration of the circumstances, with increasing emphasis on economy.

Japan's Service to Christianity

In a very cleverly written article appearing in a religious weekly some time ago, Dr. Motoda director of St. Paul's College, Tokyo, advances the argument that Christianity having from the time of its foundation passed through various countries and gained valuable accretions from each race accepting it, the probability is that Japan, too, may have something to give the world by way of interpreting the Christian religion. The suggestion seems to be that Heaven by means of Christianity uses the nations believing in Christ as means of revealing further truth, or new aspects of the truth. Dr. Motoda thinks that the Christianity that has come to Japan, has much about it that is purely Occidental, but he does not believe it necessary for the Japanese to attempt to divest Christianity of its western garb. He insists that the contributions made to the Christian religion by occidental nations, are very important and must by all means be retained; and as every nation has added some special element toward the interpretation of Christ, Japan may expect to add something too. Japan's part, thinks Dr. Motoda, is not to Japonicize Christianity. Whatever she adds to the interpretation of religion must be in addition to what western countries have contributed, and not in exclusion of what others have thought and done. For the Japanese to try to get rid of the form in which Christianity has come to them and to attempt to dress it up in Japanese fashion, would be as impossible and as undesirable as for the Naval department to try to construct battleships by rejecting western models and making a native monstrosity equipped with modern gunnery. History and experience cannot be wiped out in so arbitrary a manner. The main form and content of Christianity must be accepted, and only the details that seem necessary to its working in Japan, ought to be added. In this way Japan will be found to have added some element of strength and light to the Christian cause.

Japanese Trade with the Colonies

The colonial possessions of Japan now comprise a population of no less than 16,000,000 subjects, with whom the Imperial Government is using every means to develop a thriving trade. The commercial and economic relations of Korea and Formosa with Japan are consequently growing closer year after year. The immense trade formerly carried on between Formosa and China has already been deflected almost wholly to Japan, and with an appreciably increased volume; while trade with Korea and Manchuria is inclining in the same direction. Korean rice and cotton are beginning to affect the Japanese market and Japan is returning to the Land of the Morning Calm quantities of cotton yarn, umbrellas and mats. With the present progress of recovery from internecine strife and generally unsettled social conditions, Korean trade will doubtless expand to unprecedented proportions and have a wholesome effect on both countries. During the last twelve months Korean trade with Japan reached a volume of over 70,000,000 *yen*, while the revenue of the Korean Government exceeded expediture by 3,000,000 *yen*.

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As Kyoto is an agricultural country the Japanese authorities are laying due stress on this feature of the nation's progress, and the export duty on rice and fish as well as some other products of Choshu are being removed. The Governor General is showing every sympathy with the religious interests of the people, and doing all within his power for their mental and moral improvement. Within the next year the Government contemplates the establishment of a large number of new schools. Moreover, the rapid and judicious construction of public works of every kind that has marked the progress of the country since its annexation to Japan, as well as the reform of the judiciary and the general improvement of municipalities, have made Korea almost a new country, compared with what it was at the close of the war with Russia.

Religion and Education in Japan

Some time ago in the Seikai no Hikari Mr. Takeo Tokonami had a very remarkable article in support of religious instruction. Coming from no less an authority than the Vice-Minister of Home Affairs, the opinion will doubtless cause surprise in some quarters; for in the past it has been the policy of Japan to insist on perpetual divorce between religion and education. Yet the contention of Mr. Tokonami is not wholly out of line with the drift of opinion in certain influential circles of late. This high official contends that the teaching of morality alone in schools is not sufficient for moral culture, as the highest virtue, he thinks, depends on faith in a higher Power. Mr. Tokonami is convinced that in order to have the moral courage necessary to go on doing one's duty in defiance of criticism and public opinion, a man must have religion or something greater than mere human personality. Continuing, he says: "What is called public spirit grows out of firm self-confidence and self-respect. The man that has no respect for himself will have none for others. Respectful and self-reliant character is necessary to good citizenship; and this character cannot be had without religious faith." As proof of this we have the educational authorities suggesting that school children should be taken on festival days to worship at the shrines; and on the other hand there is some degree of criticism from the public, to the effect that this attitude on the part of the authorities savors of interference with religious belief, and is therefore unconstitutional. The sincerity of the authorities in relation to the matter may be inferred from the subsequent announcement that the government contemplates calling a conference of the leading representatives of religion, the Christians, the Buddhists and the Christians, to discuss the best means of making religion for the promotion of morality and good citizenship. The Vice-Minister of Home Affairs contends that since the divorce between religion and the state there were for spiritual things has decreased among the people, and that if the Government can lend prestige to religion by recognizing and assisting it, much will be done, and the teachers of religion will be regarded as the friends and not foes of the state.

The Japanese Versus the English Woman

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Japan. From the article it is not easy to determine the author's opinion as to which way the advantage lies, though we fancy it is slightly in favour of the British woman. The chief merit of English women, says the writer, is their appreciation of the value of time, their highly cultivated intelligence and their care for children. On the other hand the virtue of the women of Japan lies in their patient and persevering endurance in common duty, their shrewd economy in household management and their resourcefulness in time of emergency. The Japanese woman is advised not to imitate her foreign contemporary in love of dress and the ambition to see and be seen, but simply in the direction of a higher cultivation of intellectual pursuits and a more modern adaptation of household arrangements. The article concludes that if the virtues of the English woman were added to those of the woman of Japan the combination would result in an ideal character.

Japanese Athletics

There appears to be the same doubt in Japan as there is in occidental countries as to the exact point where athletics interfere with education. Some Japanese educationists go so far as to contend that baseball, for example, is an unmitigated evil in the colleges of to-day, as it disturbs the minds of students to a degree that renders them unfit for steady work. In support of this contention sensational stories are told of how students neglect even the most pressing and sacred duties simply for the purpose of practising baseball. Yet some of the more prominent leaders in the educational world of Japan take the other side. Dr. Takata of Waseda University and President Kamada of the Keiogijuku University are strongly in favour of a reasonable amount of athletics on the score that all kinds of active games are good for the health of students, taking them out of doors and giving them wholesome recreation. As yet football and cricket have made but little headway among Japanese schools and colleges, but baseball and tennis are quite popular.

Sources of Inspiration

Amid the commingling of things new and old, and the clash of oriental and occidental ideas now going on in Japan there are obviously increasing numbers of the people at sea as to where to turn for sources of true inspiration and direction. It is not too much to say that from the heart of the whole Japanese race there goes up to-day the cry for an ideal; but to know what that ideal is and where it is to be found, no one seems definitely to know. "Where then are we to find our spiritual food?" asks a writer in the *Yorodzu*. "We have been and still are yearning for that which will nourish our starving souls," continues this writer, "an ideal religion or an ideal teaching." And what is suggested as the source of nourishment for the moral and spiritual nature of the Japanesc citizen? The writer alluded to clings to the hope that somehow confucianism may prove to the Japan of to-day the food that it was in the era of the nation's infancy, and he urges a return to the Chinese classics. Probably the greater number of thinking Japanese will, however, be disposed to take the view of Mr. Tokonami, Vice-Minister of Home Affairs, that a certain faith, more definite than the religion of China, will alone be able to sooth and calm the sea of surging doubt now rushing and

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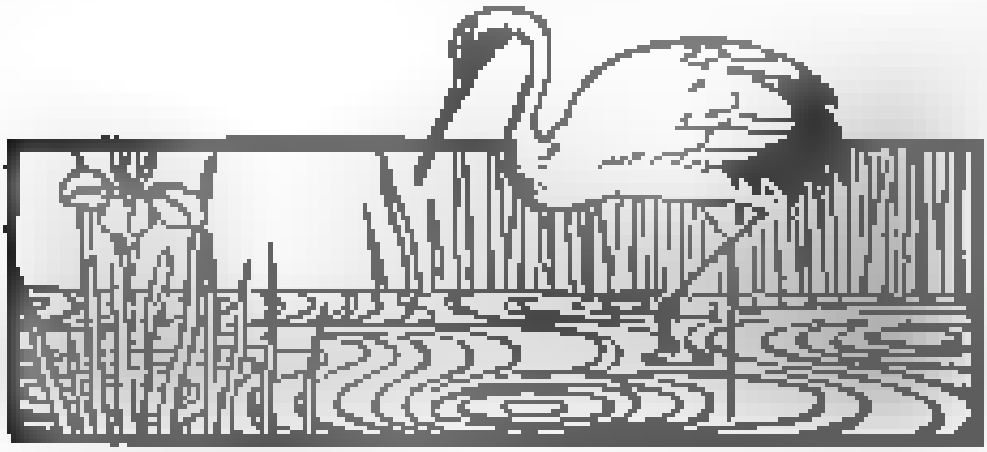
brooding over the Japanese Empire. We fancy it requires but a meagre degree of perspective to perceive that the modern progress of Japan is largely the outcome of her familiarity with the English language and Anglo-Saxon civilization, possibly thither too may lie the source of inspiration and ideal for the Japan of the future. It is not altogether out of the question that Japan may yet surpass the Anglo-Saxon in moral and spiritual ideal as well as in commerce and industry; but it will hardly be by a different science or a different source of inspiration.

Common Sense

In the *Jitsugyo-no-Nihon* some time ago certain social views appeared in a discussion as to whether common sense were on the increase or not among the people of Japan. Count Okuma opens the subject with the conviction that modern Japanese society is somewhat lacking in this virtue. He adds that large numbers of people are hide bound by a conservatism that is the bane of all progressive ideas, and that this is evinced by the desire of so many to return to Confucius, an attempt he believes bound to fail. Baron Shibusawa, on the other hand, inclines to the view that Confucius was a prominent example of common sense, as is seen from his opposition to all extremes. Baron Kanaoka, who himself was educated in America, shows the good results of western education in the common sense system of teaching adopted in American schools, where the pupils are always taught the practical affairs of life before all else. Baron Kanaoka holds that while British and American schools produce scholars that are distinguished for their ability or for their common sense, the Japanese institutions, being largely under German influence, produce chiefly specialists of an impractical type, unfitted for the ordinary duties of life. Dr. Tikuto of Waseda University, is persuaded that one undoubted proof of the lack of common sense in Japanese education is the unswerving adherence to the examination system obtaining in all institutions in this country, which he denounces as an unpardonable waste of time. The discussion thus far is from rather too much of an academic point of view. We fancy that if the practical man of affairs had his say he might have a different story to tell of his colleagues among the common people.



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

no. 12

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THE JAPAN MAGAZINE

VOLUME TWO APRIL, 1912 NUMBER TWELVE

THE IMPERIAL CHERRY BLOSSOM PARTY

TWICE each year their Imperial Majesties, the Emperor and Empress of Japan, give a garden party, the one in the spring being known as the Imperial Cherry Blossom Party, while the one given in the autumn is called the Imperial Chrysanthemum Party. The Japanese have been long noted for their love of *hanami* or flower-seeing, thousands of the people taking special holidays to see the blossoms in season; and the custom of the Imperial House is only in due accord with this typically Japanese idea of admiring beauty. The Imperial Cherry Blossom Party takes place in April; and is held at the detached palace at Hama, a beautiful park overlooking Shinagawa bay. In ancient times this district was but a stretch of sand and marsh overrun with reeds and grass; hence the name, *hama*, or beach, a place much frequented in the Tokugawa days by hawking parties. In time the Shogun reclaimed the land and turned it into a park where he built a summer palace, known as the Hama Goten. The palace is now used chiefly for the accommodation of prominent foreigners who may be from time to time guests of the nation, various foreign princes having in recent times stayed there.

One cannot imagine a more ideal spot for a flower-seeing party than on the grounds of the Hama palace. The grounds are laid out in genuine Japanese style, with an adherence to the aesthetics of native landscape gardening that can only be called exquisite. Here and there are various stately pine trees, and groves of cherry that in the spring time present an unexampled scene of filmy bloom, scenting the air with that heavenly aroma peculiar to the Japanese cherry blossom. In the center is a large pond, bordered by beautiful flowering shrubs, with tiny rivulets and streams running here and there, spanned by fairy-like bridges. To sit by this pond, in one of the summer houses, and behold the clouds of bloom reflected in the calm surface, is to receive an impression never to be forgotten. Over the little wooden bridges are trellises of *wistaria*, to pass

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through which gives one the feeling of going from one beautiful world to another. Towards the south-east corner of the garden is a miniature Fujiyama from the top of which the visitor may have a magnificent view of Tokyo Bay, with its countless fishing boats whose white sails dot the horizon, while away to the left rise through blue-pencilled haze the the hills of Awa and Kazusa.

Only people of some importance receive invitations to the Imperial Garden Party. Among citizens of Japan the honour is accorded to all members of the nobility, naval and military officers, and subiects holding decorations from the State; and foreigners recommended by their legations or holding decorations from the Japanese Government, also are honoured in the same manner. It is said that all foreigners in the service of the Imperial Government receive invitations; but this does not prove to be the case. Naturally there are crowds of tourists in Tokyo in the cherry-blossom season; and those of them fortunate enough to secure invitations to the Imperial Garden Party consider themselves particularly favoured. As it is one of the only two occasions on which His Majesty meets his subjects socially during the year, the honour of an inviatation is much coveted among the Japanese.

Before receiving an invitation the inquiry comes as to the number of members in one's family over fifteen years old, no children being allowed invitations. Then soon afterwards arrives a huge envelope bearing the Imperial crest. The Imperial invitation is on a card of heavy beveled gilt-edge board, cream colour, and about six inches by nine. With the card are smaller pink slips, one for each guest accompanying the person invited; and on these are printed instructions as to dress, etc. The regulation dress for gentlemen is frock-coat and silk hat; and for ladies, visiting dress. The guests are asked to to be all on hand at two o'clock in the afternoon. They assemble inside the gate of the palace, and chat until their Majesties arrive. The strains of the *Kimi-ga-yo*, or Japanese National Anthem, from the Imperial band, give the signal to expect the entrance of the Imperial party. Immediately all the two thousand or more guests arrange themselves on either side of the gravelled walk. As the Imperial procession comes in sight a hush of reverence falls upon the multitude. Then appears his Majesty with an Imperial chamberlain preceding him. The Emperor is clad in the uniform of a generalissimo of the Army, and carries at his side the famous golden sword. As his Majesty passes, every guest makes a bow and remains with inclined head until the Imperial party has passed. Immediately behind the Emperor follows the Empress and her suite of Court ladies, and in succession the Imperial princes and their consorts, presenting a brilliant retinue. The princes are in military uniform and the ladies all in Parisian style. The Imperial party having passed, all the guests now fall into line and follow the procession in a delightful walk under the blooming cherry trees. The scene now grows picturesque in the extreme. The long procession winds in and out among the beautiful groves of bloom, and then along the border of the lake, in the smooth face of which is mirrored a moving picture of exquisite colour and real life. Passing over one of the

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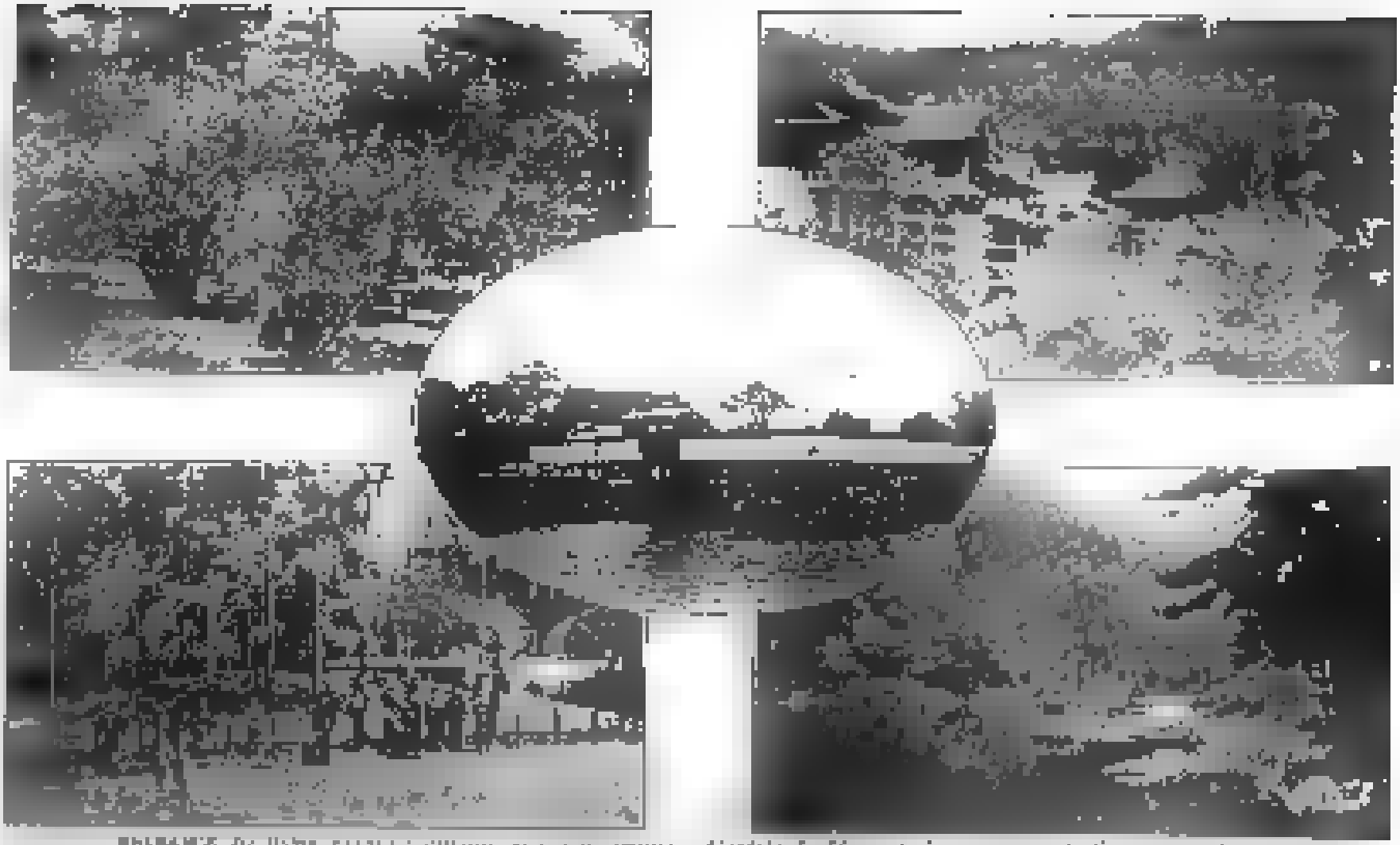
[illegible] *[illegible] Kirchhofthor [illegible], mit Seiner Majestät, dem Kaiser, auf dem Wege zum Hofburg.*



Eingang zum Hause Colmar und Kirchhöfchen.

wistaria trellissed bridges one comes to an open lawn of grass on one side of which is erected a long marquee decorated in the national colours. At one end of this is a dais for their Majesties, from which extend long tables weighted with every conceivable delicacy that can appeal to the appetite, with hundreds of small tables along the grass for the guests. As soon as the Emperor and Empress are seated, the ambassadors of the various powers go up and present their respects to their Majesties. An interpreter, who appears to be blessed with a gift of tongues, conveys the message of the various nations to the Emperor, who acknowledges each with an appropriate word or phrase. As soon as the audience with foreign Diplomats is finished, his Majesty drinks the first glass, which is the signal for the feast to begin.

Sometimes the weather is such that their Majesties do not venture out, and then, of course, there is universal disappointment. If it should prove wet, the garden party is not held, or is postponed. But last year on the day of the Cherry Blossom Party there was such a terrific sand storm that it was thought unadvisable for the Emperor to expose his person to the contaminated air, an emergency that could not be foreseen. But the princes and most of the nobility and their families were present, as well as the members of the Corps Diplomatique and the invited guests.

As soon as the feast is over the Emperor and Empress rise and prepare to take their departure. This is signified by playing the national anthem, on hearing the strains of which every guest at once stands and comes into line to allow the Imperial party to pass through. All bid farewell with bowed heads, the illustrious hosts at last disappearing among the arches of the cherry blossoms. But the guests linger on and enjoy the magnificence of the view.

It is difficult to say whether one prefers the cherry blossom party to the chrysanthemum party given each autumn at the Akasaka Palace grounds. The whole scene is so different one cannot well draw a comparison. The park at Akasaka has a beauty peculiarly its own. There is the same exquisite aesthetic effect in the Japanese landscape gardening; but Akasaka is inland on a plateau, while Hama is of the sea and under the cherry blossoms. At the chrysanthemum party one sees floral productions that are really marvellous, plants with hundreds of blossoms, truly wonderful creations of horticultural art. Yet on the whole the cherry-blossom scene at Hama, with the blue bay in front, seems fuller of immortal suggestion than the more artificial Akasaka. At Akasaka the multitude appears filled with curiosity as to the flowers, simply admiring them as unique productions. But at Hama there is a tranquilty and peace as though the crowd was happy under the spell of some magic environment, the spirit of which became for the moment one's own. No wonder the Japanese regard the cherry blossom as typical of the Japanese spirit, alive with beauty and fair to see, but ready at any moment to die when the duty calls and the time comes. It was for this reason that the poet Motoōri wrote: "If any one seeks the heart of Japan, he will find it in the blossom of the mountain cherry exhaling its fragrance in the morning sun."

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THE AMERICAN EMBASSY IN TOKYO

IT is the intention of the JAPAN MAGAZINE during the next few numbers to give sketches of the various embassies representing foreign nations in Tokyo; and as the existence of foreign embassies in the Japanese capital was inaugurated by the American Government, it is only fitting that we should begin with a sketch of the American Embassy.

The story of America's part in opening Japan to international intercourse is so well known that it need not be here repeated, though a word in outline is helpful toward an understanding of the policy of the United States mission to Japan. For centuries Japan had been closed to the commerce and communication of the outside world, with a little knowledge leading in from time to time through the Dutch factory at Deshima, Nagasaki. The nations of Europe had appropriated so much of Asiatic territory during the few preceding centuries that the Japanese were naturally on their guard against foreign aggression, and the conduct of certain European missionaries in the country had done nothing to lessen misgiving. Consequently the various attempts of European diplomacy to open up commercial and other relationships with Japan had ended in failure. There was, however, a growing conviction in the United States that this isolation could not continue, a conviction well voiced by Senator W. H. Seward when he declared: "The Pacific Ocean, its shores, its islands, and the vast region beyond, will become the chief theatre of events in the world's great hereafter." Various individual attempts were made by American merchants to break through the wall of Japanese isolation, but in vain. In 1837 the ship Morrison sailed up Yedo bay with a party of shipwrecked Japanese on board, thinking that for humanity's sake they would be received, but they were fired upon and forced to retire with their mission unfulfilled. Captain Cooper came with more shipwrecked sailors in 1845, and met with a more cordial reception, being allowed to stay four days in Yedo bay and being thanked for coming out of his way for the sake of those he had rescued. He was, however, warned never to return, no matter how many Japanese he should find in distress. Commodore Biddle arrived in Yedo bay in 1846, but he was immediately surrounded by a cordon of war boats and informed that no intercourse would be permitted between foreigners and Japanese. In 1849 Commander Glynn of the Preble sailed into Nagasaki harbour and demanded the release of shipwrecked American sailors held prisoners there, and his request was reluctantly obeyed. As the Japanese coast was now swarming with American whalers whose crews might at any time be cast ashore, it was felt by the American Government that some understanding with Japan was absolutely necessary. So in 1853 Commodore Perry was equipped and sent out to open friendly intercourse with Japan. He appeared

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HIS EXCELLENCY COUNT CARLO LANZ, MORGAN SHIPPING CO. TAHITI,
Son Excellence l'Ambassadeur des Etats Unis à Tahiti — Seine Excellenz, der amerikanische Gesandte in Tahiti.

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Mitglieder der Amerikanischen Gesandtschaft

in Yedo bay with his black ships vomiting columns of dense smoke, terrifying the inhabitants of the capital; but he succeeded in delivering the letter of the President of the United States, returned for a reply the following winter, and in March, 1854, actually negotiated a treaty of intercourse with Japan. The skill, patience and courtesy displayed by Perry in concluding the first treaty with Japan, and for the first time opening the nation to the world, set the keynote for future relations between Japan and America and the model has been preserved ever since. Perry had achieved a signal victory without firing a shot or offending the sensibilities of the Japanese. The feat was regarded as a great triumph all over the world; but nowhere has it been more appreciated than by Japan herself; where he was assured at the time of the ratification of the treaty in 1856, "that his name would live forever in Japanese history."

The door having been opened by American diplomacy the nations of Europe soon followed suit. An American consul was despached to Shimoda in 1855 and another to Hakodate,[1] the other open port. The consul sent to Shimoda was the famous Townsend Harris, who afterwards became United States Minister in Tokyo. During his incumbency the American legation secured additional open ports with consuls at each, and the various powers the right of sending representatives to reside in the Japanese capital. In 1860 Japan despatched her first embassy abroad with the assistance of the American Minister, and through his advice it was partially successful. To the great regret of all Townsend Harris retired through ill health in 1862, and was succeeded by the Hon. R. H. Pruyn of New York. There was now a period of anti-foreign agitation. The American legation was bu nt by incendiaries in that year, and the secretary to the American legation, Mr. Heusken was murdered. Then came the dispute with the Prince of Choshu and the bombardment of Shimonseki in 1863, when Japan was compelled to pay a heavy indemnity, the American share of which was returned to Japan by unanimous vote of Congress in 1883, amounting to $300,000. Mr. R. B. Van Valkenburg came to the American legation in 1866. and in a year was able to notify the Washington government of the repeal of the decree which for more than 200 years had prohibited Japanese from leaving the country.

During the momentous years of 1868-69 the government of Japan underwent reorganization and the Emperor was restored to supreme power. This was largely due to the influence of foreign nations, begun and led by the representative of the United States. After the removal of restrictions to Christianity thousands of Japanese who had been secretly clinging to this faith, openly professed, and so alarmed did the authorities become that they issued a proclamation reviving the prohibitive decree, At the instance of the American Minister a note of protest was at once sent to the Japanese Government, and the Washington authorities informed Japan that the intolerance was contrary to treaty, offensive to the United States, and must be removed; and the request was complied with by the Imperial Government.

It did not take long for the hitherto inexperienced diplomats of Japan to realize that in the treaties with various

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nations, Japan had surrendered certain rights of sovereignty, such as that involved in the exterritorial system and the tariff. It must be remembered that the American Minister took the side of Japan in the making of the treaties, but the European representatives would not agree. In 1871 Japan decided to send a deputation abroad to try to induce the various foreign governments to agree to a revision of the treaties and the restoration of Japanese autonomy. The American Minister in Tokyo lent every assi tance to the Mission, which duly left with Prince Iwakura at the head, and arrived in America in 1871. It met with a warm reception from Americans of all classes, the deputation being made guests of the nation by unanimous vote of Congress, given a public reception at Washington, and an American guide appointed to take the embassy all over Europe. The policy of Japan at that time was well stated by a member of the delegation, afterwards Prince Ito, who said in a public speech: "Japan is anxious to press forward. The red disc in the center of our flag shall no longer appear like a wafer over a sealed empire, but be henceforth in fact what it is designed to be, the noble emblem of the rising sun, moving onward and upward amid the enlightened nations of the world."

In Europe the embassy found the governments unwilling to agree to a revision of treaties until Japan should adopt a modern system of jurisprudence; they could not abandon the exterritorial system and hand their subjects over to Japanese courts so long as an oriental system of law prevailed. In bringing about these necessary reforms and the abolition of the exterritorial system so obnoxious to Japan, the American legation in Tokyo had a large part. From the first, Americans have been employed as advisers to the Japanese Government, one of them being still in the Foreign Office, Mr. W. T. Denison. The country's financial, agricultural, educational, postal and scientific systems were all inauguarated by Americans. In 1879 when there was grave danger of conflict between Japan and China over the Loo-Choo islands, the American legation, through General Grant, at Washington, was able to avert the rupture, and when General Grant visited Japan he was received with Imperial honours. When Japan succeeded in organizing a national postal system, the American consulates and the legation were the only ones to recognize it, while all other nations maintained their independent post offices for some years longer. Moreover the American legation insisted upon all American ships obeying the Japanese quarantine regulations at a time when they were completely ignored by the ships of other nations.

In 1882 when the Japanese Government made further attempts at treaty revision, the American legation was the only one that held out much hope to the anxious authorities. Finally the American Government made certain concessions which led the way, and in time rendered it practically impossible for other nations to hold aloof. In the discussion over the appointment of foreign judges in Japanese courts, which caused so much bad feeling in Japan, the American legation was from the first on the side of Japan; and the extradition convention negotiated by Minister Hubbard in 1886 did much to

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assist Japan in restoring her judicial autonomy and her rights of sovereignty.

It would, of course, be impossible in so brief a survey of the work of the American Embassy in Tokyo to give any detailed account of the important measures negotiated during the incumbency of each successive representative of the United States. But it is well known among the Japanese that the policy followed by the American legation has but resulted in cementing and strengthening the good feelings that have always prevailed between the two countries. It is a policy that may be called distinctively, or at least avowedly, American. By this is meant the policy of openly and frankly stating the exact opinion or conviction of the United States, and by acting always with as much consideration for the interests of Japan as for the good of America. This policy was inaugurated by Commodore Perry, continued and extended by Townsend Harris and his successors ever since. The part taken by the American legation, and subsequently by the Embassy, in the Far Eastern game of diplomacy, has always been open to above-board play. The hands held have been strong ones. Hence no necessity, or, fortunately, inclination, has at any time existed, to resort to bluffing.

The fifth Minister Plenipotentiary of the United States in Tokyo Mr. Edwin Dun, still resides in the Japanese capital. During the four years that Mr. Dun represented the United States he did much to advance the interests of both Japan and America, and closely identified himself with the good of the community at large. His successor, Colonel Alfred E. Buck, left an indelible impression for good upon Japanese and foreigners alike. While ever watchful of the interests of his compatriots, he never hesitated at critical moments to exhort his countrymen to encourage the Japanese authorities in all movements that seemed to promise general advantage. Colonel Buck was a gentleman of the old school, who, with his highly esteemed wife, now sojourning in Tokyo, won high favour at Court and indeed in all circles of the capital. Mr. Lloyd C. Griscom, who was Minister during the Russo-Japanese war, displayed great tact and ability at a crucial period, in which he was admirably assisted by the Secretary of the Legation, Mr. Huntington Wilson, now Assistant Secretary of state in Washington. Governor Luke E. Wright after a long and distinguished career at home, came as the first American Ambassador to Japan in 1906, and during his brief tenure of one year dealt in a remarkably satisfactory manner with the difficult immigration problem. The second Ambassador, the Hon. Thomas J. O'Brien, of Michigan, had previously been Minister to Denmark; and during four years in Tokyo he carried through some matters of very difficult and delicate negotiation with great credit and praise. Among these may be mentioned the definition and protection of the rights of Japanese citizens in the Pacific Coast States, as well as the new America-Japan treaty of Commerce and Navigation, not to say anything of the task he performed in interpreting and readjusting the rights of American citizens in Korea after annexation.

The present American Ambassador, Colonel Charles Page Bryan, has been in Japan but a few months, and has already won golden opinions. Colonel

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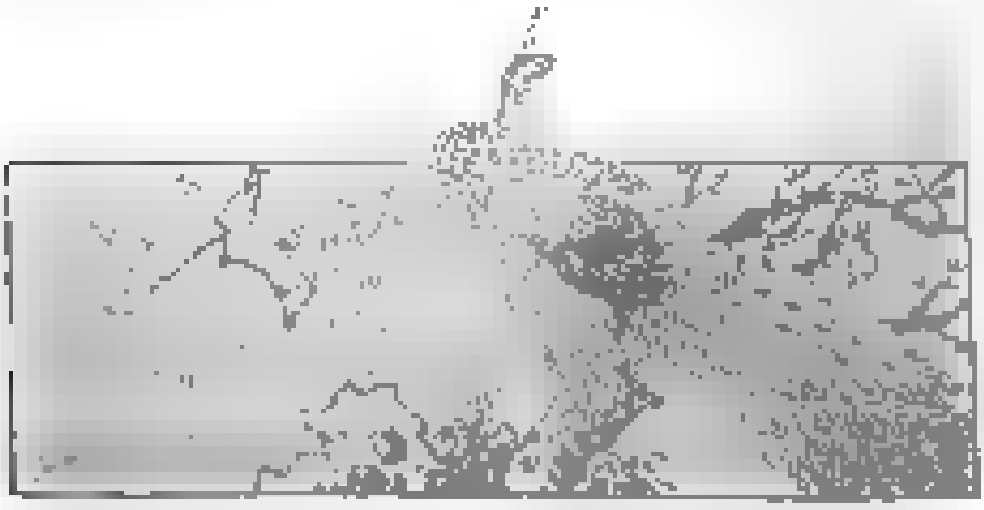
Bryan had a distinguished career before being appointed to Japan, having been American Minister to Portugal, as well as holding other diplomatic posts previously. He was dean of the diplomatic corps in Brazil, and in Lisbon was regarded as the most popular foreign minister in the capital, travelling everywhere throughout the country and making himself familiar with the people and their customs and speaking their language with a fluency that astonished them. After being a *persona grata* in the highest degree among the Portuguese people and at the Court of Lisbon, Colonel Bryan was appointed Minister Plenipotentiary to Brussels where he did much to open up Belgium socially and commercially to America. Through his three very important mission were negotiated between Portugal and the United States, one on arbitration, one on extradition and one on naturalization. Colonel Bryan is a well-known connoisseur of art, and in this respect attracted much attention both in Lisbon and Brussels. From a diplomatic point of view the new American Ambassador to Tokyo very clearly thinks that the best thing for American and Japanese relations at present is a greater degree of mutual acquaintance. People who know one another well are least liable to misunderstand one another. Of this policy we have an illustration in one of the accompanying photographs, where can be seen the staff of the American Embassy together with some of the leading Japanese of the capital, the photograph having been taken immediately after an audience at the Imperial Palace. Fortunately Ambassador Bryan has been cultivating Japanese friendships long before being accredited to this country, a fact emphasized by a prominent Japanese recently at a public dinner party, when he took occasion to say that, coming from a family in touch with Japan for two generations, the present American Ambassador was welcomed cordially and sincerely by the people of Japan.



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"THE WAY OF THE GODS"

SHINTOISM, which means literally "the way of the gods," is the native religion of Japan. There are those who have denied to Shinto the right to be called a religion, but a cult which involves the recognition and worship of supernatural beings, must be regarded as a religion, and the individual devoted to the "way of the gods" cannot be reckoned otherwise than as religious. To the oft repeated assertion that Japan has no religion, a host of Japanese scholars and publicists raise a protest of contradiction; while those who have lived to any purpose among the Japanese need no other evidence beyond their surroundings to be convinced that the Japanese are among the most religious of races. True, Japanese religion is so different in many aspects from that which passes as religion in occidental countries, that superficial observers might mistake it for mere formality or superstition. Doubtless there is a measure of formalism, hypocrisy and superstition entering into Japanese religion, just as there is into the religion of Europe and America, but this is an accident that does not refute the fact that to the vast majority of the Japanese religion is a profound reality.

Not only so but the Japanese appear to be as zealous and devoted to their religion as are the majority of Christians. During the building of a famous temple at Kyoto the women of one district cut off their hair and made ropes of it to haul the great beams that were to support the new structure. One of the most ordinary sights in Japan is to see a man kneeling for hours before a shrine in his home, beating a drum and praying with a loud voice, an inconvenience hardly possible without zeal and faith. Shintoism may not be able to boast of martyrs, for is has never suffered any degree of persecution, but that the Japanese are capable of martyrdom there is no doubt, as may be seen from the history of Buddhism and Christianity in Japan. In many a Japanese home there is the family altar where the spirits daily receive due homage with reverence and decorum. The very name, Shintō, "the way of gods," indicates that from the earliest period of the nation's history men were bent upon ascertaining their relation to a higher Power and acting accordingly; for the Japanese, being an intelligent race, were convinced of the existence of some Power above the mere human, and, like the people of the occident, believed that "the way of the Lord is right, and righteous altogether." That the chief feature of Shintoism is ancestor worship, does not remove it altogether from the nature of Christianity or the western conception of religion. The Christian is taught to look upon God as father, and to reverence Him as such. Jesus said: "When ye pray say, Our Father which art in heaven," etc., and so the Christians worship the God and father of all; while the Shintoist worships the gods and fathers of all. In brief, the Christian worships the first ancestor, but the Japanese includes the succeeding ancestors as well, so as to bridge the gulf of time.

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True, the Christian regards God as of a being and substance wholly above the human, and would doubtless explain the fatherhood of God after a manner less humanly conceived than the Shintoist idea. But the Christian must not be too dogmatic as to the difference; for the significance of the Christian doctrine of the Incarnation is the possibility it suggests of the union of God and man, a relation that must suggest some mingling of the divine and the human in a proper sense of relationship. So the Christian regards man as the son of God, and many Christians regard him as such independently of religious ordinances, such as baptism. Now the Shintoist comes out boldly and says man *is* the child of the gods, the child of the first ancestor, God, and therefore the child of all the ancestors between the first one and the last one, all of whom are entitled to homage. Thus the Shinto idea is as natural as it is rational, if there be any filial relation between man and God. The main question between the two religions, then, is whether only the *first* ancestor or *all*, should be entitled to divine worship. The Shintoist is unable to draw the hard and fast line that the Christian or the Mohammedan does.

Now while the Christian gives all attention to the first ancestor, God, and His human-divine incarnation, Jesus Christ, the Shintoist seems to have lost trace of the original divine ancestor; and instead of speculating on who that ancestor was, the Japanese developed the idea that the founder of the nation was the founder or father of the race, and as such, the ruler and his ancestors became the chief objects of veneration to large numbers of people. In Japan the sovereign occupies much the same position in the native mind as the Incarnate Son does in the Christian mind; the Emperor is the Son of Heaven, and the representative of the gods on earth. It is this idea that makes Christianity seem disloyal to some Japanese. They hesitate to give Christ the place now occupied in their hearts by the Emperor. It must not be forgotten that the conception of the ruler as the representative of Heaven is not foreign to western religion; and the Japanese are not slow to notice that this idea, and its related concept of the divine right of kings, declined as Protestant Christianity spread and took hold upon the masses.

We have seen, therefore, that Shinto is as old as the Imperial Family, which is as old as Japan. It is this extremely religious attitude borne by the average Japanese toward the Ruler which to a large extent accounts for the intense loyalty of the subject and the submissive veneration the Japanese ever display toward their Emperor. It means, of course, that Japanese religion can have no universal claim, unless indeed the entire human race become Japanese. And some foreigners have even assumed that this is the ambition of Japan. It is quite possible, however, that as time goes on, the Japanese conception of religion will assume a more catholic tendency, and the gods will be regarded as the ancestors of the *whole* human race, as well as of the Japanese. No doubt the average Japanese would even now admit this conviction. When the Japanese give up the pluralistic conception of deity, if they ever do, and accept the fatherhood of God and the brotherhood of man, the sympathy of Shintoism and Christianity will grow more mutual. As

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to the pluralistic conception of deity, it is interesting to note that some of the foremost philosophers, including the late Professor William James, of Harvard University, incline to the Japanese idea.

Shintoism involves the worship of a great number of divinities. They are not all of equal status, however, the Imperial ancestors being the most important. The Chief Imperial shrines are the household shrine in the Imperial palace, Tokyo, and the national shrines at Ise. The gods next in importance are the spirits of the famous men, worshipped in the various communal temples, of which every village has its quota. Last come the spirits of the family ancestors who receive homage in the home where there is a family altar, with its lights and daily offerings. All these gods are the helpers of the Imperial House and of the nation, and are appealed to as such. In addition there are numerous inferior deities in the Shinto pantheon, all of which are subservient to the greater divinities. In all there are some 800 myriads of gods regarded by Shinto as entitled to worship, the number representing the endless supernatural life of the universe.

At the festival of *Shunki-kōrei-sai*, which occurs every spring and autumn, the Emperor enters the Imperial shrine and does homage to the Imperial ancestors, and on great occasions goes to the national shrines at Ise. Most of the greatest men of the nation follow the Imperial example. Then at the festival of *Shihō-hai*, His Majesty worships the spirits of the *four winds*, that is, the Universal Spirits, which, of course, whether consciously or not, must include the worship of the God of the Christian, since *all* spirits are included, as in the case of the devotees of the Unknown God, whose altar St. Paul saw in Athens. On the occasion of the festival of *Kanname-sai* the Emperor goes to the Imperial shrine to thank the ancestral gods for the fruits of the year, and on the festival of *Niiname-sai*, His Majesty celebrates the harvest thanksgiving, two acts which Americans include in one day, the last Sunday in November. All benefits received are ascribed to the good grace of the ancestral spirits through the medium of the Imperial rule.

This religion of Japan, without dogma, creed, or moral code, is nevertheless a power in the life of the nation. It is very much of a family religion, and therefore, very human. The virtues it cultivates are mostly those pertaining to loyalty and domestic life. It leaves the unseen world largely to take care of itself. Shintoism believes that if people treat their elders and the fathers of the nation with all due respect and deference, the conduct of life will be worthy, and the result a progressive and healthy civilization. Foreign influence has done something to undermine this aspect of Shintoism, and of late there has been no little misgiving among the fathers of the nation.

It will be seen that a religion which includes in its pantheon the spirits of the universe, is tolerant in the extreme. A Shintoist may be a Buddhist or a Christian without reflecting on the national faith. And a religion which has no dogmas and embraces no philosophy and has no sacred books, enforcing no moral code beyond loyalty and filial piety, must be accounted as representing the maximum of simplicity. When Buddhism came to Japan it could

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have no fault to find with so amiable and charitable a religion, and as it found the Japanese wedded to ancestor worship as representing their conception of deity, Buddhism was not averse from including it in the creed. To-day many of the Japanese are both Shintoists and Buddhists. But the vast mass of the people are, perhaps, more for Shintoism than Buddhism, as far as they are capable of distinguishing them; for the native religion is so much more simple and comprehensible than the vague and mystical philosophy of the followers of Gautama. There are those who cannot see how a Shintoist can be a Christian, and *vice versa*. But to hold that the Ruler is a representative of Heaven on earth, is not, in the opinion of many Christians, inconsistent with their creed. Does not the Scripture say that "the Powers that be are ordained of God?" However, some Japanese Christians have created a good deal of suspicion against their religion by refusing to bow before the image of the Emperor on festival days, though most of the Christians see no more harm in this than in doing a similar reverence before the throne of England or Germany, as is the custom in those countries. The general tendency of missionaries is to discourage ancestor worship in so far as it means the adoration accorded by them to the Supreme Being, and in so far as it approaches mere hero-worship, to disregard it altogether.

Although, according to the constitution of Japan, religion is free and there is no connection between religion and the state, Shintoism is to some extent supported by the state. Indeed it would be remarkable if so loyal a religion should be completely ignored by the authorities. The Imperial Family itself being most punctilious in its observance of the Shinto festivals, it would be somewhat surprising if the nation considered religion less necessary to the good of the state. Consequently certain shrines are kept up at government expense; and school children are advised to worship regularly at the local shrines. Some of the Christians have objected to this attitude on the part of the authorities, on the score of its violating the freedom of religion. And recently the authorities of the Home Office have called a conference of all religions, Buddhists, Shintoists and Christians for the purpose of considering how all may be made to work together for the promotion of patriotism and good citizenship. There appears to be a growing conviction in Japan that national morality cannot be effectually taught without the inculcation of religious faith. Indeed, from certain expressions of opinion issuing from authoritative sources, it looks as if it were thought possible to work the miracle in which occidental countries have failed, and to succeed in bringing about an ideal relationship between religion and the State in Japan. The extremely amiable and tolerant nature of Shintoism in matters pertaining to religion, lends some hope to the achievement being one day more than a dream.

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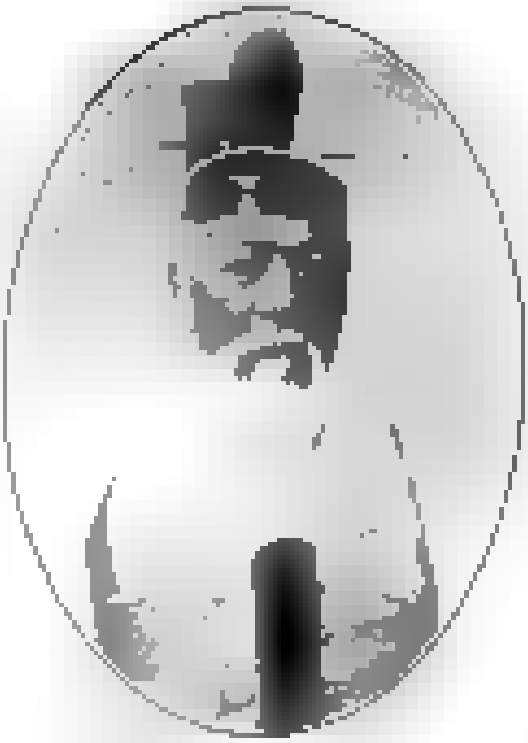

SPIRITO TRISTI. *Un Prêtre Slave.*
Sad Slavic Priestess.

TRISTE OU TRISTESSE SLAVE. *Prêtre de la religion de Vassilovi.* *Priestess of Sclavonic Vassilovi.*

[illegible] *Slavic, Ist.*

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TOPKAPI SERAYI, IN THE GARDEN OF HIDEYOSHI, AMIDA-GA-MINE, KYOTO — *La chaise de Topkapi, Kyoto, dédiée à Hideyoshi — Sakura des Topkapi, Kyoto dans Hideyoshi grandit.*

HIDEYOSHI

By S. YAMAZAKI

II

IN the previous number of this magazine we left Hideyoshi at the summit of fame, master of more than one half of the Empire; but he had yet the other half to win, as well as to chastize Korea and China. After Hideyoshi's conquest of Shikoku the Emperor had conferred upon him the title of *Kwanpaku*, an official rank next to that of the ruler himself. This gave him complete control of all the officials of the Empire and enabled him legally to exercise authority over all Japan. But all Japan was not ready to obey him. His next task was the subjugation of the northern provinces. First he humbled Narimasa of Etchu; and as he entered into a friendly agreement with the lord of Echigo, there was no danger on that side. With Tokugawa and Hojo of the Kwanto regions he made treaties, which left him free to undertake the subjugation of Kyushu and the south. Shimadzu, the lord of Satsuma, had obstinately refused to acknowledge the right of Hideyoshi to exercise any authority over him, and the great Commander invaded Kyushu at the head of an army of 150,000 men. The prince of Satsuma and his vassals were soon reduced to a position of helplessness by the overmastering tactics and strategy of Hideyoshi. Shimadzu and all his clans were now in the hands of the *Kwanpaku*, but he refused to send them to the blood-pit. He had advanced to the gate of the castle but refused to enter; he had the enemy in his hand yet refused to crush him; he had the coolness and power to hold back a victorious army in the hour of triumph, showing a forbearance and a strength unprecedented in Japan, and indeed in any other country. The policy of Hideyoshi was not to wipe out his enemies, but to reduce them to submission, attaching them to himself and using them for his own ends.

The great general had no sooner accomplished the subjugation of Kyushu than two of the most powerful *daimyo* of the north began to demand attention. Hojo Ujimasa of Sagami, and Date Masamune of Mutsu, both assumed an attitude of independence which Hideyoshi did not propose to tolerate. With an army of over 170,000 men he set out to invade the territory of these great *daimyo*; and although Hojo defended himself obstinately and bravely in his castle at Odawara, and had the advantage of being strongly ensconced among the Hakone mountains, Hideyoshi's troops were everywhere victorious, having taken over 60 castles in the campaign. The seige of the castle of Odawara is among the most famous and heroic of Japanese history. As soon as Masamune heard of the fall of Odawara castle he hastened in fear to make terms with Hideyoshi, apologizing for not having come sooner by saying that he had been so busy reducing his petty enemies that he had not heard of the greatness of Hideyoshi; and the latter

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was so angry at this falsehood that he ordered Date Masamune to restore all the territory he had taken by aggression. "You talk of the many battles you have been fighting," said Hideyoshi. "Tell me how many did you *really* fight!" "Over thirty battles," replied Date. "Ach," retorted the great warrior, "merely village skirmishes, I suppose! You haven't yet seen a real army arrayed in fighting order. Come up yonder and I will show you something such as your eyes have never seen." So saying, Hideyoshi took him up on a high eminence and pointed to the vast army spread out upon the plain, naming each of the many divisions one after the other, saying: "This is the Tokaido division, and this the Kinai division," and so on, to the astonishment and admiration of Date. All the while the famous warrior had about him no staff officers, no retinue; only a boy to carry his swords. After this interview Date is reported to have said that Hideyoshi could be compared only to a god.

Now that the whole of northern Japan had come under his sway, so that he was completely master of the entire empire, the gigantic ambitions of this wonderful man were yet but half fulfilled; for he was bent upon bringing Korea and China also into doing homage to Japan. He first despatched an envoy to Korea to req est that the peninsula be conceded him as an open way to China, which he had made up his mind to invade; but the Koreans replied that China had always been to them as a mother, and they could not thus betray her. The Koreans not only warned China of what she might expect, thus enabling her to reorganize her army, but the Luchuans, whom Hideyoshi had commanded to pay him tribute, also warned their former mistress, China, as Hideyoshi had told them of his intention to subjugate China. In 1592 Hideyoshi despatched to Korea ten armies consisting of over 200,000 men, the largest force ever sent overseas by any nation, except that sent by Great Britain during the South African War. The two most noted officers in this great army were Kato Kiyomasa and Konishi Yukinaga; and the plan of campaign was not unlike that adopted in the campaign during the Russo-Japanese war in Manchuria, and with similar success. The Japanese appear not to have been equally successful on sea, however, for the Koreans had an ironclad, shaped something like a tortoise, which defied any attack and sank many of the Japanese ships.

After more than a year of fighting, in which most of Korea had been reduced to a very sad condition, at the instance of China there was a proposal for peace; and a succession of the greatest and most disasterous earthquakes ever known in Japan inclined the Japanese to acquiesce. An envoy from China and one from Korea arrived in Japan with a document from the Emperor of China, proposing to make Hideyoshi king of Japan; but when the Taiko, as Hideyoshi was now called, heard this read, he grew furious, tore off his robes, flung them on the ground together with the document, and said, "King of Japan! I don't need *his* help to make me king of Japan. Doesn't the creature know that there is an Emperor of Japan, whom he insults by such a proposal? I myself have brought peace to the whole of Japan, and had I wanted to be king, there was nothing to prevent it. What does he mean by sending me such a document?" And with this Hideyoshi ordered that the forces be resent against Korea and China and that these countries be punished for their insolence to Japan. More than 150,000 men returned to the peninsula and were carrying all before them, when the campaign was cut short by the death of Hideyoshi. What his purpose was in this invasion of the continent is not exactly clear. The Jesuit miss onaries suggested that, after the subjugation of Korea, he intended banishing there all the Christian *daimyo* and others who gave trouble at home; but there is reason to doubt the justice of this assumption. It is more probable that in this way he found employment for his soldiers who had been triumphant at home and who, in the ensuing peace, were loath to lay down arms; and by the heavy expenses of

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the expedition he may have designed to weaken his rivals and opponents at home. Added to this, it is easy to understand how so vast an enterprise would appeal to his gigantic imagination and help to give him the place he desired among the immortals.

The ambitious side of the character of this hero is exceedingly interesting. There is little doubt that, like Napoleon, he had an ungovernable desire to make himself supreme among his countrymen, if not throughout the known world. The expedition against Korea and China did not represent the full extent of his outlook overseas. He had previously sent an envoy to the Philippines and demanded homage from the Spanish governor there, reminding him that all the princes of Japan had been conquered and that the rulers of the islands must also do homage and render tribute. The opposition of Hideyoshi to Christianity, to which religion at first he was favourable, is to be explained in the same way. He was determined that after death he should be ranked among the gods and have a shrine erected to his honour, in which his spirit should receive perpetual glory. That the Christians would oppose this he was fully persuaded. On the other hand there is strong ground for believing that one of his main objections to Christianity was the fear that the meddlesomeness of the Jesuits in politics and their interference with the Buddhists and Shintoists, would in time lead to internecine strife and undo the universal peace which at great cost he had accomplished. It is quite clear that the attacks made in certain towns on the Buddhist temples and Shinto shrines, were encouraged if not instigated by the Jesuits and with the approval of local governors who had embraced the new creed. But in his prohibition of missionary work within his dominions Hideyoshi acted on the whole in a merciful and humane manner, compared with the treatment meted out to heretics of the same period in Christian Europe. Not more than 25 Christians suffered death at his command; and these were used as examples to warn the rest. In spite of his stern prohibition of preaching the faith, many missionaries continued to remain in Japan, to teach and to baptize, without meeting with much molestation.

During the latter part of the summer of 1598 Hideyoshi had been troubled with an internal complaint that greatly wasted his bodily frame. At this time he welcomed a visit from one of the Portugese and thanked the foreigner for according to his request for a visit. The Jesuit on withdrawing remarked that he had beeu received with the utmost kindness, and he was astonished at how the great *Taiko-sama* had so such failed physically, and that his only regret was t at he was not permitted to mention religion during the interview. The days of the great Regent were now numbered. Physically he grew weaker and more emaciated. He then called for the famous Iyeyasu and asked him to take over the care of the Empire, but he refused out of humility, we may suppose; for he was afterwards chief of the five Regents to whom the government of the Empire was entrusted. The *Taiko* also asked Iyeyasu to take care of his little son, Hideyori, who was not yet of age. In the midst of excruciating pain his mind was sensible, and he carefully attended to making provision for the government of the country after his decease. Scarcely had these important arrangements been completed, when the *Taiko*, who had rallied somewhat, now began to sink rapidly; and on the morning of September 18th, 1598, passed away one of the greatest men Japan has ever had. Three days previously had died Philip II of Spain whom it is important to bear in mind when tempted to criticise the *Taiko's* idea of religious toleration and maganaimity toward opponents.

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FLORIST GARDENS IN JAPAN

A FLOWER-LOVING people like the Japanese naturally means a tremendous demand for blossoms of all kinds all through the year, and consequently the number of florist gardens is large and the gardens very beautiful. The Japanese are so fond of flowers that they take all the trouble of a holiday in order to visit a place noted for fine blossoms; and every month of their year affords them this pleasure. The most noted flowers are the plum, which comes out in February and March; the cherry-blossom in the first half of April; the peony from the end of April to the beginning of May; the wistaria the first week in May; the iris in June; the lotus in August and the chrysanthemum in November. To see the whole population turning out to view these flowers in season impresses one with the genuine appreciation the Japanese have for beauty, and in this respect places the people on a higher aesthetic level than those of western countries. This has been said before; but we must not forget that in countries like California and parts of Europe where blossoms thrive extensively, the people *do* show a genuine admiration for the clouds of bloom, though perhaps not to the degree evinced by the Japanese. Western people do not make their holidays revolve around flower festivals, as the people of Nippon do, even though the occidental blossom seems to have more scent. It is not altogether true, to say, as some have done, that Japanese flowers are without odour. No one who has experienced the perfume of the plum blossom, or sat under a cloud of cherry bloom, could possibly say this; and the more domestic flowers, such as the lily and the orchid have an equal degree of odour.

The Japanese do not have very many flowers in their own gardens, if we except the cherry and the plum, so that they are obliged to go elsewhere to see them. This, as has been already suggested, has given rise to the florist gardens for which Tokyo is justly famous. As soon as people discover that a certain place is worth visiting for the sake of its flowers, crowds flock thither, and that spot soon becomes a *meisho*, noted for some particular flower.

Among the more prominent in Tokyo are the fine azalea gardens, which flower in April and May. The best garden of this kind is the *Hinode-yen* near Nishi-Okubo, not far from Shinjuku station. Flowers began to be cultivated in this district as early as the later Tokugawa shoguns, many of whose scantily pensioned samurai settled here and tried to grow flowers for a living. The proprietor of the *Hinode-yen* azalea garden has collected thousands of these beautiful flowering shrubs; and others about the district have imitated him. Parties visiting the *Hinode-yen* are not allowed to bring *saké* or *samisen*, or make picnics there, as the greatest care is taken of the place. Consequently the visitors are ususlly people of refined taste and genuine appreciation. In the gardens

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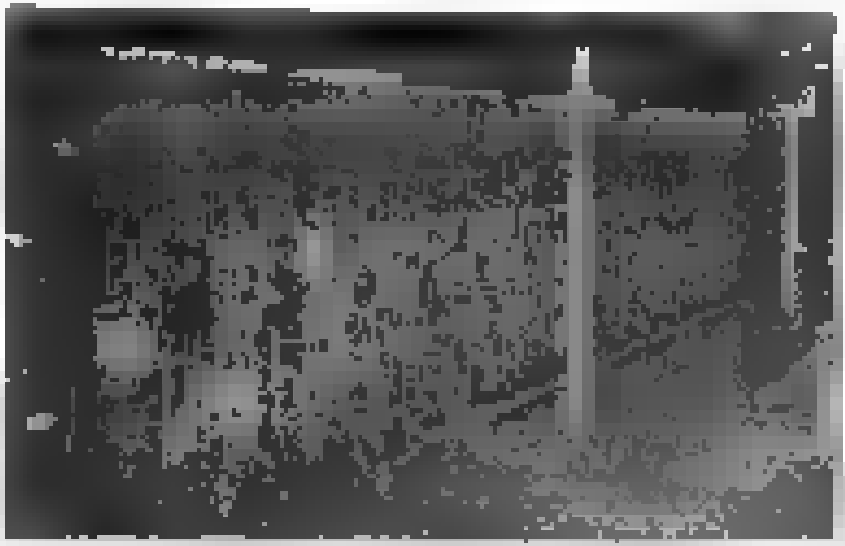

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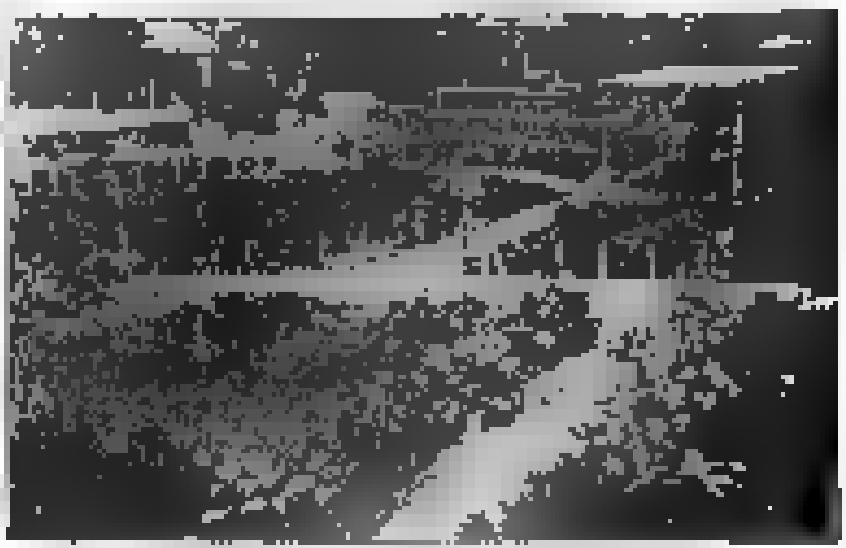

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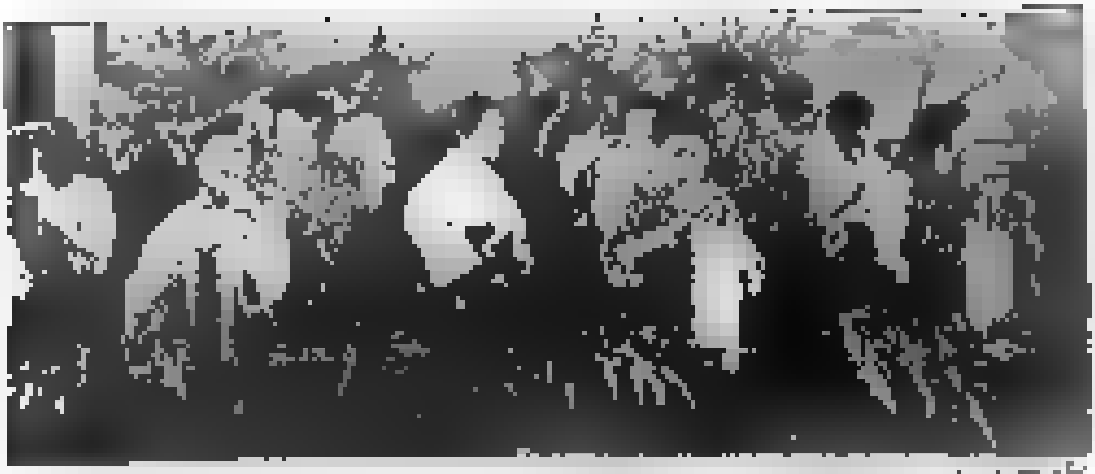

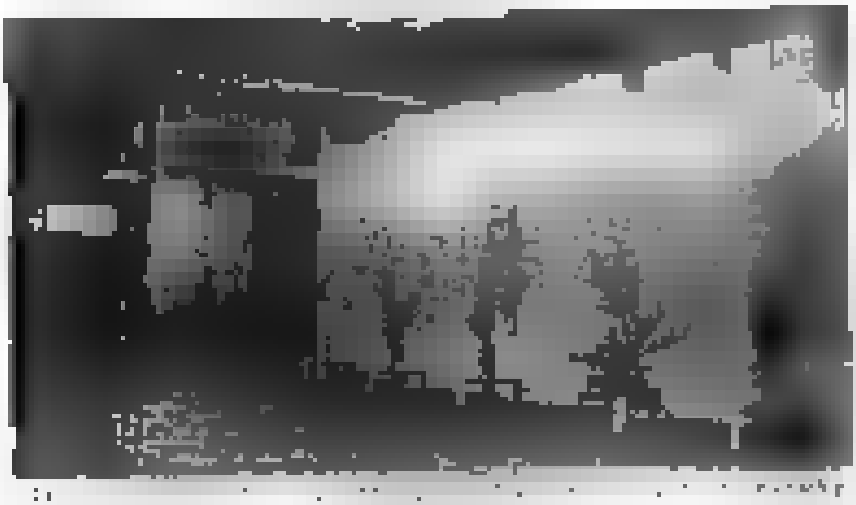

round about, they have more spectacular attractions: trees cut in the shape of human beings, covered with azalea blossoms in various colors, as well as many other curious designs. In the *Hinode-yen* there are no less than 100,000 trees, embracing some 70 different species of azalea. Some years ago an American tourist offered the owner 20,000 *yen* for a favourite plant of great age, but the old master of the flowers refused to part with the tree. Next to this garden, the *Banka-yen* is the most noted for its azalea blossoms. In this garden there is one tree twenty feet high with a circumference of fifty feet, the age being upwards of 200 years.

The peony gardens of Yotsume in Honjo also form a main attraction for crowds of flower-seeing people during the months of April and May. The garden is at Honmura-machi in the Fukagawa district, and the proprietor is Seika Bunzo, commonly known as Uyebun. About the middle of May many hundreds of crimson and white blossoms may be seen bobbing up and down in the breeze here. The peony is not indigenous to Japan, having been introduced from China in very remote times. The petals of the peony are rich and gorgeous, and the Japanese love it as the flower most symbolizing opulence. The Japanese have a saying which compares a beautiful woman to the peony: "*Tateba shakuyaku, suwareba botan, aruku sugata wa yuri no hana*,"—standing, she is as the double white peony; sitting, she is like the tree-peony; and walking, she is as graceful as the lily.

Between April and June the main attraction is towards the marvellous iris gardens of Horikiri, near Mukojima; and there is another garden at Hyase-mura. The former garden is a vast pond, crossed transversely by wooden paths, with a sea of bloom and colour inimitable waving everywhere. Here and there at suitable intervals one comes upon little rest houses among the flowers, where tea and refreshments are served. The journey to Horikiri is a very pleasant one, taking the traveler through the heart of the city, which is soon left behind, and then the way lies through green fields and ancient groves to the iris gardens, where the eyes feast upon a sea of colour, red, white and purple, all mingling together in a wealth of vision to be had nowhere else.

In summer the gardens of Iriya where the morning-glory blooms in great abundance, bring large numbers of visitors who are not above attempting to get there at dawn in order to see the flowers open. The morning-glory was first culivated in this place by the priests of temples in the vicinity. This was about the year 1869; and since that time others have entered into the cultivation of the flower with enthusiasm, until now the scene of bloom is one not to be missed. There are some nine gardens of merit in this district, each containing rare specimens of the morning-glory, or *asagao*, as the Japanese call it. It is said that the flower came to Japan more than a thousand years ago, having been brought by priests who went to study Buddhism in China. Occidental ideas of a morning-glory give little conception of this great fluted and frilled trumpet-shaped corolla almost broken into petals, usually measuring several inches across and having a delicate half-tint of old rose. Says the Japanese poet Tsura-yuki:

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"The asagao blooming in the lonely hedge
Finds no one to greet it but the dawning day."

The beautiful morning-glories of Iriya are not all single corollas, *owamono*, or great ringed things, but also the marvellous *kawarimono*, split flowers, looking like split poppies or chrysanthemums, and have to be seen to be appreciated. Some of the gardens have human figures in green shrubs with the features and hands in shining blossoms. It would be quite impossible to give any adequate idea of the beauty and variety of the flowers at the Iriya gardens. The only way is to go and see them.

A famous autumn garden is the *Hyakka-yen*, (garden of a hundred flowers), Mukojima, which shows the seven plants of autumn, as the Japanese call them. Here the garden is divided into various walks with flowering tunnels and arcades that are things of beauty and a joy forever. This garden had its beginning in the latter days of the Tokugawa era; and has deservedly been a favourite resort for people of highly refined tastes, such as poets and artists of various kinds. In this garden every autumn is held a party such as takes place in no other country in the wor'd. It is called the *Hōchūkai*, which means insect-liberating-party, and the entertainment consists in the guests each bringing a number of singing insects in tiny cages, such as the *suzumushi*, or the *matsumushi*, and setting them free in the trees in order to hear them all sing in concert. Where can one have a more convincing proof of the love of the Japanese for the music of insects?

The chrysanthemum gardens of Dangozaka are also a great attraction for crowds of people in the autmun. Here, as at the Iriya gardens, one sees all sorts of figures growing, with the flowers as living decorations. Many of the figures are represented as *dramatis personae* in old drama, the whole being put on a stage in life-like fashion. Famous names of the day, statesmen of Japan and western lands, are to be seen made of growing flowers, at Dangozaka.

The gardens mentioned above are devoted wholly to Japanese flowers, but the growth of foreign ideas and the consequent demand for foreign plants and flowers have given rise to gardens after the western type, where all kinds of foreign blossoms and flowers can be had at any season of the year. The most important of these new gardens is the *Tai-ko-yen* at Shiba Park, where there is a display of dwarf trees as well as foreign flowers. ,One has to bear in mind that the Japanese include bright or beautiful leaves unde the designation of flowers, and the maple tree in autumn is regarded as one the most beautiful among them. There is another garden growing European and American flowers, at South Shinagawa, called the *Myokuwa-yen*, where extensive greenhouses keep foreign potted plants in good condition the year around. This garden has a correspondence department, and does business all over the Empire. In connection, there is a horticultural school, where would-be gardeners come from all parts to study the cultivation of foreign plants.

The Japanese have made an art of bouquet-making, compared with which most Europeans are as wild children of nature. The arrangement of flowers is a science to the Japanese mind, the aim being to set the blossoms together according to the *active* and *passive* principles of nature, and in obedience to certain

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traditional rules handed down from early times. This flower-philosophy includes due attention to linear effect and a proper proportion of irregularity, without any attention to contrast of colour. As cut flowers are in constant demand at all such occasions as funerals, entertainments and in the cemeteries, as well as in the *tokonoma* of the house, the florist gardens are well supported. Every day the flower-sellers go their rounds from house to house, covering the entire city, calling out their precious flowers; and one is often surprised at the amount spent by even the poor on favourite flowers or plants. Also regular flower markets are held in various parts of the city, and a travelling flower fair at night is set up in various sections of the city until the untire municipality has been covered, when the fair begins again and goes all ove· the city from night to night, having regular dates for each street.

THE JAPANESE GIRL

The soft voiced maidens of Japan,
In silken robes of silver grey,
That iris-violet girdles span,
Seem pictures of unending May.

ARIEL

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JAPANESE SCHOOLS OF PAINTING

II

THERE are two schools of Japanese painting so closely related that they must be considered together, namely the Maruyama and the Shijo painters. Okyo, the founder of the former school, was born in the province of Tamba in 1733, and came to Kyoto where he studied first under Ishida Yutai of the Kano School. In after years he forsook his first love and took up a style of his own, especially distinguished for its close adherence to nature. It was similar to what in China was known as the Min and Gen style; and there is no doubt that Okyo had come under its influence to a great extent. The school he established drew many pupils, most of whom were noted for their skill in drawing mountain and water scenes, many of which were laid in the region round Kyoto. Ozui and Gekkei were of the Maruyama school started by Okyo, Gekkei, or Goshun, as he was called, being the greatest, for he successfully combined the light and graceful touch of the Chinese school of Buson with the clever and keenly suggestive motives of his master Okyo. Gekkei reveals a wonderful art of shading in colours unequalled by any before him; and it was he who for the first time perfectly achieved the ideal of harmonizing the North and the South schools of Chinese painting with a Japanese motive and conception.

Out of this school came such celebrated names as Keibun and Tokohiko; and the well known master of our own day, Gyokusho, was a pupil of Raisho of the Maruyama School. Among other notable followers of Okyo must be named Bunkyo who died a year ago, and Shinkyo of Kyoto.

The Shijo School has a note sufficiently its own to be in some slight degree distinguished from the Maruyama School. Among its more famous names must be mentioned Kikuchi, Miyake and Takenouchi, as well as Taniguchi and Miyakoji, pupils of Bensei Kono. Of these, Takenouchi is not only held in high esteem but justly celebrated as the greatest artist of the Empire, being regarded as not a whit inferior to the masters of old Japan. He is known as Seiho in art circles, and a study of his work will soon show how far he is from being a slave to the canons of any particular convention or school.

The Ukiyo-e, or School of Every Day Life, is among the most popular in Japan. It represents the manners and customs of the street and naturally lends itself to appreciation by the common people. Of course the paintings of the Tosa School were for the most part of this type, and may with truth be called the Ukiyo-e of the Kamakura period; but the term is now confined to pictures which had their origin in the Tokugawa and subsequent times. These Yedo paintings, as they were called in the narrower sense, were somewhat gaudy in excessive decoration, while

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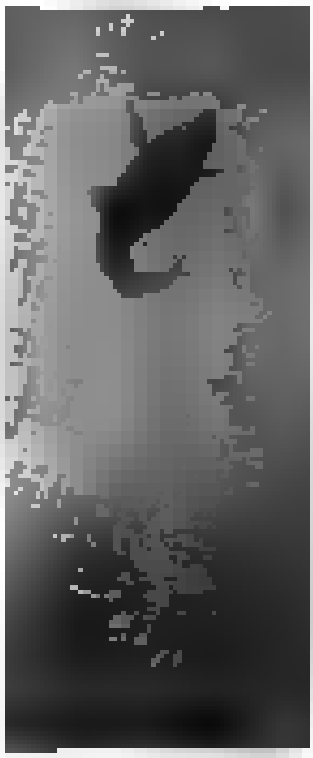

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their themes were usually suggested by actors, geisha and subjects of that kind. Ostensibly they were meant to appeal to the lower classes, but there were not a few of the nobility who had a weakness for them.

The traditional founder of the Ukiyo-e School was Iwase Matahei of whom little or nothing is known; but he is believed by persons of authority to have belonged to the Tosa School and to have lived in the days of the third Shogun, Iyemitsu. The picture of the 36 famous poets, in the Toshogu shrine at Shimo Kawagoe, is thought to be from his hand. He came to Yedo at a time remarkably devoid of either great artists or aesthetic appreciation, and gave himself mostly to portraying the humble life of the streets after the manner of the Tosa School; and though his art is not regarded as being of a very high order, he attained to celebrity and became known as the founder of the school of every day life. One of the most justly renowned names of this school was Hanabusa Itcho, a man of Osaka, who came to Yedo at the age of 15 (1666) and took up the study of painting under Kano Yasu, whose school he was finally excluded from owing to waywardness. Thus thrown upon himself he took up depicting the life of the street, and was a keen student of human nature, portraying it in its various phases. Few typical events in the daily round of street-life in Yedo were neglected by his pencil and brush. He did not adhere very closely to the Kano School; and although his subjects lent themselves to lightness and frivolity, his work was regarded as revealing a certain sublimity not below that claimed for greater artists. This much at least he doubtless owed to the Kano School of painting. After Hanabusa came Moronobu Hishigasa by whom the Ukiyo-e School first became entitled to the praise it has received for purity of style and clear depiction of human nature. Born in Awa, he came up to Yedo when young, and first worked at embroidery, a trade in which one must be skilful at drawing family crests. He first began to publish wood-block pictures, which were greatly admired everywhere. These richly coloured prints were light in touch, beautiful in taste, and though largely given to portrying feasts and other jovial scenes, were entirely free from anything vulgar. These sketches of merry-making men and women, babies, children and geisha were so true to life that they won the admiration of the world. Kyonobu who comes next in importance, paid special attention to painting actors, being remarkably successful in representing the grave and tragic visages assumed by the actors in impersonating warriors. With the appearance of Nishigawa Sekenobu came the first Japanese artist who attained to any degree of eminence as an illustrator. His sketches published in the books known as *hachimonjiya*, after the manner of Seikaku the novelist, attracted much attention. Nishigawa also painted many clever pictures of every day life, and was a true representative of his school. Space does not afford the opportunity of more than mention of the names of Toyonobu, Shigenu, both of Kyoto; Morikuni of Osaka; Okaharu, Tsukioka Settsui and others, who were worthy disciples of the Ukiyo-e School of painters, each quite representative of the age in which he laboured.

With the progress of the art of wood-engraving the Ukiyo-e school witnessed many new developments, especially that branching out into the brocade pictures known as *nishiki-e*, in connection with which many names became famous, some of whom, including Hokusai, have already received attention in the columns of this magazine. The colour prints of the Ukiyo-e School have been greatly admired by lovers of art in all nations, the charm of the colouring and drawing of Shunsho and Harunobu, the tender grace of Toyokuni and the marvellous landscapes of Hiroshige. The latter combined boldness of conception with a remarkable simplicity of treatment, and used an audacious colouring that brought out exactly the effect or impression he wished to convey.

The various schools of Japanese art seem at present to be standing at the parting of the ways. They hardly know

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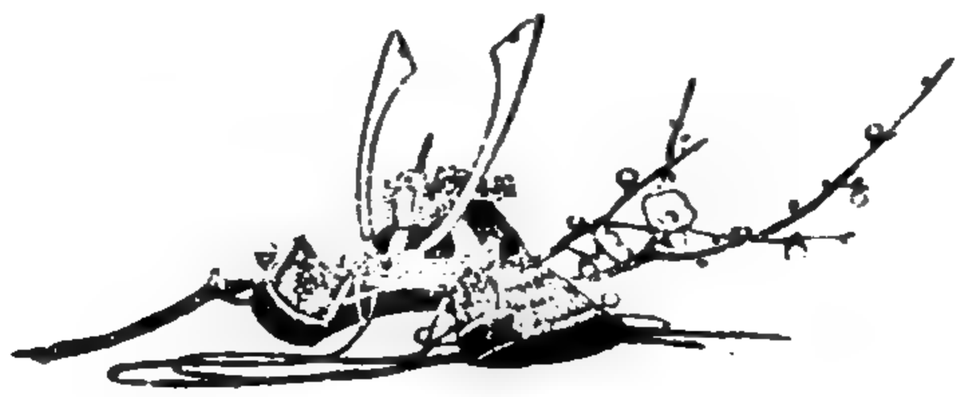
which direction to face confronted as they are by the influence of the west and the traditions of the past. At first it seemed as if all art might disappear in the stress and strain of the new national birth; but for art to die among a people so art-loving as the Japanese would be impossible. Having already got more accustomed to the new order of things, there has come a marked revival, and a revival that is more than a renaissance, for it means a return to the old models on the old lines. The charming results of it are to be seen, not only in pictures, but in much of the high-class decorative work on cloisonné and china ware. There is a brave attempt to prevent the old individuality from being lost in the face of an intense interest in the art of the west. Some of the representatives of the modern schools have studied in Europe, and pictures after the foreign syle are being turned out from many a studio in Tokyo, with a success that cannot be compared with the paintings done after the manner of the old artists. Japan has not yet produced her Turner or her Tintoret, the artist with the universal appeal while being a Japanese of the Japanese. When he comes, will he find expression after the manner of the west or after the style of old Japan? As Japan is doing most of her great things under the inspiration of occidental learning and achievement, it may be that some great artist will arise who, while preserving the distinctly national character, will produce a world's masterpiece, giving impressions of the passions of the human soul as perfectly as Japanese artists have given the flight of a bird or the leap of a fish; for only the paintings that portray the great aspirations of a great people, can be truly called great.

How difficult it is for the genuine Japanese artist to get away from the convention of the schools may be seen in the picture of the 'jumping carp' by Keinen Imao of Kyoto, artist to the Imperial Court, and one of the greatest living masters of the brush. He attended the International Art Exhibition at Rome where he was awarded a medal and a very high place among the painters of the world; and he has been invited to exhibit at the International Art Exhibition to open at Amsterdam in the coming Spring. In his painting of the jumping carp, by which he is to be represented at the Amsterdam Exhibition, we have a typical Japanese picture, simple but well studied, the thought centering on a single object around which all else is in harmony, but with a slight suggestion of the tragic; while the execution leaves nothing to be desired. It is the Japanese protest against *pose*, quite in the manner and spirit of even Okiyo himself; for the Japanese artist goes on the principle that nothing in nature pauses to be portrayed. Here there is motion, life, atmosphere, water. This masterpiece contradicts the contention that the Japanese painters of to-day are degenerating into the hybrid school in a mad rush to supply the foreign market. Yet the semi-foreign school is not to be despised, for it has had some fine representatives and grand ideals. It has proposed to itself the same task that Watanabe Kazan gave his life for, more than 70 years ago: the problem of how to preserve all the characteristics of Japanese art while adopting all the technical teachings of the west. When the semi-foreign school can boast of such masters as the late Hashimoto Gaho, already mentioned, its future cannot be wholly hopeless. The best authorities, however, cannot rid themselves of the conviction that the distinctive virtues of Japanese art will hardly blend with those of the west, without losing much of their individuality and charm.



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THE GENJI MONOGATARI

By DR. J. INGRAM BRYAN

II

IN a previous article on the Romance of Prince Genji a brief account was attempted of the book as a work of literary art, representing the culminating period of Japanese classic prose, as well as one of the most consummate literary achievements of Japanese history. But it would be obviously unsatisfactory to leave so interesting a subject without entering somewhat more minutely into the content of the book, reviewing the story and giving an example of the fluency and grace of its diction and style. One cannot, of course, hope to portray with any great degree of success the artistic excellence of a literary work, by translation; so, much must be left to the imagination and insight of those gifted with literary instinct and capable of accurate inference from meagre material.

While the young Prince Genji was sojourning in Suma, with no companion, and nothing to listen to but the music of the pines, and nothing to see, but the solemn gray ocean, like Adam in Eden, he longed for a helpmate. Without waiting for the superior authorities to accommodate him, he fell in love with a beautiful maiden whom he forthwith made his own, much to the disgust of his elders. In time, however, he was pardoned by his guardians and allowed to return to the capital at Kyoto; but the sorrow of being separated from the lady of his heart, preyed upon his mind, and he found no happiness. At the same time he was advancing in public estate, and was soon appointed Prime Minister. As time went on, a son of his, a chip from the old block, formed a *liaison* with a young lady whom he secretly married, but as the union was unsatisfactory, her father separated the couple. The real secret of the old man's objection, however, was that he had once been a rival in love of Prince Genji, and bore a grudge against the family. This man was now Keeper of the Privy Seal while Prince Genji was Premier, and naturally there was a good deal of rivalry between them, which reacted on their children, and the whole thing was from the gods, in revenge for Genji's moral waywardness in youth. Hence the beautiful daughter of the Keeper of the Privy Seal, the Lady-Swan-of-the-Sky (Kumoi-Kari-no-Kimi) was cruelly taken away from her ardent young lover, Evening-Fog-General, (Yugiri-Taisho), son of the brilliant Prince Genji.

Genji now adopted as his own daughter a young lady, named Tama Katsura, the child of a beauty he once loved but lost through a powerful rival. Famed far and wide for her great beauty of person, Tama was wooed by many a courtier, but she at last was given in marriage to General Higekuro, with whom she lived very happily, and had a large family. It was about this that the Keeper of the Privy Seal relented in his stern attitude toward the son of Prince Genji, and permitted the Lady-Swan-of-Heaven

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to live with the brave Evening-Fog General, or as we should say, General Evening Fog. This was most satisfactory, and everything was now at the height of prosperity. But the old Japanese proverb says, 'Prosperity always goes before adversity,' and so ruin and desolation now began to loom up in the distance. For it was at this period that the Ex-Emperor, Shugakubu, who had a very precious daughter that had to be married off, insisted upon Genji putting away his wife and taking the Imperial Princess, for whom he did not much care; and the regular wife, Murasaki, fell into melancholy and was like to die. Moreover, the Princess, knowing she was in the way, at last fell in love with Kashiwagi, a son of the Keeper of the Privy Seal, much to the disgust of the Emperor and the disgrace of all concerned. Kashiwagi finally died of a troubled conscience, and his erring wife retired in sorrow and remorse to a convent. Prince Genji viewed all this misfortune as due to the sins he had committed in his youth.

Cupid appears to have been the undoer of many in the society of the Genji Monogatari period, and he now recommenced his depredations by causing General Yugiri, the son of Genji, and the husband of the Lady-Swan-of-the-Sky, to fall into illigitimate love with a certain widow, to whom he wrote secret letters; and although his suit was properly and promptly rejected, his wife, Kumoi heard of it and left him to return once more to her father's house. In the meantime Murasaki, the lawful wife of Prince Genji, fell ill and died, to his unending grief. Unable to reconcile himself to his loss, he grew melancholy as the seasons came and went, at last yielding up the ghost and going to be with his loved one.

The narrative now turns on the marriage of General Kaoru, an illigitimate son, with the lady Niori, daughter of Akashi, the lady whom Prince Genji was obliged to forsake at Suma, in the days of his youth. At this time there lived at Uji a very immoral person, a prince, the eighth son of the reigning Emperor. Like most bad men he was a pessimist, and was given to brooding long how best to get away from the unhappiness his sins brought upon him, but he was prevented from retiring from a life of activity, by his two daughters, children of the same mother. Not having followed his conscience he soon died, and the two girls were placed under the guardianship of General Kaoru, aforementioned. The general soon fell in love with the elder of his wards, Ogimi, but she was in such deep distress over the death of her father, that she turned a deaf ear to his allurements, and he was obliged to shift his attentions to the younger, but less fair, Nakatsu. Secretly, however, he persuaded some one to marry and take away Nakatsu, and returned to his attempt at winning the hand of Ogimi, but she still rejected his every approach, and when he insisted, she suddenly despatched herself and went to her dead father. General Kaoru now having failed to secure the wife he wanted, thought it might not be too late to get Nakatsu back from the man he had persuaded to take her; but the fellow was unwilling to give her up, and told the general to look upon it as one of the world's "things that might have been." So General Kaoru had to content himself by marrying a sister-in-

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law of Nakatsu, Yuki by name. This woman he really loved, because she had such a strong resemblance to the lost Ogimi. But true love never runs smooth, least of all in the days under review, and soon it turned out that the husband of Nakatsu was trying to win the heart of Yuki, the wife of Kaoru, and the woman was so hurt about it, that she threw herself into the river to save her honour. For good or ill she was pulled out and brought back to life, but being unable to bear the disgrace, she retired secretly to a convent; and although her husband appealed to her to return to him, and wrote her many affectionate and forgiving letters, she made no reply; so great is the sorrow a man can bring upon a woman by improperly approaching her with a view to taking her from her lawful spouse.

No attempt has been made to give a full account of the entire narrative, but merely to show an example of how the story goes. One cannot do better now than make a quotation from the *Genji Monogatari*, translating that part in which Murasaki Shikibu makes some pregnant observations on the character of women.

'How varied are the characters and dispositions of women! Some of them, even when young and beautiful, keep to themselves selfishly and with utmost reserve. There are those of them who can write with such choice of expression and delicacy of sentiment that one might conceive a fancy for them and long to know them, yet they would offer but slight encouragement . . . . . .

"Widely differing from the above are those women who are too much given to softness and sentiment; women who are quickly carried away by anything romantic and are easily spoilt. These would be the better of more sense, and less sentimentality.

"Other women we have who are too deadly in earnest about domestic duties. With hair pushed back, they go forth like drudges about their household ways. Man's daily duties take him away from home into public life most of the time, and his mind is full of what goes on about him, both good and bad. He does not care to reveal the secrets of his mind, nor his private opinions, to strangers, but only to those most intimate with him. A man may indeed have many things on his mind, bringing smiles or grief, affairs of politics which, perhaps, he would like to talk over with his wife, that at least she might sooth and sympathize with him. But women such as have been alluded to, would probably fail to understand him, or would not even try to do so, thus making him yet more miserable. Brooding from time to time over his various hopes and aspirations, he has no prospect of solace. Incapable of entering into his thoughts, his wife might carelessly remark: 'Well, what's the trouble now?' And how hard this would be for a man to bear!

"Knowing well these things the only thing to do is to select a wife that is modest and docile, and then try to direct and teach her according to one's ideal. There seems to men no reason why they should not do this, believing that their efforts would surely not all be in vain. Yet, it not infrequently turns out, that a girl thus brought up to bear a man company successfully, will fail when she comes to be left alone, showing her incapacity to such a degree that her good and bad actions are equally displeasing. Are not we men thus placed at a great disadvantage? We cannot forget, however, that there are women who at ordinary times are not overagreeable, and yet who on occasion produce upon us the most potent and irresistible charm.

In this manner did Sama-no-Kami go

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on with a somewhat pointless eloquence; after which he remained silent for a few minutes, and then resumed:

"Well, as I have already observed, the only suggestion I can make is that one should not pay much attention to the matter of birth or beauty, but choose a wife that is gentle and calm, as in such is the best prospect of a peaceful home. If in addition should she happen to be endowed with high position and sweetness of temper, our delight would be all the greater, without taking the trouble to be ever looking for trifling deficiencies. Naturally if a woman's conscience is clear and her mind pure, she will display calmness and serenity of countenance.

"There is a kind of woman who is so diffident and reserved, and yet so extremely generous, that she pretends not to notice the annoyances that afford just ground for complaint. And when a time of unendurable grief or anxiety comes, such a woman will not speak out and make formal complaint, but, instead, will flee to a mountain village or some quiet spot by the sea, leaving behind only a sad epistle or a few melancholy verses, herself becoming but a sad memory of the past . . . . .

"Still worse there is the woman easily beguiled by ill advice into even more serious defection. Overwhelmed with sorrow, she retires into a nunnery. When she takes the intolerable vow her mind is pure and uncontaminated, and nothing would seem able to win her back again to the life she has forsaken; but as time goes on, some former household servant, or aged nurse, brings her tidings of the bereft lover who could not sever her heart from his, and whose eyes moisten at every mention of her. Then under the magic influence of undying affection in a heart still yearning, she ponders over the uselessness of her sacrifice, touches her forehead and sighs in deep regret. Try as she will to persist in her resolution, the inevitable tear will stain her cheek, leaving her no longer strong in the sanctity of her vow. Is not a weakness of this kind more offensive in the eyes of Buddha than the sins of those who never leave the world at all; and is not such a woman likely to take the wrong road at last?

"On the other hand there are women that are too self-confident and obtrusive. If these find the smallest inconsistency in a man, they become indignant and show arrogance. Of course men make mistakes now and then, but they love their wives none the less, and usually matters soon come right and life goes on happily with their families. If therefore a woman is unable to show reasonable patience, her lot is likely to be miserable. A woman should not give way to excitement; and in case of anything unpleasant, she ought to discuss it frankly and temperately. Even if the worst should prove the worst, she must learn to find fault in such a way as not to irritate a man. By guiding herself according to these principles, her very words and actions will but increase her husband's sympathy and consideration for her. Self-denial and restraint often depend on the behaviour of another toward us. If a woman is too indifferent on one hand, or too forgiving on the other, it is unwise. 'The unmooted boat drifts about,' as we say; and is it not the truth?"

"Yes, quite so," said To-no-Chiujo, nodding his head. "A woman that is not strong in emotion, passionate in sorrow, ecstatic in joy, can never hold a man. Even a slight strain of jealousy in her is not to be deprecated, if not carried to undue suspicion. If the man is not really at fault, and the trouble is kept within bounds, jealousy can be controlled. But some women," he continued, "have to endure, and *do* endure, every grief and trouble without murmuring and with great long sufferance."

To-no-Chiujo implied by this that his own sister was such a woman as he alluded to. But Prince Genji, being almost asleep, made no reply.

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JAPANESE WRESTLERS

WRESTLING is, *par excellence*, the national sport of Japan, occupying a status similar to cricket in Great Britain and baseball in America. In the wrestling seasons, which occur every January and May, crowds of all classes in Japan flock to the enormous amphitheatres to witness the feats of physical strength performed by their favourite wrestlers, and to patronize the national sport.

Japanese wrestling is so indigenous as to be unlike that of any other country. Western wrestling is more like what the Japanese call *judo*, in which the contestants may fall and struggle on the ground for the mastery, the victor coming out of the match on top; but in wrestling neither of the contestants may fall nor in any way come in contact with the ground without thereby suffering defeat. If there be any class status, *judo* may be regarded as being to the upper classes what the old lyrical drama was to the lovers of the histrionic, a high class sport never given as a public exhibition: while wrestling is patronized by all classes and held in a large arena, with tickets sold for admission. The experts in *judo* were usually great *samurai*, but wrestlers come from any class able to produce heavy physique.

There are few phases of Japanese life that do not seek a religious sanction, and wrestling, or *sumo*, appears to be no exception to the rule. Consequently the origin of the sport is ascribed to two deities of the mythic age, *Take-mikadzuchino-mikoto* and *Takeminakata-no-mikoto*, who decided their strength by the first wrestling match ever performed. Tradition further relates that in the reign of the Emperor Sujin (556 A. D.) one Nomi-no-Sukune, a man of Izumo, entered into a wrestling match with a man named Tama-no-Kehaya, of Yamato, in which the latter was not only worsted but killed by a kick. The fatality no doubt did something to humanize the sport, for kicking is now not permitted. In the days of the Emperor Mommu (797 A. D.) holidays were set apart for wrestling, the Emperor honouring the occasion with his presence. These wrestling meets drew contestants from all parts of the Empire, and were somewhat on a par with the Olympic games of Greece. As a result of these contests champions naturally arose, called *hotê*, the second in honour being termed *wakitê*. These Imperial wrestlers, unlike those of to-day, wore a kind of hunting jacket called *karigiru*, with short pants and a high cap. It is said that the Emperor enjoyed the sport sufficiently to witness some fifteen matches in a single day. Wrestling from this time was all the rage as a sport down to the year 897, after which the Imperial house ceased to be so much attracted by it, when it began to decline, not being revived again until the time of the Emperor Gotoba in 1185. As an evidence of the degree to which the sport had gone out of fashion, it may be mentioned that when the latter Emperor wished to have a wrestling contest, umpires could not be found in Kyoto, the capital, and the only one left in the Empire, one Yoshida Iyetsuzu of Echi-

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zen, had to be sent for; and from that time the right of conducting the ceremonial partaining to wrestling matches was conferred on the family of Yoshida by Imperial favour, under the title of *Oikaze.* The next great wrestling match recorded in Japanese history is placed in the year 1791, when the Tokugawa Shogun, Iyenari, gave a wrestling entertainment to his friends in Edo castle, from which time the Tokugawa shoguns became patrons of hte sport and sent it forth on a more prosperous career.

Wrestling as a profession had its origin in a peculiar manner. Whether it was a purely religious inception must be left to individual judgment. The ipriests of the great temple of *Kaneij* were at a loss how to smooth and harden the ground in front of the sacred structure: so they gave a wrestling match, knowing that the thousands it would attract, would in a short time tramp the ground into the smoothness and firmness of a long trodden floor of earth. This was in the year 1624 when the Shogun, Iyemitsu, built a new temple at Uyeno. In the year 1630 the government issued a license for public exhibitions of wrestling at Yotsuya, Edo, at which place contests went on for five or six days. These matches had to be held on fine days; for the sport went on under the blue sky in a vast enclosure.

The increasing number of wrestlers now formed themselves into a corporation, with branches, or guilds, all over the Empire, those in Osaka and Tokyo being always the more prominent. Of course at present the Tokyo wrestlers are regarded as superior in the art to all others in Japan. The wrestlers' guild divides its members into two *camps*, called the eastern and western camps; and out of those some 30 or 40 of superior dexterity are selected for the public contests, and given a position above the less skilful. These first-class wrestlers are known as *Maku-no-uchi*, or men within the curtain, and the champion among them is called the *Ozeki*, with the *Sekiwaki* as second. The champion wrestlers of both the eastern and western camps, after some ten years of steady achievement, are raised to the position of *Yokozuna*, or champion-belted men, this honour being conferred by the house of Yoshida, already referred to as holding Imperial permission to umpire the wrestling ceremonies. These wrestlers of the eastern and western camps meet every January and May in the largest amphitheatre in Japan, the *Kokugikan* in Tokyo, and test their muscles for ten consecutive days. The *gyoji*, or umpires, decide the contests, and in case of doubt, there is a court of appeal consisting of *toshiyori* or elders, made up from superanuated wrestlers of belted status. Wrestlers who gain successive victories are in time accorded the honour of *ozeki*, while those who repeatedly fail are turned down and put without the curtain.

The great amphitheatre at Ryogoku, Tokyo, capable of accommodating 13,000 spectators, is open in the season from 5 a. m. until five in the afternoon. Thither thousands crowd, and during the tournaments the applause of so enormous a multitude is something not to be heard in any other country. The more enthusiastic become almost frantic over the exploits of their favourite wrestlers; while those who see their heroes suffering defeat, pray for a return of luck.

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Usually the best of the game is on about nine in the morning. In the center of the vast arena is a booth, canopied by a tent-like structure on four pillars, under which is a ring, inside of which the wrestlers meet to try their strength. Around this arena circle four big galleries thronged with the excited multitude. Within a square of 28 feet is described the wrestling ring, all covered with soft sand. From the eastern and western sides contestants appear at the call of the umpire. The latter, holding aloft his war-fan, *karauchiwa*, takes his position in a somewhat dramatic manner. By the side of the four pillars supporting the canopy, are seated four elder wrestlers as tribunes. A speiler now announces the names of the two men about to close upon each other. Then the huge bodies of the veterans appear moving slowly toward the ring. Their great muscles stand out on their heavy limbs like mountain ranges; and their bodies are naked with the exception of the loin-cloth and the wrestling belt. They enter the *dohyo*, or ring, and the umpire in his green *kimono* and *eboshi*, lifts on high the fan, and orders them to 'eye each other.' As they prepare to do so they place their hands on their legs just above the knees and stamp from one foot to the other in a dramatic way, stooping and facing each other for a moment, when one, or both, is seized with the passion for attack; but if one seizes without the other being ready, they must begin over again. It often takes what seems a long time for both to have the spirit of attack at the same time. Before assuming position the combatants stretch out their arms horizonally and bring their hands together with a loud clap. This is to show that the hands contain no weapon. The practice is suggestive of what may have happened in the days when wrestling was not always decided by strength. Every move of the struggle is now watched carefully by the umpire, and all fouling is prevented. The contestants strive to take hold of the belt. One of them succeeds and then tries to prevent the other from succeeding. When both get the belt firmly in the hands, there is a terrific trial of physical strength to see which can lift or push the other outside the ring. As soon as either of them touch the ground with any part of the body except the feet, or is put outside the ring, the umpire deciares the decision. If their strength appear equal, he calls a 'draw.' If both should fall together, so that the result seems doubtful, the umpire calls *azukari*, decision reserved. The aid of the four tribunes beside the pillars is now called in.

The tricks of the art are many and interesting. Of the forty-eight dodges admitted in the sport, four are regarded as fundamental to the art of wrestling: *nage*, to throw; *kake*, to trip; *hineri*, to twist; and *sori*, to lift up. In practice, however, it is said that no less than 200 different tricks have been noticed among wrestlers. One of the most peculiar tricks witnessed by the writer at a great contest when the Imperial Crown Prince was present, was that of a very fat wrestler in jumping up like a goat and butting his opponent on the breast with his head, and then, having started him going backwards, to push him outside the ring with his hands. Another wrestler put his hand under the chin of a giant and hurled him outside the ring. The champion Hitachiyama, appeared to take the match he entered into, in a

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calm and indifferent manner. He allowed his opponent to seize him and was simply content to lean his heavy body against him and keep him struggling till he began to *blow*, when the champion embraced him and lifted him outside the ring in a manner so quick and simple that one could hardly see how it was done.

The wrestling goes on till about two o'clock when there is an intermission. At this time all the first-class wrestlers perform a peculiar ceremony by marching into the arena with their professional aprons on, turning to the north and clapping their hands, stamping their feet and bowing to the guests of honour. Last of all comes the champion with a wrestler before him and one behind, as attendants, the one behind holding an upright sword. After the *yokozuna* wrestlers have gone through this ceremony, all the others come in wearing their ornamental aprons, and do likewise. These ornamental aprons are gorgeous in the extreme, embroidered in heavy silk and costing some hundreds of *yen*, even for the cheapest. Some of the wrestlers have to buy them, but favourites have them presented by patrons and friends.

The umpires appear to be almost as important a class as the wrestlers, and their manner of conducting the matches is followed with interest by all the spectators, as a mistake is unpardonable. The standing of the umpire is known by the colour of the cord on his war-fan, the highest grade of umpire carrying a purple cord and being ranked equal to a champion wrestler. At present only two are entitled to this rank, Kimura Shonosuke and Kimura Shozaburo. This rank is permitted to appear in the *tabi* and sandals, and a sword in the belt. Umpires of the second rank sport a red cord in the war-fan, and are allowed to wear sandals in the arena, there being two of this rank at present. The third grade has a cord twisted white and red in the fan and must appear barefooted in the arena, the number of these umpires now being ten. The fourth rank of umpire has a cord of green and white and appears in bare feet.

All professional wrestlers are known under assumed names, those selected usually having reference to place of birth or some favourite scene in nature. For example the greatest wrestler in Japan is called Hitachiyama, mountain of Hitachi; another is called Komagatake, after one of the great mountain peaks of the Empire; another has taken the name of Tachiyama, or sword mountain, while the champion of the eastern camp, Umegatani, is Plum Valley. The income of a wrestler is not large, as he seldom receives more than 20 *yen* for a tournament, and has to pick up what he can by making tours in the provinces between seasons. They are also allowed a share from the wrestlers' association and sometimes they receive presents from patrons. Their simplicity and apparent disinterestedness as compared with men of the world have made them pets of society from ancient times, so that on the whole they do not come off so badly. To become a wrestler a man must have a big frame to begin with, and then he has to undergo severe training under a professional wrestler till he is judged fit to come into the ring. Those not tall, try to make themselves heavy and stout by dieting, an attempt in which no one that has seen them, can say they have failed.

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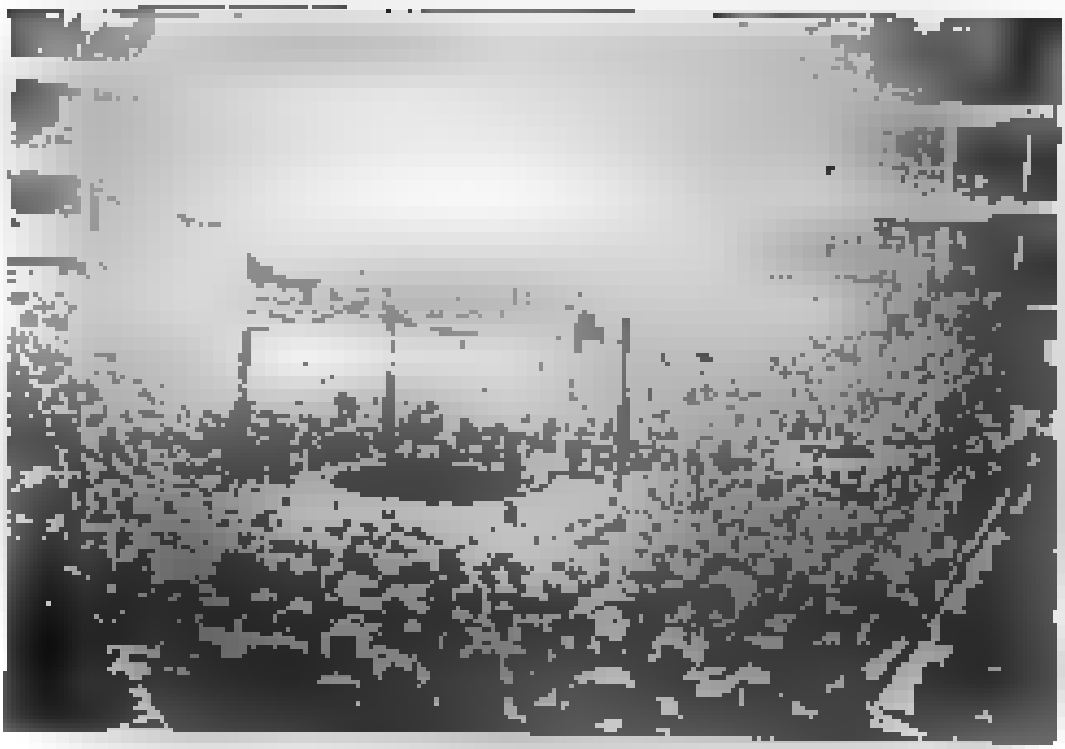

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A WORKING BATCH AT THE BRICKFIELD. *Photo. Lee Kingsnorth.*

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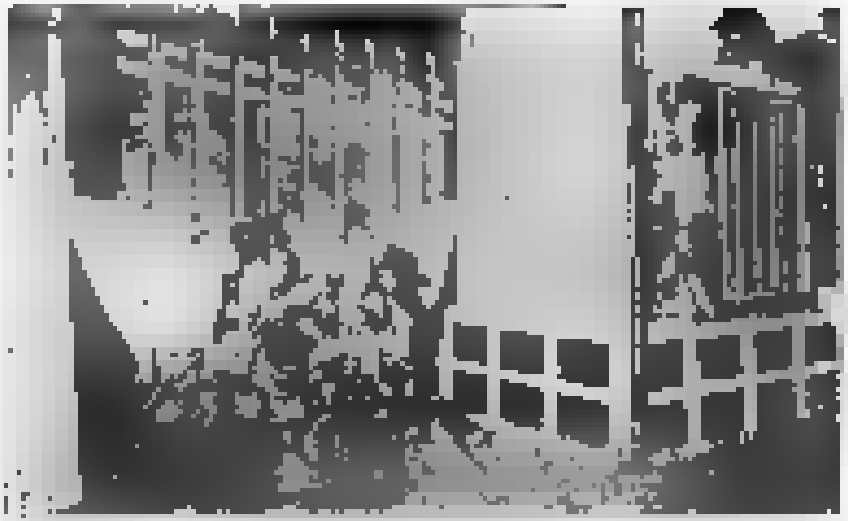

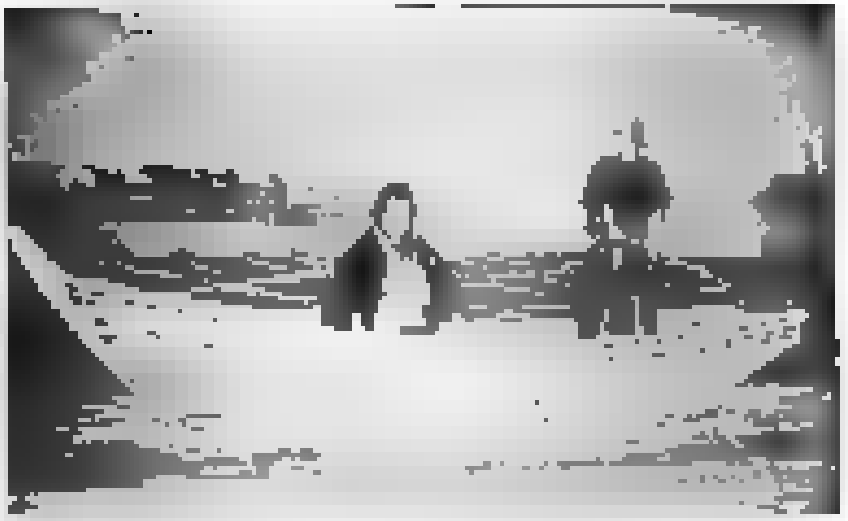

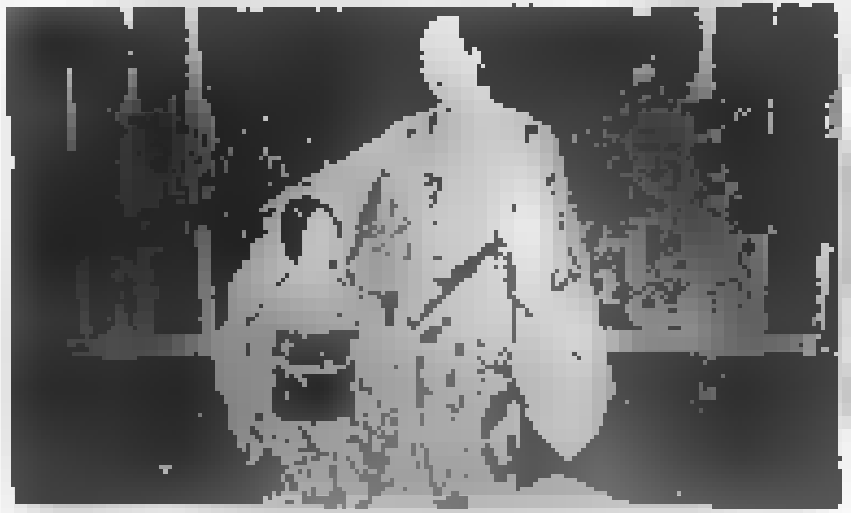

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JAPANESE PLAYS

By ARIEL

JAPANESE plays at present patronized may be divided into three general kinds, each of which is again subject to more or less subdivisions. There is first the *bugaku*, or ancient musical dance, now performed almost exclusively at Shinto shrines; and next comes the *No*, or Lyrical drama, which is patronized chiefly by the aristocracy, and finally the *shibai*, or popular drama of the masses.

The *No*-drama is so extremely exclusive that it is never performed in a public theatre, for none but the highly educated can understand its perpetual allusions to Chinese poetry and the Buddhist scriptures. Formerly the richer *daimyo* kept each a troupe of musicians and dancers for the special purpose of performing the *no*-dance for the sake of guests; and to-day in the Japanese capital one can see it only by being favoured by a special invitation from some nobleman who is giving such entertainment in honour of his marriage or some equally important event, or else by becoming a subscriber to some of the private societies banded together for the purpose of maintaining this ancient national drama. The *No*-actors have always been accorded a position in Japanese society far superior to the actors of the popular drama, some of them being men of knightly accomplishments; and there were occasions in Japanese history when even such heroes as the famous Hideyoshi took part in *No*-acting. During the time of the Ashikaga regency in the 14th century this form of drama became separated from the purely religious folk-dance of the shrines, and assumed a dignity and culture equal to that of the Greeks. It was very popular among the aristocracy and gentry till the Tokugawa period when it suffered some decline, and was in danger of neglect until revived by the late Empress Dowager, who was extremely fond of the *No* performances along the old national lines.

As the *No*-play is the outcome of the *No*-dance, there is naturally a good deal of posturing, the idea being to convey the meaning of some antique legend. The characters appear never to amount to more than four or five and the story seems to be confined to a single episode. The *No*-play is somewhat suggestive of a Greek play in miniature, having its chorus of some half a dozen old men, and its masks for the chief actors. The music and dancing are prominent throughout, enhancing the dignity and emphasizing the emotional effects. The theme seems to be still directly or indirectly religious. Spirits or priests or both frequently appear in the progress of the scene; and probably the anonymous authors of most of the plays were monks. This tendency may arise from the fact that, to the Japanese of mediaeval times, all heroes were sacred beings; and the recent reaction toward ancestor-worship has done something to revive interest in these old plays. On a simple stage of polished pine with the plainest of scenes for a background, three old men sit as musicians, one with a flute and the other two with drums like double egg-cups, which they beat with the palms of their hands. They wail and cry and thump at exciting moments, as when a demon threatens or a warrior gives fight. To the right are placed the chorus in two rows of three, dressed as samurai in stiff robes of dark blue, and holding fans, which they sway gently as if chanting, or close with a warning click when apparitions rise. The dancers now enter from a flight of steps on the extreme left. The audience sits on the *tatami* or the grass in front, many of them following the play from old manuscripts. The dialogue is carried on in a more or less affected voice, after the manner of the puppet shows, and

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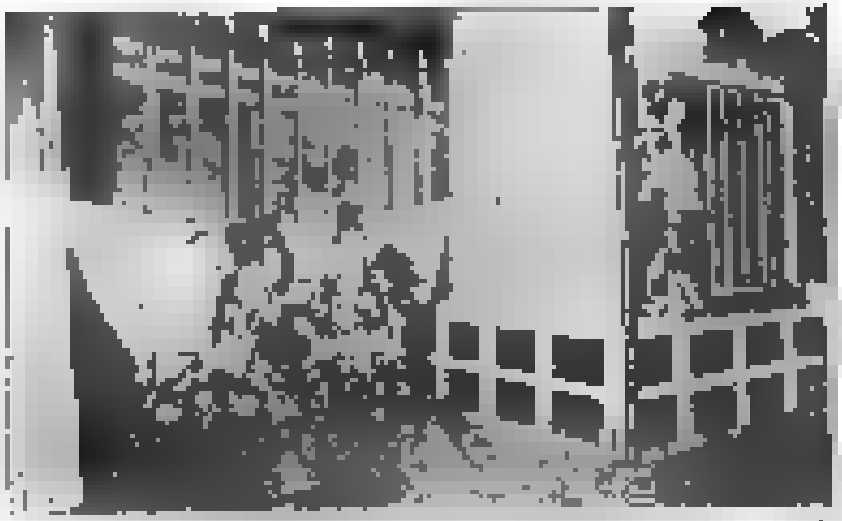

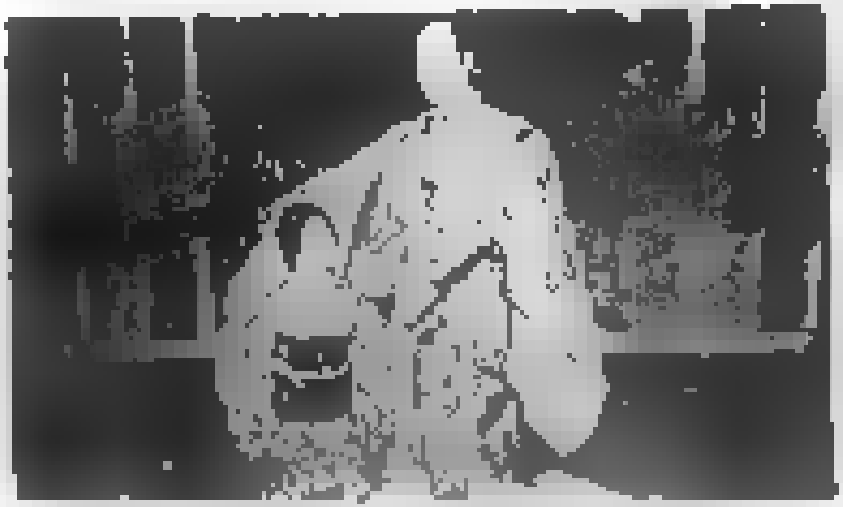

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the acting is as puppet-like as in the *shibai* drama.

In Tokyo there are five different schools of *No*, the Kanze, Hosho, Kongo, Komparu and the Kita, each distinguished by the style of acting, the singing and the text of the drama. Of the numerous pieces of lyrical drama in existence some 200 are regarded as popular among the patrons of this high class form of entertainment. Though religious and rather pessimistic in tone, the language is poetic and of a high literary quality. Among the leading *No*-actors of to-day are Kuro Hosho, Bamba Sakurama, Rokuheida Kita and the Umekawa brothers, while there are several distinguished amateurs among the noble families of the nation.

The *No*-drama is of two kinds, known as the *Yokyoku* or *Utai*, and the *Kyogen*. The *Utai* is more vocal than dramatic, and to some extent resembles a Shakesperian reading in a singing manner, if such a thing could be possible. In this remarkable type of operetta the various parts are taken by the different singers led by a conductor as in an orchestra; and this music is practically the only kind that is really much thought of among educated Japanese at present. The *Yokyoku* drama is now said to be the rage among all the more intelligent classes, old and young flocking to the performances to hear their favourite singers, and paying little or no attention to the acting. The other kind of *No*-drama known as the *Kyogen* is the result of a reaction against the moody pessimism of the religious *No*-drama. Unlike the *Yokyoku* it is full of comic elements, descending even to farce. Its theme too is social and optimistic, as compared with the religious lyrical drama. No masks are used and the costume is very simple. The *Kyogen* is often played as an interlude in connection with the regular *No*-drama.

The popular drama, known as the *Shibai* or *Engeki* was the natural outcome of the exclusion of the lower classes from the high-class performances of the *No*-drama; they produced a drama of their own. A brief account of the popular theatre in Japan was given in the March number of this Magazine, so it will be unnecessary to repeat what was there said about the historical sources of the popular drama. The most popular plays in Tokyo are the historical dramas (*jidaimono*), centering around some famous character of ancient times. A Tokyo audience loves a rousing melodrama with plenty of pantomime and numerous impossible exploits by magnificent ancestors. The custom of the Japanese playwright in taking a famous historical character, like Hideyoshi or Yoshimitsu, and writing a drama centering around him, is much like what Sophocles and Asschylus were in the habit of doing in ancient Greece. The tragedy of the Forty-seven *Ronin* is a favourite subject for drama, and the struggle between the Taira and Minemoto clans in the twelfth century, the moral of the play being that loyalty to a lord justifies taking the life of even a relative. In the construction of the play there is plenty of complication with little or no plot, the many minor characters and the sensational tableaux worked in here and there being depended on to excite interest. Sometimes the last two acts of the play seem to have little or no connection with the previous three, except that they belong to the same epoch. In these historical dramas there is no shrinking from blood, the hero in many a case having to commit *harakiri* to avenge his honour.

Next in popularity may be mentioned the *sewamono*, or social plays, the theme usually being love or domestic trouble of some kind. The true love play is called *michiyukimono*, representing an elopement made necessary by parental objections to the marriage of the couple. As courtship and marriage in Japan are arranged by the elders of the young people, these subjects do not enter into native love drama, the escape from this enthralment being more susceptible of dramatic treatment. Frequently the *sewamono* is the *geisha* exposed by her position to the caprices of passion and misfortune. Instead of being held up to the public as reprehensible or repulsive, she is regarded as loyal and

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faithful in submitting to bondage for the sake of helping her parents out of trouble or necessity. The tragedy and pathos of the *geisha* have always appealed to the Japanese dramatist. A typical heroine of this class is Komurasaki who was beloved by a *samurai* who afterwards suffered death for his misdeeds. Komurasaki laid herself down in death upon her lover's grave. At Meguro, just outside of Tokyo, there is their tomb, *Hiyokuzuka*, the emblem of constancy in love.

Another play of which the Japanese are extremely fond is the *oiyemono*, a drama connected with the private troubles of some illustrious family. This kind of drama was no doubt much encouraged in feudal times by the daimyo who wished thereby to excite their retainers to greater loyalty and devotion. In one of these plays the late noted actor, Danjuro, took the part of Iwafugi, a spiteful and ugly old maid of honour who was stabbed by a maid who took revenge for an insult. There are many other types of drama on the popular stage of Japan each of which has its following among all classes. The Japanese in some ways appear to be more imaginative than they get credit for; because often they will listen with untiring patience to fairy stories such as the *Tongue-cut Sparrow* or the *Fisher-Boy Urashima*, just like grown up children. And when the attendants in black creep about the stage assisting the actors, the audience pretends not to see them, since they are not supposed to be seen. It may be said that as a rule a Japanese audience prefers a spectacle to a problem play.

The plays already referred to represent phases of life with manners and customs that have largely passed away, and the desire of the Japanese for something more representative of life as it is to-day, has given rise to what is called the new school of actors. The pioneer of the modern drama on the Japanese stage was Kawakami, who died a few months ago, and his wife, Madam Sada Yacco. Kawakami began to attract notice in 1893, and the subsequent deaths of noted favourites like Danjuro, Kikugoro and Sadanji precipitated the decline of the classical school and turned the attention of the public to the representatives of the modern school. The actors of the new school are on the whole more educated and better prepared for portraying life in a realistic and natural manner. They do not evince the elegance and ease of the old actors; but they are transforming the Japanese stage and making modern life a subject for dramatic possibility. After Kawakami and Sada Yacco returned from their tour abroad in 1900, they showed how deeply they had been influenced by what they saw of acting in Europe and America, and at once began to give adaptations of Shakesperian drama on the Japanese stage, Othello being so great a success as to make this kind of acting a permanent feature of the theatrical season in Tokyo. Among the more important disciples of the new school may be mentioned Takata, Ii, Fujisawa, Kinoshita, Kawai and Kitamura.

The theme of the new drama is mostly political. In fact the chief purpose of Kawakami at the outset was to represent to the public his political views which were of a somewhat radical nature, leading to his imprisonment no less than twenty-three times. Later he turned to the more practical and popular subject of contemporary life. The attempt to adapt foreign plays such as Othello and Hamlet, though popular as a curiosity, has not been wholly successful, owing to the difficulty of acclimatizing foreign products which are unfamiliar and uncongenial to a Japanese audience. For this reason it is not probable that European drama will influence the substance, it may affect the form, of Japanese plays. The relations of the sexes and some of the social and family customs of European life appear as barbarous to the Japanese as harakiri does to us. The childish, confiding, Japanese maiden could not well appreciate the women of Shakespeare; nor would the method of Julia and Jessica be regarded in Japan as the ideal mode of securing a husband. As time goes on, the Japanese playwright will be

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influenced more and more by the æsthetic principles of dramatic construction obtaining in the west, and he will get away from excessive cultivation of historical drama to give himself up more to modern comedy and a closer depiction of actual life. The *bunshi*, or journalistic amateur actors, and what is known as the Waseda group, under professor Tsubouchi, are having a wholesome influence in this direction.

AN OLD SHRINE

By EUGENE FRANCIS

(Mrs. Charles Burnett)

TO-DAY I climb.d a hill unto an ancient shrine. For many weeks my eyes had turned to where it stood outlined against the sky; and always I desired the heights, though wherefore I desired I did not know. And so today I climbed the thousand steps—the steep stone steps that pilgrims' feet had worn for centuries. Weary I grew, yet struggled on and ever up unto that shrine, symbolic of another faith than mine, who am a stranger to the land. For my eyes saw along the path flowers to my vision new and rarely lovely,—white, wind-blown blossoms scattering the way, hiding the signs of piteous penitence, of struggles and tired feet, making rather, all the way, a white and fragrant path unto the heights.

When I'd come unto the highest place and sat me down to rest where weary pilgrims prayed in days gone by, I thought of the *desire* that daily set itself upon that task, accomplished now, but still not understood. And I looked deep down into the valley from whence I came, and there the secret of helplessness, sorrow and sin I saw, as with an inner sense of sight. There, moved on inevitably the little lives of those who yesterday had come, and in a few tomorrows would go hence—no man knows where. The mountain side was dotted here and there with stones, which marked the portals of those silent homes, where, lastly, all do rest.

And then I understood somewhat of the intent of Him who fixed the stars in high and holy place, and my desire, and all desire, to climb unto some shrine that marks a mountain's summit, where sun and mist and dawn and twilight meet. And a voice within me, whispering, bade my soul remember that the star of fixed and loftiest height is that of Goodness. Beyond the scope of worldly consciousness the inward You and I must ever climb to worship at some shrine afar, no matter what its symbol, regardless of our differences of Faith; for none are led by the same road to climb the Way of God.

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A TRIAL OF ARMS

BY [illegible]

IT was in the lovely month of June 1853; and the whole Empire of Japan was wrapped up in its contented isolation from the rest of the world. Since time beyond memory no foreign ship had been allowed to touch those inhospitable shores, except at Nagasaki, and it was now as good as closed to the world. Even the mere appearance of the black ships of the alien, along the coast or in the offing, sent a thrill of consternation throughout the land, and every soldiers man of the nation would immediately stand armed ready to withstand the invasion of the barbarians. Imagine then the scene with which the citizens of Yedo, and the people along the coast, beheld the fleet of Commodore Perry, not in the offing or merely cruising, but actually casting anchor in Yedo Bay.

The hero of our story, and the one who caught the first and warning glimpse of the approaching foreigners, was Musha-no-suke, a coolie, as his name signifies, and accounted the bravest and most valiant man of his native place. The thought at once struck Musha-no-suke that, while the others were shivering with fear at the coming of the barbarians, he could in no way secure win fame for himself than by being the first to climb on board the intruding ships, and thereby get for himself the praise of the first one to scale the enemy's castle wall. Accordingly he jumped into a small boat and rowed out all alone to one of the monstrous dark objects floating in the bay. All on board the man-of-war were doubtless much surprised to see this, to them, savage-looking fellow bearing down upon them, and proceeding to climb up the side of the ship. Being desirous of bidding for the good-will of the people, the crew of the foreign ship allowed Musha-no-suke to come on deck, and the officers treated him courteously.

One of the crew at last stepped forward and extended a hand to welcome the stranger. As the latter made no response to the advances of the American, the sailor seized Musha-no-suke's hand and began to shake it in greeting. The Japanese, being unfamiliar with foreign customs, mistook the intention of the sailor for an attempt to test the strength of a Japanese arm; so he clenched his fist and extended his arm stiffly before him, to let the foreigner see how strong it was. The Americans appeared to have guessed what was meant; for he took the Japanese by the hand and tried to twist the arm. Finding he was unable to do so with one hand, he seized it with both, but he failed to twist the arm of Musha-no-suke even an inch.

This excited great interest in the crew of the foreign ship; and others came forward volunteering a trial of strength. One champion after another made

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desperate efforts to twist the arm of the stranger, but proved no match for his muscle. At last the Goliath of the crew was called out and made to enter the contest. Bigger and heavier than all his comrades, he stepped out and took hold of Musha-no-suke's arm, and with one fierce wrench attempted to wring the wrist of his antagonist, but his fingers were too big and clumsy to twist a feather with. He renewed his grip and the bones of the Japanese seemed to crack with every effort, but the latter held out and bore the awful strain for the honour of his native land. For a moment he thought all was over, and called for the held of the god, Hachiman, the Mars of Nippon. His arm seemed to acquire renewed power of resistence, and with firm lips he determined to die rather than give way. His big contestant soon tired of trying in vain to conquer the muscle of the stranger, and Musha-no-suke won.

As the two parted the whole crew broke forth into loud cheering for the victor. He did not in the least understand what the noise meant, but he took it in good part. The friendly manner in which he was afterward treated showed him that no ill-will was borne him for his prowess. Musha-no-suke was then taken over the ship and shown the wonders of a foreign war vessel. When the visit was over he was allowed to row back to his astonished friends on shore, to whom he duly related the adventure. Thus it is seen that the very first contact of America and Japan consisted of a friendly trial of arms; and this amiable rivalry has ever since marked the history of intercourse between the two nations. Japan has long since come to understand that when America extends the hand, the intention is merely to shake, though she is willing to try her strength with us if we should misinterpret her intrusion. But we can never again mistake her attitude; and if she twists, it will only be because we have stiffened and invited contest. Let us take America's hand in the spirit in which it has always been offered, and she will continue to cheer our victorious progress in the future, as she has done in the past.

THE ROBE OF FEATHERS

From of old the pine tree has held a high place of honour among the Japanese, not only because, as Ruskin says, "It is trained to need nothing and to endure everything," living and thriving through the cold winter when all other plants seem dead, but because it is to the people of Nippon a symbol of ripe old age and everlasting life. On New Year's morning will be seen in front of every Japanese dwelling, however humble, the *kadomatsu*, or pine tree of the gate, and a branch of the same evergreen will be found decorating the *tokonoma*. Among all nations something lucky, or of good omen, seems to be associated with the evergreen tree, but nowhere does the conviction so universally prevail as among the Japanese, whose country may be called the land of pines. The fame of many places is chiefly for their pine trees, people travelling long distances to see them; and in the list must be included the pine grove at Mio, known to the nation as Mio-no-Matsubara, on the sea shore of the province of Suruga. From this spot the fair form of Fujisan may be seen rising to the north, white-walled against the sky.

On the verge of this famous grove of pines there once lived a fisherman. One soft spring day he went out as usual to tend his boat, and about noon returned to the foot of one of the big pines to partake of his lunch, when he lay down to survey at ease one of the fairest sea prospects the eye can gaze upon. Between blue sky and emerald sea the faint white sails moved slowly to and fro far out on the horizon. While in a reverie over so beautiful a scene, some divine odour came wafted upon the breeze. So sweet and alluring was it that he could hardly tell whether it were of food or flowers. He looked again at his food carefully, thinking perhaps his wife had put some sweet herb into his *bento* box that morning; but the fare seemed as course and plain

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as ever. Where then could the delicious odour be coming from? As he gazed in wonder all about him, peering even among the branches of the trees, lo, he spied a strange-looking garment suspended from the branch of a pine, waving gently in the breeze. Amazed to find so remarkable a bit of dress airing in such a place, he was at first alarmed and fearful of bad luck, but finally determined to get the cloak and perhaps he would be able to sell it and make more money than by many days' fishing. Slowly he climbed up the tree, took the robe in his hands, saw how beautiful it was both in material and make, and as slowly descended to the ground. Whether the robe were of brocade or damask or some form of downy silk, he could not well make out; but he was quite sure it was the most beautiful garment he had ever set eyes upon; for he was now convinced that it was made from the finest of feathers, each one of a different colour and emitting a fragrance beyond all earthly perfume. It certainly must be the heavenly robe of feathers he had heard of in the old fairy tales. It was indeed a robe not made with hands, without joint or seam, and belonging to some angel or spirit. Thanks be to Heaven for putting into his hands so much good fortune; he would sell it and get enough to put him on his feet for the rest of his days. Like Keawe, in the story of the Bottle Imp, he would now become rich, build for himself a house in the old pine grove and be happy with his family forever. So he made off for his hut as fast as his legs could carry him, bearing the robe in triumph to show his wife.

That night the fisherman and his wife sat up late discussing with rapturous delight the good luck that apparently was theirs, and contemplating and making plans for the future. Presently there was a mysterous knock on the door. Lest the fair robe should be seen by a caller, it was hurriedly hidden away. The wife feared to answer the door, so the fisherman himself went:

"Who is there?" asked he.

"Good evening!" was the reply, in a very gentle voice. "May I come in?" the voice continued, as mildly as before.

Evidently the visitor was a woman; and the man, unable to understand why a lady should be out visiting at such an hour of night, at last opened the door. Before him stood a fair maid of noble mien and smiling countenance.

"Ah, come in, please", he interjected, trying to banish all appearance of surprise. "Where do you come from, may I ask?" he inquired after she had entered.

"I am from Heaven", came the astonishing reply, and in a voice like a bush-warbler's.

"What! from Heaven?" cried the man in amazement. "Here's a pretty kettle of fish!" Then after a moment he calmed down and ventured to inquire: "And what may I have the honour of doing for you, Madam?"

"Will you have the kindness to return the mantle you took from the tree to-day? That is all that I ask."

Smitten in conscience and confused in mind, the fisherman was filled with unearthly fear; but his fear of losing something of value prevailed over his moral scruples, and he resolved to make a desperate attempt of coming out of the scrape victorious. So at first he pretended to know nothing about the matter.

"What is this you say? A mantle! Taken to-day—by me? I fail to catch your meaning, madam!"

The fair maid of Heaven at first appeared not to notice the man's reply; nor did she seem impressed by his feigned surprise. Finally she spoke up and addressed him in a somewhat reproving manner: "Do not take the trouble to make so much show of pretence sir! I understand, if *you* do not. This morning as I was journeying earthward on an errand for the Lord of Heaven, I happened to pass over the beautiful pine grove of Mio in the land of the Rising Sun, and I could not resist the desire to recline under its beauteous evergreens for a while. Alighting on the white sand of the beach I removed my robe of feathers, hung it on a pine branch and strolled about under the

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trees, listening to the music of the sea-wash in their tops and communing with the spirits of the woods. But when I came back to get my mantle, it was gone, and you were gone too! Hand out the mantle, if you please."

"I'm afraid there's a mistake somewhere", insisted the fisherman.

"I am no great things, but I claim to be honourable and truthful; and I beg to inform you that I know nothing about this robe of yours. I cannot give you what I do not possess; and I may as well tell you that I think you have huge cheek to come here accusing an honest man of stealing your clothes. What should I want with the robes of angels? I am content with fisherman's daily lot and the rag he can afford to wear, without posing in the gorgeous array of idle people from Heaven," and with this he showed her the door and abruptly closed it in her face.

The angel did not seem insulted by this rude conduct, but stood patiently without as if hoping for the man's repantance, "I come from the land where falsehood is unknown", she at last began, trying to make her tender voice heard through the door. "In lying to an angel you are lying to Heaven. How can you hope to have good luck or the blessing of the righteous! Confess the truth, and return to me my mantle!"

As the fisherman listened to the words of the angel he was filled with compassion that Heaven should be so dependent upon him; and he began to reason with himself thus: If the angel cannot return to heaven without her clothes, surely it is not a manly thing of me to deprive her of the robe. What am I, a monster of wickedness, that I should inconvenience an inhabitant of the celestial regions? Surely such rudeness must be visited by the powers above with condign punishment! Is it not better to be content with the things that Heaven sends, than to rob Heaven by insisting on what has not been vouchsafed us? Ah me—"Wife, bring out that robe!"

With this the fisherman opened the door and handed the garment to the angelic lady, asking her pardon and begging her to be at ease. Knowing it to be natural for men to covet the things of Heaven, she at once forgave him, and assured him that his penance would bring good fortune. As for herself, she threw the beautiful robe about her, and, bidding the fisherman farewell, she soared aloft on her etherial way through Heaven's bright portals; and the day began to dawn in faint purple over the dark green grove of Mio.

SPRING WILL COME

Up among the hills,
Lies the lingering snow;
But the willow bud now fills:
And on the plain below
Wild runnels rush together,
Rejoicing in Spring weather.

—*From the Manyoshiu*
Translated by J. Ingram Bryan

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THE FLAG OF THE RISING SUN

NATIONAL history is usually of longer and more unbroken duration than the national flag, and the flag of the rising sun is no exception to this rule, though it must be admitted that the Japanese flag has adhered to the original design more closely than any western ensign has done. While Japan is older than most of the nations of the west, the country's flag is somewhat younger than those now floating over occidental capitals. It is probable that in Japan as in other countries, men, as soon as they began to collect together for any common purpose, began to use some sort of conspicuous object as the symbol of a common sentiment, and as the rallying point of the common force. In military expeditions where any degree of organization and discipline prevailed, objects of such a kind would be necessary to mark out the lines and stations of encampment, and to keep in order the different bands or regiments when marching or in battle. Nor can it be doubted that among nations, flags or their equivalents were frequently used to remind men of past deeds, heroic resolutions, and to arouse them to enthusiasm in connection with patriotism or some other common cause. It was so among the oldest nations, such as the Egyptians, for example, from whose carvings and paintings it is clear that the several companies of the ancient Egyptian army had their own particular standards. These were formed of such objects as were associated in the minds of men with feelings of awe or devotion. It is interesting to note that in Egypt as in Japan the earliest traces of the custom are associated with the representation of symbols on a fan; but while the Egyptian symbols were feathers, probably of the eagle or ibis, the figure on the Japanese military fan was that of the sun. The ancient Persians, too, exhibited the sun as a divinity upon their standards. In the ancient history of Japan there are traces of the custom of using the figure of a sacred bird on the Imperial ensign, such as the golden kite of Jimmu Tenno; which custom was also a feature of early Persian flags. The Carian soldier who slew Cyrus, the brother of Artaxerxes, was allowed the honour of carrying a golden cock at the head of the army, and the soldiers wore the same emblem on their helmets. Many ancient peoples used the dragon as a national ensign, especially the Dacians, and later the Romans on the standards of regiments recruited from the barbarians. It was the Romans who first reduced the question of military and national symbols to a regular system, which later became the origin of heraldry and family crests. The Roman standards were guarded with religious veneration in the temples at Rome; and the reverence of the citizens for their national ensigns was in proportion to their superiority over other nations in war. It was no unusual thing for a Roman general to cast the national ensign into the ranks of the enemy to add zeal to the onset of his troops by exciting them to recover what was to them the most sacred object on earth. The Roman soldier always swore by his ensign.

This undoubtedly had a great effect on the armies of all the nations of the west, and the importance of the national flag has grown until it was never greater than it is to-day. To some extent the present position of the Flag of the Rising Sun is the result of this old Roman influence coming to Japan through western civilization. While Japan had from ancient times her military ensigns, such as the fan with the round sun, and the same celestial figure painted on the pennons of her

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cavalry of old, she never had a national flag as such until the arrival of the foreigner stirred her people to emulation with the occident. When the black ships of Commodore Perry appeared in Tokyo Bay, it was seen that the foreigners were very conspicuous by their flags flown at the mastheads. Later came the ships of Russia; and it was noticed that these strangers were decorated also with national flags. The Japanese authorities soon concluded that they, too, must have a national ensign, if their ships were to be properly distinguished from those of foreigners. Thereupon the present *Hi-no-maru*, or Flag of the Rising Sun, was born, and was first unfurled to the breeze in the year 1858, from which time it has continued to float over a progressive and ever growing Empire.

At its birth the Japanese national ensign was a red sun on a white ground, and it has continued such ever since. In this respect its history, like that of the Empire over which it floats, is more continuous and unbroken than that of any other nation in the world. One of the most continuous and unchanging of nations has been the Empire of China; yet that country has seen some 24 revolutions and as many changes of dynasty. Likewise has every country of the west seen frequent changes of government and ruler, and even a greater number of changes of flag. The flag of Great Britain, which in the days of Harold was a dragon, is to-day, after many changes of design, the Union Jack with its three crosses of St. Andrew, St. Patrick and St. George on the white and blue ground, and first hoisted on the Tower, January 1st, 1801. The flags of the United States were very various both before and after the Declaration of Independence; and even after the introduction of the stars and stripes, these underwent many changes in the manner of their arrangement before taking the position at present established. The present flag with its silver stars on a blue field, one star for each state, and seven red stripes on white ground, was finally adopted. The flag of France has undergone so many changes that we cannot afford space to enumerate them; and so on with the flags of the various nations of the earth. But amid the changes and chances of time the Flag of the Rising Sun remains the same, truly typical of the spirit and patriotism of the people it represents. Outwardly Japan has changed and still is changing, taking on the fashions and customs of an advancing and progressive world, but at heart she is the old Japan, proud of her *Yamato Damashii*, moved by the honour of *Bushido*, and loyal to her Emperor.

How Japan has possessed her soul in the face of so many and great changes and transformations, may be due in no small degree to the influence of the flag. When a Japanese speaks of a "red heart," he means a true heart, a heart full and perfect to the core. So the *red* colour on the national flag speaks to him of faithfulness and zeal. With the Japanese *white* stands for purity, as with most other nations. So this happy combination of burning zeal and faithfulness issuing from a pure and perfect heart stands as a very high ideal of loyalty and citizenship before each rising generation. Whether Japan has lived up to what her flag represents, is not the question now; for what nation has completely attained unto its ideals? The Japanese national ensign has still a deeper meaning, one that has to do with that spirit of humanity and internationalism that the nation has endeavoured to cultivate ever since the opening of the country to foreigners and intercommunication with the rest of the world. As the geographical position of Japan is in the extreme east, catching the first rays of the rising sun as he once again faithfully recommences the course he has with zeal so perfectly completed, so Japan humbly aims to shed her light, and her kindly, peaceful influence westward, so that the Character and Spirit of Nippon may be always such that it may hope to bring some good to mankind as well as to Japan herself.

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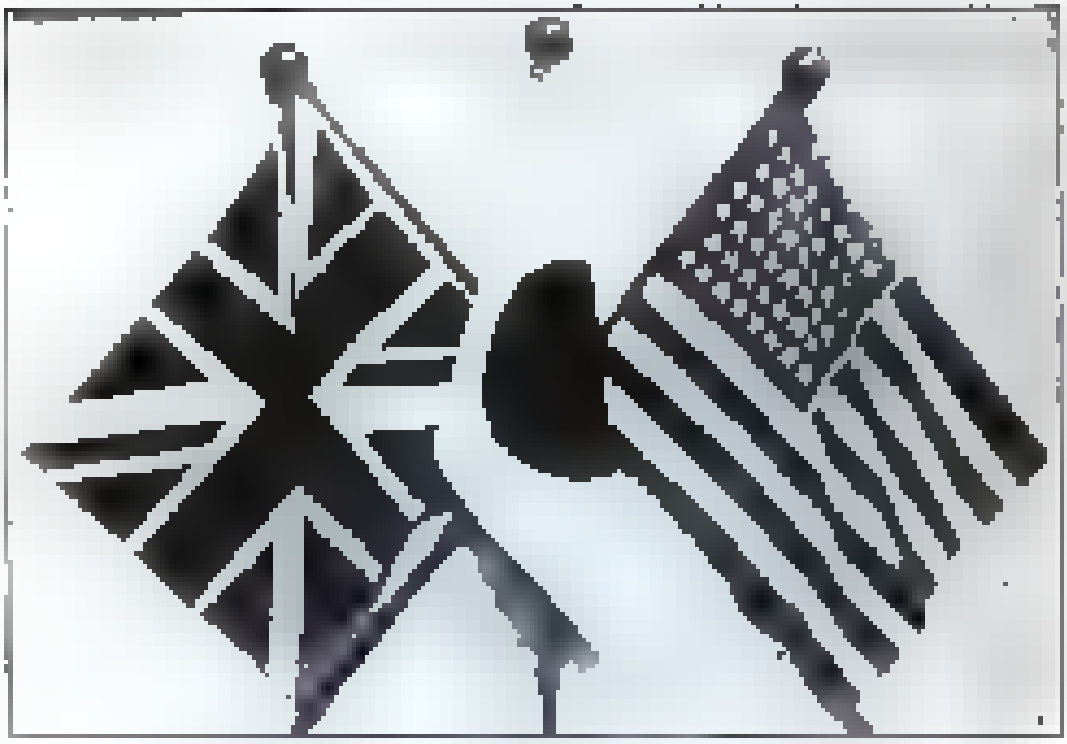

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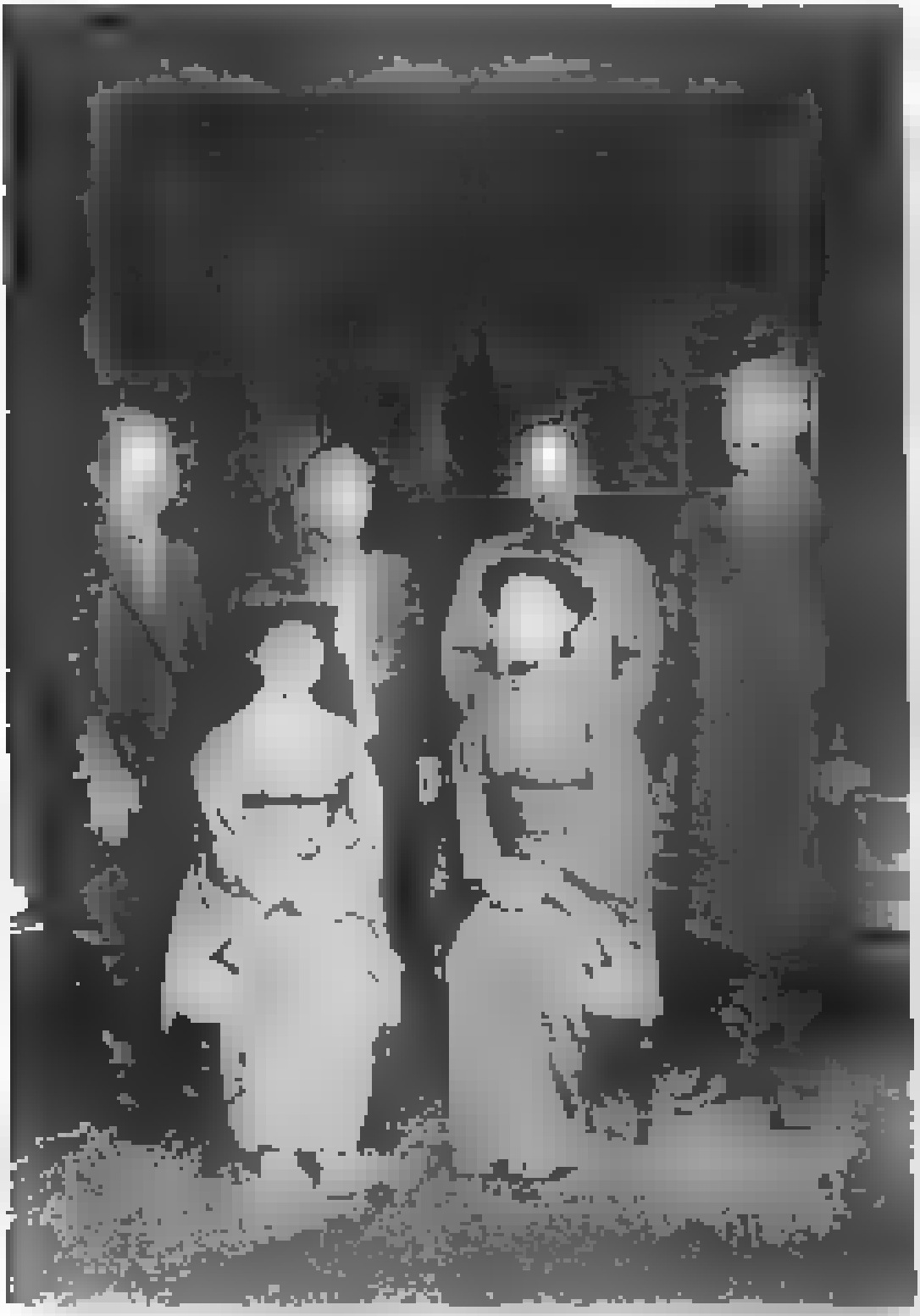

Les ambassadeurs japonais à la maison de la Société Archéologique de la Croix-Rouge à Washington.

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CURRENT JAPANESE THOUGHT

The Month Since our last issue Japan has suffered loss in the death of some of the most noted and influential persons in the country. Among these must be mentioned a foreigner, his Grace, Archbishop Nicolai, of the Holy Orthodox Church of Russia, notable articles from whose pen have been read with pleasure and profit by some of us in the pages of this magazine. The archbishop had spent practically the whole of his adult life in Japan, and devoted himself most earnestly to the moral and spiritual uplifting of the nation. Archbishop Nicolai saw more disciples added to the church of his diocese during his lifetime than any other bishop in the world, with the exception, perhaps of Bishop Tucker, of Uganda. Another death making a great gap in Japanese life and thought was that of the Japanese poet laureate, Baron Takasaki. For many years he had been head of the Imperial Poetry Bureau and did much to promote an interest in the higher forms of literature. The death of General Baron Nishi, too, removed one the older officers of the army, and one who held a high position in the confidence of the nation.

Japan Red Cross Society's Delegation to Washington The International Red Cross Society holds its conference this year at Washington, during the month of May, to which the Imperial Government of Japan and the Japan Red Cross Society are sending duly authorized delegates. A special feature of the Japanese delegation will be the presence of ladies among the commissioners. As its representatives the Imperial Government has appointed Dr. Akiyama Utanosuke; Lieutenant Colonel Inouye; Dr. Inouye Yanji; and one other not yet decided, but who will represent the Japanese Navy. The Japan Red Cross Society's commissioners are Baron Ozawa Takeo, Vice-President of the Japan Red Cross Society; Lady Nagasaki Taye, directoress of the Volunteer Nurses' Association; and the Countess Ogasawara, member of the Council of the Nurses' Association. Mr. Yoshimasu and Mr. Shobu Togo are to accompany the delegation to America.

China Though China has declared herself out and out for republicanism, there is little assurance in Japan that this will be a solution of the difficulty. The Japanese have never had much confidence in Yuan Shikai, his apparent attitude of dupilicity toward the Imperial House of China during the process of the revolution being regarded in Japan as altogether disloyal. At the same time there is every disposition to admit his ability as a statesman, and if the Chinese are content with him, Japan will do nothing to obstruct his course for the promotion of China's good. Our excellent contemporary, the *Japan Mail*, which usually voices Japanese opinion with some degree of authority, thinks that Japan is ready to encourage and assist any officials the Chinese may

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choose to rule over them, and will leave China quite untramelled to deal with her own affairs. But the *Japan Mail* thinks that though the Japanese repose large faith in the Chinaman's sobriety of judgment and respect for order and authority, Japan cannot but view the the past three months as merely a prelude to a long period of political intrigue and rivalry between the various provinces of China. And recent scenes of rioting and violence in Pekin do not render the situation any the more reassuring.

Trade and the Revolution

There appears to be an impression in certain commercial circles of Japan that the Chinese embroglio will ultimately result in a marked increase of trade between that country and Japan, because when the wall of Chinese exclusion is completely broken down, a process now actively going on, the tide of new thought sweeping over that vast country will create a tremendous demand for foreign goods. The *Japan Mail*, however, does not regard the prospects in so hopeful a light, as the inauguration of a republic will undoubtedly leave large numbers of the old loyalists with grave apprehension, so that there will be constant disposition to dispute and revolt, a social condition very unfavourable to trade.

Increase of Interest

The raising of the bank rate of interest to five per cent on fixed deposits is indicative not so much of tightness in the money market as an increased demand for money on account of the enormous growth of productive enterprises of late. Doubtless a decreasing demand for four per cent domestic bonds has had some influence on the situation; but the final cause is believed to have been the unusual expansion of industry that for some time now has been so marked a feature of Japan's progress.

A new Steamship Company

Japan's rapid expansion of trade is again suggested by the organization of another new steamship company, this time, for service in the southern seas. The new South Sea Navigation Company will have a capital of some 3,000,000 *yen* in 60,000 shares of which 40,000 will be taken by the promoters, Baron Noda, Mr. Takenouchi and others. The company is established under full government sanction, with a subsidy of 75,000 *yen* for 1912, 150,000 *yen* for the two following years; and the steamers put on the line must be over 2,000 tons and have a speed of over ten knots.

A Great Democrat

General Baron Nogi is nothing if not democratic in his ways, which not only interest but often astound his countrymen. Despite his worldwide fame he attaches little or no importance to pomp and show. While many less famous Japanese are riding about the city in automobiles, General Nogi is frequently seen hanging to the strap of a crowded street car, or lolling from a shaky jinrikisha, passing along some unfrequented street. The Japanese press delights in publishing stories of his Bohemian ways. Recently the authorities of the Shidzuoka Normal College were informed that a member of the staff of the Nobles' College in Tokyo would like to visit the school and witness the drill exercises of that school, which have an excellent reputation in educational circles. The officials of the Normal College sent a duly appointed deputation to the station to welcome the visitor. and were sur-

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prised to find he did not arrive. It turned out, however, that the visitor had arrived unceremoniously the day before, and had been looking over the city on his own account and was no less a personage than the famous general.

The Anglo-Japanese Alliance

Considerable interest seems to have been aroused in Japan over the attention paid in England to the editorial in the Osaka *Mainichi*, dealing with the pessimistic side of the Anglo-Japanese Alliance. The Tokyo *Kokumin Shimbun* appears to be substantially in agreement with the Osaka Journal as to the essence of the Alliance having evaporated with the changes made in the last revision. From a Japanese point of view, says the *Kokumin*, the Anglo-Japanese Alliance was devitalized by the revision of last year : to-day it is like the cast off skin of the cicada, preserving the form but not the substance of the orginal. Now that the alliance amounts to little more than a scarecrow, the *Kokumin* thinks it may be allowed to continue ; but Japan ought not to allow it to guide her in matters affecting China. This paper does not regard Great Britain as in a position to understand or to advise Japan on questions of Chinese policy. Great Britain has more territory than she knows what to do with, while Japan is suffering from dearth of space for expansion. The difficulty with the Japanese, says, the *Kokumin*, is that they are slow to act except in defence of their country against attack ; but why should they wait for such incitement, when duty calls them to act upon foresight for their country's good ? Japan should assume an active rather than the present passive policy on the continent of Asia. She must arrange her own affairs independently of the course adopted by others, and determine her own vital interests and the course she ought to follow, without reference to other countries.

Literature and the Scientific Spirit

In the February *Taiyo* Professor C. Kaneko in a very able essay under this head, contends that European literature shows the close relation that has always existed between literature and the scientific spirit. Science, he says, requires both exact and minute observation under the aegis of love of truth ; and these are the characteristics of all great literature. The love of truth encouraged by religion, too, has had its influence both on science and literature. Unlike the oriental races, as well as the Greeks and Romans, the Teutonic peoples have done most to encourage and promote this spirit both in literature and in science. The former nations and races have been content to observe the *ego* through subjective reflection only but the Germanic races have endeavoured to see it by objective observation as well. In this scientific attitude of mind, Professor Kaneko sees the basis of European literature, which is engaged in an objective description and manifestation of life ; and is thus a perfect embodiment of the scientific spirit. A writer ignorant of science or lacking the scientific spirit could not produce modern literature. The significance of this, Professor Kaneko holds, has not yet been realized in Japan, where want of accuracy and preciseness of observation are great blots on the national literature. Under the present lamentable tendency toward mere impressionism all exertion after truth is

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ignored. The indifference of the public to this defect in Japanese literature shows, says Professor Kaneko, a regrettable absence of the scientific spirit. This writer does not dwell much on the generally accepted belief that lack of respect for truth and accuracy is a moral as well as a scientific deficiency, and that the cure must be sought in the realm of character and education.

Religion and the State

The amount of discussion excited by the recent conference of the Home Office convening the representatives of religion to take into consideration how religion may be utilized to promote the moral welfare of the state, shows the intense interest taken in this subject among the Japanese. If the discovery of living issues be an indication of great statesmanship, then Mr. Tokonami, Vice-Minister of Home Affairs, is the coming man. The greatest philosophers of the modern world, such as Rudolph Eucken in Germany, and Professor Bergson of Paris, assure us, with Mr. Tokonami, that the future is to be an age of invisible forces and that the spiritual is to prevail over the material in our future conceptions of the universe. These great philosophers tell us that the people of to-day are tired of skepticism, just as tired of it as their immediate ancestors were of ethical platitudes. We have at last begun to realize that the surest sign of mental decrepitude is chronic denial. Doubt, hesitancy, skepticism are inherently destructive. Consequently the agnostic attitude which seemed right and proper from 1860 to 1890 has met with very disturbing discoveries in the world of physiology and psychology. This fact is now leaking into Japan; and like the rest of the world she is beginning to realize that though Tyndal, and Haeckel and Huxley did a work that had to be done, it was limited to chemical and biological demonstration, which is but a very small part of the sum total of truth. It was science, but now it is looked upon as science of the old school. The domain of light has gone far beyond their time, and they seem mere pygmies in the world of knowledge to-day. The greatest minds of our time are convinced that man must believe more than he can see or even prove; and that doubt is fatal to mental and moral progress, to say nothing of physical progress. The only men who accomplish anything worth while are the men who believe in something; they have felt the presence of eternal mystery and had flashes of intuition indicating laws as rigid as those of the material world. Japan too is awaking to the possibilities and potentialities of belief, not only for progress and invention but for faith and morals. Japan will never be content to remain isolated from the great spiritual forces at work in the west, an isolation that has proved a greater obstacle to her progress than her isolation from western knowledge during the Tokugawa era. She knows now that the nation most alive to the intellectual and spiritual forces of time is the nation most likely to triumph in the future. The nation most bound up with purely material concerns is the nation likely to perish. In the world of the future, intellect and spiritual force will dominate over all material force no matter how formidable that material force may be. The future belongs to the people who can apply to progress the highest scientific knowledge with a genius of psychic and intuitive order.

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米	三三二、二八七	三八九、六三四	科學用品 二三、四五三
鹽	一七、一二三	二〇、〇一九	印刷用品 二四、六九二
香料	八、四一七	一〇、二六六	種物 三〇、五八〇
酢	八、七五四	九、三二一	牧畜必要品 一一〇、九五二
農業用具	一、九八、〇五二	二二四、二七七	
釘	四一、三七六	四一、七六八	
錫	三三、五〇〇	三九、六八〇	
農業用諸機械	五三、一一五	九四、〇六九	
製造業用諸器械	六八、一五〇	一五六、二〇一	
紡績業用諸器械	七一二、四九五	七七三、七七六	
鉛製作品	七〇、〇二四	七四、三七一	
垣用鐵條其他	二三二、一二七	二五九、九三二	
亞鉛	七八、二六七	八三、一五七	
食料用油	四九、四七九	六〇、四一三	
書籍及業器用印刷物	二二九、二五二	二三一、三二三	
時計	三二、七四〇	三九、七一〇	
貴重品寶玉類	一三九、五八三	一八六、六四四	
運動用具	五三、六五〇	六〇、八七〇	
玩具	七一、九二五	七三、三七八	
各種袋	二四三、五七八	二九七、六六四	
自働車	一一四、二四二	一一七、五三四	
藥品	六五九、六三三	六五九、八〇四	
肥料	五一、五五二	六〇、一六三	二七、一三五
			二六、〇六三
			四六、九三三
			一二〇、三八五

以上は輸入品中價格の增進せしものなり

南阿の貿易好況なりしは英杜戰爭前のことにして至る處不振を稱するものなかりき全部英領に歸するや事物全く一變して不況に陷り終に今日に至れり、假に南阿の輸入額は鑛產物を以てすれば之れを償ふて餘りあり、然らば輸出品の全額は全く南阿の收入にして年々多額の餘裕を生じ一般の商業界從つて好況なるべき筈なるに現況は何故ぞ、要するに南阿の必要品は多く歐米より供給さるゝが故に、所得の全部は歐米に支拂はれ、亦鑛山會社の利益配當等の如きも歐米の資本家の手に入りて、南阿に離散せらるゝもの少なきが故なり、亦益少なき保護稅策の如きも現今不況の原因なるべし、故に南阿の官民一致協力大々的改革を急ぐにあらずんば南阿は盛々廢頽するに至るべしと余輩は信ずるものなり。

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じ館はざるなり、今過去二ケ年に於ける輸入總額を見るに千九百の六年に南阿各殖民地の輸入したる高三千一百六十一萬四千三百十二磅なるに反し、一昨千九百〇七年には二千七百四十六萬百十一磅に過ぎず、而して重要輸入品百三十七項に就き一昨々年と一昨年に比し增加したるものは僅かに三十種に過ぎず其他は減少せり、而も其增加せしものは鑛業用品ならざれば農業用品或は藥品等に過ぎず今輸入重要品を擧ぐれば下の如し。

品目	千九百〇六年	千九百〇七年
セメント	一四五、七九八磅	一一五、四三四磅
窓硝子	一九、一五八	一三、四五〇
紙製品壁紙類	四〇、〇三九	二五、三五三
鐵管及土管	四二六、五四〇	二四二、一五二
ビール及類似品	一〇八、四五五	六〇、八四五
バター	六〇三、一五五	四一一、二四六
小麦	九三三、一八七	八三五、七三二
氷蔵牛肉	七九八、二三五	五六一、九八〇
砂糖	六一三、六八七	五五九、六八五
葡萄酒	八二、七三九	五七、三七〇
米	一、〇五七、五八二	九〇九、六四〇
馬具	七六、二八六	四一、七五六
電氣器械	二〇二、六四八	一五六、二〇一
鐵類	二七一、三五〇	一六八、四九三
油類油	四九五、四七七	三九二、六六二
土器及陶器	一二七、四〇八	九八、四六八
マッチス	八、一二八	二、八五四
鞦器	一三一、七一六	九四、〇二〇
煙草及同用品	二八六、一〇七	一九三、三七九
衣類品	一、六八七、二〇六	一、五八三、八六七
綿製品	一、五七一、九六六	一、四七一、〇一三
小間物類及化粧品	一、五四二、一二九	一、三六七、五〇七
麻製品	七三、三九一	四〇、八〇〇
絹製品	五四、五二三	四八、六三五
羊毛製品	五九六、五六八	五四四、四四七
家具	五一六、六八九	三三九、八三六

以上は輸入額減少品中最重なるものなり

品目	千九百〇六年	千九百〇七年
マニキン及パム	二〇三、一九四磅	二二七、九五八磅
チオコレート	一四、二二二	一四、七四三
ココア	四一、四一〇	四六、二一〇

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きものすら皮革、木材、金屬附屬品其他の原料品は悉く海外の供給を仰がざるべからず、而して四個殖民地内最製造業の發達したるは喜望峯次はトランスヴアール、ナタール、オレンジ河殖民地の順序とす要するに南阿の製造業は人口の增殖するに從ひ、又高率なる保護税の庇補に依り漸次發達し、亦一方に於ては附近の東北亞弗利加及中央亞弗利加の漸次開明に趨くに從ひ、自然之等後進地方の供給者となるに至らば製造業の大に發達するに至るや必せり。

四、貿易の近況

内に無盡豐富なる鑛山を控へ肥沃なる原野漠々として連なり、外には天然の良港灣を有し外觀頗る壯大なる南阿も、千九百〇年以來漸次衰へ今や如何とも救濟の策なきが如し、商業の不況とは一二年前の事にして現今は衰廢したるものと言はざるべからず、到る處の埠頭寂寞を感せざるはなく起重機は銹を生じ商舗は悄然として客を待つの有樣なり、今喜望峯ナタール殖民地に陸揚げしたる貨物の總噸數を見るに、千九百〇三年には四百六十二萬五千九百六十八噸なりしも千九百〇七年には　八十六萬五千六百〇七噸に減じたり、實に五分の二に減少せり、假令ケープ、タウンに於ては百五十六萬二千四百六十二噸を陸揚げせしも、翌年には五十萬噸を減じ漸次減少を來たし、千九百〇七年には六十五万八千七百二十一噸に減せり、亦ポート、エリザベス港の如きもキンバレ衰微の影響を蒙むり輸入の如きは殆んど從前の中に過ぎず、ダアバンも不況甚だしと雖唯石炭の輸出漸次增加しつゝあると一は地勢上内地人士の遊散地となり居るが故に、他の諸港の如く大なる影響を蒙らざるが如し。

事情斯くの如くなるに反し獨り鑛業のみは年々隆盛に趨き尙ほ將來も隆盛ならんとす、商業は衰微の極端に至る南阿に於ける狀態亦奇なりと言ふべし、斯く南阿の生命とも稱すべき鑛業の盛大なるに從ひ一般の商業も之れに伴はざるべからざる理なるに事實は全く之れに反し年々衰微減少せんとは何人も信

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金屬製品	一二、〇%	製鹽業	三、〇%
其他の鑛物	三九、〇%	其他の鑛業品	三、六%
	一〇〇、〇%		一〇〇〇、〇%

南阿殖產生產物比較

製造工業の生產物	三三、〇%
金及金剛石業	三四、〇%
農業	一八、二%
牧畜業	九、八%
其他鑛業	五、〇%
	一〇〇、〇%

但し以上は千九百〇六年の統計表に依る

前三項を相比較するときは輸入額は全總額の二割八分三厘にして、輸出は二割二分五厘殘餘の四割九分二厘殆んど殖產業の總產額なり、實に其廣大にして比較的進步の狀を知るに足らん。即製造業は金及金剛石業と大差なく農業に二倍し、而て輸入の食料品日用什器諸織物及金屬製造品等の總輸入額に相均し、南阿將來の製造業は實に有望なるものにして之に伴ふ商業も亦充分發達の餘地ありと稱して可なり、現今の如く貿易不振減少の傾向あるも永久持續すべきものに非らずして、事ろ漸次增加するに至るべしとは何人も信じて疑はざる處なり、特に製造品は益々販路を廣め低廉なる一定の勞働者を得、且原料品を容易に得らるゝに至らば共に成功の域に進むや必せり、近時著しく進步及增加したる製造業は、鐵工業其他金屬工業、家具製造業、煉瓦及土管製造業、釀造業、印刷業、製本業の如きは增加し荷車製造業、鞍及馬具製造業、靴製造業の如きは甚しく減少せしを見る、然れども新聞稅は之等減退せし製造業を保護すること多ければ遠からず發達するに至るべし、斯く新步せし製造業の多くは即現今南阿に於て最需要あるもの多く減少せしものは外國生產品を比較的安價にて購ひ得らるゝものゝみなり、最注意すべきは南阿の製造業發達するに至らば諸器械及種々の原料は多へ輸入せらるゝことなり、假令麵麭、「ビスケット」製造、「ジャム」製造、煉瓦の如き原料品は南阿の生產なりと雖麥酒釀造、「マッチ」製造、爆發物製造の如き尙ほ靴製造、馬具、荷車製造の如

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國ウイットウオタスランド最盛大にして其他ローデシア、バーバートン附近ナタール喜望峰にも產出す、英杜戰爭中は一時全く廢業せしも千九百〇四年より支那勞働者を輸入して盛んに採堀せしかば頗長足の進歩をなし、昨年の如きは三億圓餘の金を產出せり、即ち世界產金額の殆んど五分の二を產す。

石炭　近時トランスヴアール炭及ナタール炭は、其產額非常に增加し從つて輸出せらるゝもの頗多量にして昨年の如きは五十萬噸に達せり、當時印度方面に得意を得て盛んに輸出しつゝありダアバン及ロレンソ、マークス港の如きは石炭輸出に多忙を極めつゝあり、其質「ウエルス」炭に及ぶべくもあらずと雖普通用途の石炭として遜色なし。

三、製造業

南阿に於ける製造業は頗幼稚の狀態にありとは今日迄何人も信せしことにして余も亦斯く信じたりき、然り之を歐米或は本邦抔に比しては頗幼稚なりと雖、南阿現今の狀態に比しては比較的進步したるものと言はざるべからず、世人は南阿は鑛業地とのみ思惟するも、而も製造業は其生產額に於ては殆んど大差なきに至りしは亦余輩の一驚止む能はざるなり、即南阿全殖產及生產額の三分の一は金及金剛石にして、他の一分は製造業、殘部は農業牧畜業及金、金剛石以外の鑛業とす、何れの國を問はず製造業の發達したる國は其輸出入貿易も從つて發達すべく、即原料の豐富なる地は之等原料を精製せん爲め器械類は輸入さるべく、亦諸製造工業の盛んなる地は原料品の輸入を見るに至るは之れ自然の方策なりと言ふべし、又原料品あり器械あり地方の人心製造工業の一方に注がんか食料品或は其他の日常品は亦輸入せられざるべからず、何れにしても製造工業と貿易とは大なる關係あるは明かなり、今南阿に於ける輸出入及殖產の狀況を百分比例を以て示せば下の如し。

南阿輸入品額

食料品	二五、〇%
日常品什器及機械	二四、〇%

南阿輸出品額

金及金剛石	七四、七%
畜產業品	一八、七%

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加しつゝあり、政府は輸入茶に對し一志四片の重稅を課し茶業を保護しつゝあり、千九百〇六年中茶の耕作反別は五千「エーカ」にして未だ全部茶の輸入を防止する能はず、即ナタール茶を以て南部全般の需用に應ぜんと欲せば一萬三千「エーカ」の土地を以てせざるべからず、然れども近き未來に於ては必ず茶の輸入を防止することと信ず。

棉花は最近の耕作なるにも不拘結果頗る良好にしてローデシヤ產の如きはリヴアプール市場に於て好評を博せしと言ふ、故に政府は當時無代價にて棉花の種子を土人に分與し其耕作を奬勵しつゝあり。

砂糖はナタールの熱帶地域及ローデシアに產し其質善良なりと言ふ、從來甘蔗のみより採製せしも當時砂糖黍を試みに年に二回の收穫あるのみならず、歐州產のものに比し糖分の含量多しと言ふ、數年ならずして產額も增加することゝなるべし。

煙草は處々に產出すと雖、杜國產の「プーア」煙草頗る有名なり。

其物は其種類極めて多く且豐富にして年內菓物の斷ゆることなし、當時は遠く倫敦市場にも輸出されつゝあり、葡萄酒「ブランデエ」の如きは葡萄園の豐富なると其質善良なるが故に、製品は頗良好にして其產出額も年々增加しつゝあり。

鑛產物　鑛業は實に南阿の生命とも稱すべく之あるが故に南阿は亦重大視せらる、其種類を擧ぐれば金剛石、金、石炭、銅、銀、鉛、「アンチモニ」、錫、鐵、水銀、鹽、硫黃、礦油、大理石等重なるものとす。

金剛石は喜望峰殖民地のキンバレ附近の「デビアス」會社最有名にして世界第一の產出地なり、杜國プレトリア亦有名にしてプレシア鑛山あり、カリナン金剛石も此地より發見せられたるものなり、其他オレンジ河及ヴアール河よりも發見せらる、「デビアス」會社の如きは鑛區頗廣大豐富にして多額の產出は得らるゝも市價の下落せんことを恐れ多くを採堀せざるものと言ふ、如何に豐富なるを知るに足らん、同會社は年々四割の純益を配當しつゝあり、金は杜

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せんに、

畜産物、高原地方に於ては雜草繁茂し且空氣乾燥するを以て最牧畜に適し、馬、驢馬、牛、羊、山羊、豚、禽家、駝鳥等重なるものとす。

南阿產の馬匹は比較的健康体にして忍耐力强く且長命なりと言ふ、唯缺點とも稱すべきは濠洲產馬等に比し稍々矮小なると骨格逞しからざるにあり、流行病の如きも極めて少なしと言ふ。

羊は喜望峯ナタル、トランスヴアルの水利好き高原地に飼養せられ其羊毛は濠洲の如く良好ならずと雖、英國市場に於ては既に好評あり、平均一斤に就き四斤を得と言ふ現今重要輸出品の一なり。

家禽、南阿は鷄卵の價一般に高く十二個に就き七十五錢より時季に依りては二圓二十五錢に昇ることあり、特に鑛業地に於ては一層高價に賣買せらる有望なる事業と言ふべし。

駝鳥、重に飼養せらるゝは喜望峰殖民地平原地方にして、現今は三十六萬尾ありと言ふ、二三十年前に於ては頗る有利の業なりしかは斯業に從事する者多く急に頭數を增加せしに反し、羽毛は下落を來たし多大の損失を招きしことありと言ふ、現今羽毛一斤に就き平均二磅五志なりと云ふ、此は頗有利の事業たるは疑ひなしと雖、之を飼養するには多くの土地を要し、而も雜草多き地は不適當なりと言ふ、少くとも一尾に就き二十「エーカ」餘の土地を要すと言ふ、而して南阿より駝鳥を輸出せば一頭に就き百磅の罰金を課せらる。

農產物は鑛業に次ぎて南阿の重要產業にして之れが振不振は實に南阿住民に大關係を有するが故に、各殖民地政廳は一意專心之れが隆盛を謀り、無賃にて農具を貸與し、家畜を貸附け或は奬勵法を設け、又は堤防を築き或は井戸を堀り、只管斯業の發達を計り年々巨額を投じつゝあり、今其重なる農產場を擧ぐれば煙草、珈琲、茶、棉花、砂糖、葡萄酒、ブランデイ、果物、米、玉蜀黍、大麥、小麥等とす。

茶はナタール殖民地のみに產し年々其生產額を增

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第二卷
第一號

ジャパンマガジン

南阿殖利加に於ける商工業

一、交　通

現時南阿殖利加の交通機関は鐵道を以て主とし、海上には汽船十七隻の噸數、陸上には汽車七千六百十八哩の鐵道、電信、電話、自動車、代馬車は運行者をして不便を感ぜしめざるも、海外との交通は未だ幼稚に屬し、殖民人口流動は極度に制限あるを以て運輸機関発達の程度は極めて、南東洋諸の運輸は歐米諸国州の為て往復運賃なるが故に、貿易の盛運

を期すること既定の事、或いて故障にも拘らず、英本國では一週一回定期の郵船あるが故に商業上、本邦への郵便料金は一哩九銭四厘平均、郵船は金外の時日を要す最長五十日乃至六十日を要す、尚ほ以來開墾地をアダン開拓にして絶対に コロンボを通過するこのあり、絶対ざる最捷なるは 郵船郵便運賃を節減しなるに在り、然れば四十日間にして郵便を受くることを得べし。

二、物　産

南阿の物産を挙げれば金剛石、金鑛、羊毛、象牙、皮革、穀物、葡萄酒、ブランデーなどなり、本邦輸出品は羊毛、象牙、皮革、穀物、葡萄酒、ブランデーなどなり、本邦輸出品は

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見よ次號英文欄の主なる記事

夏期の祭禮

富士登山

輸出工藝品

日本の禮式

日本の避暑地

大阪

廣告

定價			
部數	代價	郵稅共	
	內地清算	外國	
一部	五十錢	六十錢	
十二部	五圓	六圓	

一廣告料　本誌廣告掲載御希望の方は御一報次第早速係員差出し御相談可申上候

一前金　本誌代價、廣告料とも凡て前金に頒上候

一爲替　は東京市京橋區數寄屋橋局宛に御振出願上候

一御賬會　は凡て往復はがき又は返信料御封入可被下候

一領收證　官廳役所の外は別に發送せず本誌到着を以て證となし可被下候

一宛所　御送金及編輯廣告に關する事は凡て東京市麻布區內幸町一丁目三番地ジャパン、マガジーン社宛に願上候

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東京市麻布區內幸町一丁目三番地
發行所　ジャパン、マガジーン社
東京市麻布區笄町百七十五番地電話青山(二一八七)
發行兼編輯人　山下彌七郎
東京市京橋區銀座四丁目一番地
印刷者　デー、エス、スペンサー
東京市京橋區銀座四丁目一番地
印刷所　文祿印刷所
東京市麻布區內幸町一丁目三番地
ジャパン、マガジーン社

大賣捌所
英國ロンドン市ホワイトフライアールス町三
デー、ジエー、ケイマー商會

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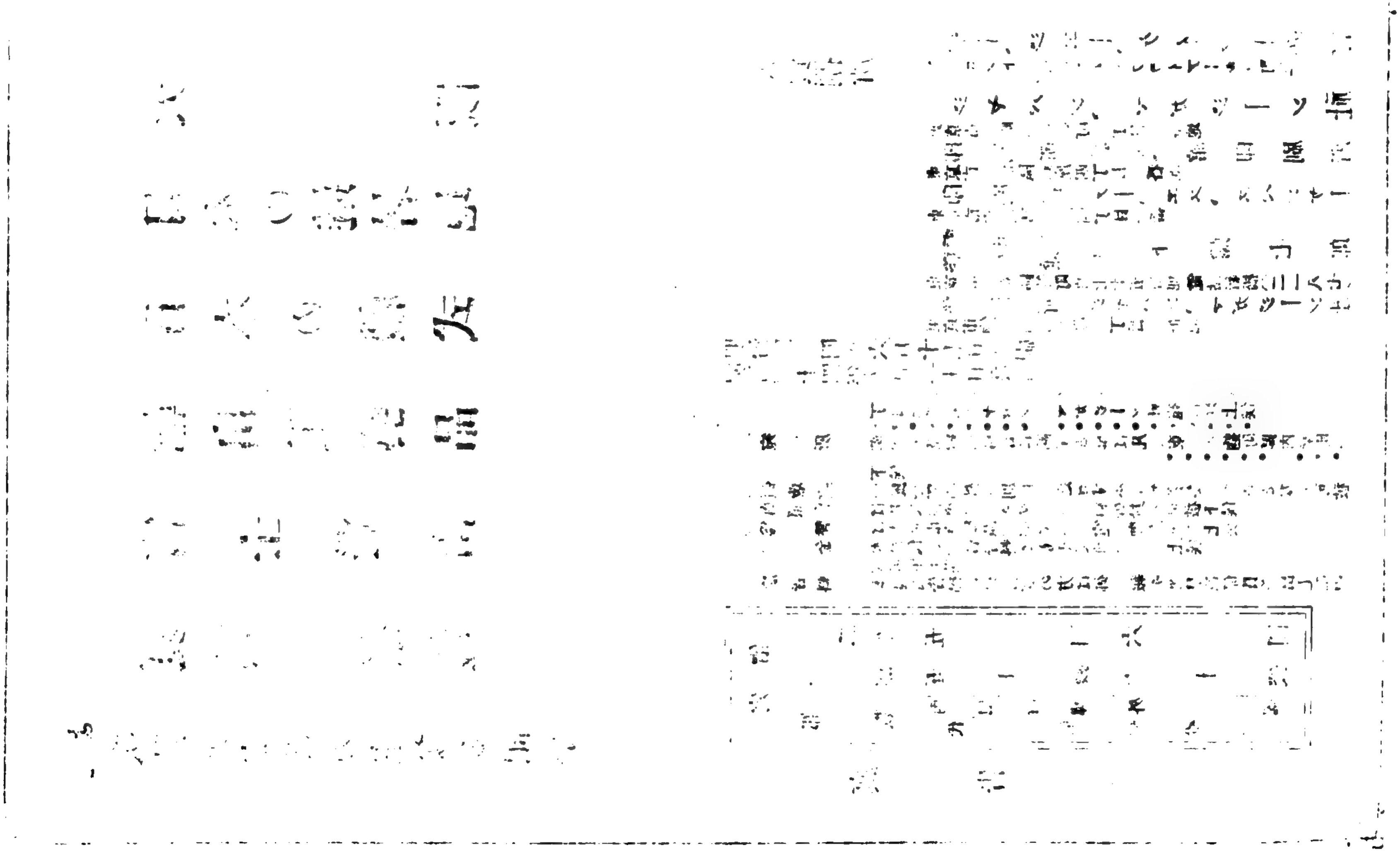

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質纖維にして、天然絹絲なることを知り得べし。

人造絹絲の染色法　人造絹絲が法品として初めて市場に現はれたる當時は之が染色法は甚不完全にして、色相の平を缺きたるのみならず大に絲質を損傷せり、人造絹絲の染色は天然絹絲の夫れに比し甚困難にして、染色浴槽の温度若し過度に失せんか直に破壞的作用を受けて强力を著しく失ひ其の重力すら支持する能はざるに至る、尙各種人造絹絲は各特性を有するを以て、同一の狀態又は染料を以て處理する能はず、從來人造絹絲は染色に關する幾多の試驗成績發表せられたれども、臨機の處置を要し之にのみ信賴し難き場合尠なからず、されば之が染色を完全になさんとせば先づ幾多の經驗を要す。

人造絹絲の染色に用ひらるゝ色素は次の三者なりとす。

(イ)「ダアイアミン」或は直接色素

(ロ)鹽基性色素

(ハ)硫黃質色素

以上三者の何れに依るも加熱の際は間接蒸氣を以てするを可とし、直接蒸氣により間歇的加熱をなさば色相の不揃を來すのみならず種々なる弊害を醸生し易し、尙人造絹絲の染色の際は少量宛漬浸するを要し、天然絹絲の如く多量をなすは甚危險なり、往々色素を投入する際の不注意よりして、染料の不溶解の粉末浮遊して絹絲に班點を生ずることあり、是れ染料は各其溶解の度を異にするが爲めにして、之等は濾過によりて避くるを得べし。尙其他注意深く取扱ふと否とは直ちに染色上の結果に現れ來るや勿論なりとす。

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人說問答

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柄なり。今や各國商工業者の方針は、自國の原料は自國に於て製造加工し、自國の商人及船舶に依りて直に消費者に提供せんとする所謂商工業的帝國主義とも稱すべき傾向なるは更めて云ふを須ひず、然るに現下に於ける原料銅の輸出は恰敵人に糧を與ふるの有樣にて、一般商工界の國際的競爭の方策に添はざるや明かなり、されば本邦製銅業者は最近綿遜諸工場に於けるが如く營業及研究に用意周到なる組織を用ひ、輸出原料銅を利用して悉く製造加工するに努め尙足らざるに至らば進んでは原料を海外に仰ぎ、以て東洋各市場を我勢力範圍に移すと同時に、此種製品の輸入を杜絶するの工夫に出でざるべからず、之を本邦紡績業の成功等に鑒れば原料を多く邦內に有するもの更に一段容易なるものなくんばあらざる也。

人造絹絲に就て

人造絹絲の特點　として擧ぐべきは價格の天然絹絲に比し遙に低廉なると、甚美なる獨特の光澤を有すとにありて、一時的裝飾用としての組物類、又は「りぼん」類には最も適し、此れ等の方面には天然絹絲を使用するよりも寧人造絹絲大に勝れり。

人造絹絲の鑑識　人造絹絲を天然絹絲と區別する最完全なる方法は顯微鏡檢査にして、天然絹絲は平滑にして圓筒形纖維、護謨質を以て相固着すと雖、人造絹絲は表面不規則にして原料塊たりし時、器械的操作を受けたる證として數多の溝渠あり、且撚れ横斷面は數多の氣泡を存するを視るべし。尙化學的鑑識は清淨なる且乾きたる試驗器中に供試品の少許を入れ、「アルコホールランプ」にて加熱し、之より昇騰する蒸氣中に青色試驗紙を入れ、若し赤變せば酸類を含有するの證にして人造絹絲なるを知り得べく、若し角を燒けるが如き臭氣を發散せば是れ動物

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れば直徑は著しく增加し、高さは却て減少したるを見る。

二、熔銅用反射爐は、一般に其容積の大なるものを用ふる傾向にして、其最大なるものを使用せるは米國「クロノム」工場なり。同工場處用の反射爐は、一回の裝入銅二百米噸のものを使用せり、而して其他の「マルチブル」式分銅工場も漸次同大のものに改造せられつゝあり、

三、電氣分銅に關する方法として「マルチブル」式と「セーリース」式との比較優劣に付ては專門學者間に議論あれども原料の品質及地方の事情により採擇すべきなり。

第四　歐米貿易上本邦銅業者の採るべき方針並に要訣

本邦に於ける產銅額は生產に對する新鑛脈の開掘其他の原因に依り比年產出額の增加を示し、內地消費額の增加せるにも拘はらず、海外輸出額も自然に增加しつゝあるが如し。又淸國其他東洋市場の原料銅需用が減少すれば歐米への輸出は其價格の如何に拘はらず增加するは必然の趨勢なりと言はざるべからず。然るに歐米諸國の銅製品業を見るに却て東洋市場を目的とする特種品の製作に從事するもの少からず、英國バーミンガム諸製銅工場其他に於ける東洋向黃銅板製作の如き其一例にして、獨逸に於ける銅管、銅棒、眞鍮管、眞鍮棒の如き東洋市場に於ける需用は決して鮮少なりと云ふべからず、我國の如きも現に銅管及眞鍮管の輸入年々巨額に上り居るが如き有樣なるを以て、歐米銅工業者は我國より原料を買受け、商人仲介業者の利潤及遠洋輸送の運賃保險料を支拂ひ、更に歐米に於ける不廉なる勞銀及監督費を掛けて出來上りたる同製品が、再我國に逆送せられ、或は其他の東洋市場に於て我國製品を壓倒しつゝあり。斯の如きは適切に我製銅業の幼稚なるを證明するものにして、天與の利福を眼前に失ひつゝあるの狀は、邦家の爲め誠に痛心すべき事

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ール」は一部床下に在りて全体が高からざる様据付けらるゝが故、薄板の場合には裝入側の職工も箸を出して他の側と協力し板を引取り居れるを見たり、

銅板の原料は尺五寸角若しくは二尺角厚さ四五寸のものを平型にて鑄造し、之を赤熱し横及縱に展延し中途一度「スケール」を削り取り後赤熱と展延とを續け四尺角の板として輸出せらる、其厚さは平方呎二十封度、二十一封度、二十二封度より三十封度迄東洋各地よりの注文多しと云ふ。

瀘鑛車「ファイヤーボックス」用大銅板の製作は、水冷せる銅製の底と鑄鐵の枠より成る平型を以て正方形に鑄造せる厚さ七八寸、重量約一噸半のものより「レヴァーシング、ロール」にて赤熱の儘厚さ約二吋の板となし電氣「クレーン」を用ひて水に入れ冷却し壓搾氣鎚にて「スケール」を削り取り、再度赤熱の儘展延し厚さ五六分の板となして後蒸瀘機を用ひ擊ちて所要の形となすなり、上記「ロール」には「ナーロール、ファレー」工場のもの最多く用ひられ居れり。

第三　製銅に關する電氣工業に於て本邦に應用すべき技術上の要點

電氣分銅事業に關する技術は常に公刊せられ、本邦同業者に於ても常に其應用に腐心せらるゝの結果、特に改めて報告すべき顯著なる事項なしと雖、今二三の點を記述して未だ詳細知られざる處を補はんとす。

一、電氣分銅の原料たる「アノード」を製煉用「コンヴァター」より直接鑄造しつゝあるは、米國「グレードッオールス」工場のみなれども、適當なる方法の下に於て本邦に應用し能はざるにあらず、同工場は竪形「コンヴァーター」を用ふるを以て有名にして其形狀は幾度か改良せられ、現時は主として次の如き形のものを使用せり。

(1)9′6″×8′6″×13′　(2)12′×10′×13′　(3)12′×12′×13′

(1)及び(2)は楕圓形にして(3)は圓形のものなり是等を從來同工場が使用したる7×7×14′形のものに比較す

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し、且微細の點に於て種々の差あるのみにして大体に於て同一原理に基くものなれば、之が詳細を省略して同機特許明細書の公刊物に讓らんとす、是等の方法による「ロール」にて製造せる管は水壓仕上機若くは「ドローベンチ」を用ひて製管の仕上をなすなり。

「エルモアー」式電氣分銅製管法は、獨逸「シュラーデルン」、英國「ヨークシャイヤー」等にて之を視察したるも其製造方法は決して複雜のものにあらず、隨て之を本邦に實行するは甚だしき困難を感せざるべしと雖、其最成功せる獨逸工場に於ても直徑六寸以下の銅管は「ロール」式によるを利とするの實況にして、大なる銅管及び製鐵用「ロール」の覆銅の如き特種品に限らるゝを以て其販路狹少、本邦にては工場の經營困難なるべし、本式の製造費は百「キログラム」に對し約二十二馬克なりと云ふ、

東洋向黃銅板及銅板の製作、主として英國にて製出せらるゝものにしてバーミンガム「ムレッ」工場及スワンシー「キリヤム、フオスター」工場にて視察せる處を略述せんに、黃銅の如きは總て容量約千斤の反射爐を用ひ、先つ銅を鎔解し充分還元作用を施せる後古黃銅を加へ爐の前に置かれたる「レードル」中に豫め熱したる亞鉛を容れ置き、之に右反射爐より鎔銅を流し出し、平型板「モールス」に汲み其表面に浮べる酸化物を掻き去りて冷却し厚さ約一吋の板を鑄造し、之を原料とす、此原料は更に反射爐に入れて燒鈍し、其熱し過ぎたるものは「ロール」の前面迄持ち來り「明ルミ」の消ゆる迄冷し、直に三回展延し長さ約三四倍となるや四尺程に切斷し、更に之を横に展延して約四尺角の薄板を作り更に「スリッター」にて一定の幅及長さに切斷し、燒鈍酸洗し回轉「ブラシ」にて表面を洗ひ乾燥し所謂印度行黃銅と爲す。

右「ロール」は直徑約二尺のものにして上段「ロール」の中心位迄の高さに「ロール、ハウシング」に取付けたる受けあり、其端に小「ローラー」を具へ「ロール」を通過し來る板を箸にて受けて送り戻すに「ロ

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一所に合するも遠く半だに及ばざる程の大仕掛にして仕上り經費の如きも極めて低廉なり。例へば一定成分を有する九七物乃至九九物一ケ月處理斤量五十噸以上に對する分銅費は減失量の代價を合せて、二千封度に付き金十五弗位にして、更に數量を增加するものに對しては多少經費を減ずるが如し、彼一ケ月常に千萬斤餘に上る「アナコンダ」產銅に對しては反射爐製「アノード」受渡にて分銅費一米噸に付き金十弗にて長期契約せられたりと云ふ、而して歐洲に於ける米國電氣銅の聲譽は我國電氣銅の及ばざる所にして之れ一は數量の大差あるによるべしと雖常に遜色あるを免れざるが如し。

歐洲諸國は西班牙を除くの外皆自國の產銅を以て需要を滿たずに足らず、悉く原料銅を米國其他の海外に仰ぐものなれば、分銅其他の銅業の規模に付て多く見るべきものなしと雖、銅製品工業に付ては規模の壯大實に驚嘆すべきものあり、即電線「ケーブル」線、銅板、銅管、銅捧等の製造は顯著なる發達を示せり、之が爲め英獨兩國に於ける國內消費原料銅は約二十萬噸に達し銅製品輸出額は九萬五千餘噸に達したるを以ても其事業の一斑を推知するに足らん。

第二　銅及眞鍮管其他銅製品の製造狀況

一、銅管製作には英國式「マンチスマン」式、「スチフエルニコルソン式」、「エルモーア」式等の方法あれども現今最普通に用ひられ且經濟上有利なりとせらるゝは、「マンチスマン」式にして、共に同方向に回轉せる二ツの「ロール」を筋違に置き原料たる棹銅を「ロール」の軸の方向より差入るれば棹銅は「ロール」に接して回轉さるゝと同時に左に進むに隨ひ漸次に「ロール」の直徑增し圓周速力增加するが爲め棹銅の表面次第々々に撚り延され「ソリッド」より管が出來上る仕組なり。

「スチーフエル、ニコルソン」式銅管荒引機は「マンチスマン」式の改良法にして「ロール」の形を異に

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有すること少き礦石より乾式製煉により得たる銅を其型に鑄造して市場に出され居るものにして、現今にては最早やB.S.は方法の名にてはあらざるなり。英國にては常に電氣銅に比し多少高價に賣買せらるに、是れ眞鍮製造用として電氣銅の純粹に過ぐるものに優れりと稱せらるゝによると云ふ、されど英國以外には彼の「レーキ」銅の高價を除くの外、斯の如き例を聞かざりし、尤銅板其他の杜斷力を增加するに、或分量の砒素を含有するを利益とするは一般に認められたる事なれども、斯の如き特種の場合を除きては電氣銅の需用は減ぜざるべく、隨て其副產物たる金銀の採取と相俟て、電氣分銅業は依然として盛況を持續するは明なり。

現今世界に於ける主要電氣分銅工場は二十有數ヶ所にして、其大多數は「マルチプル」式を用ひ「セーリース」式を用ふるものは本邦日光工場を合せて僅に三ヶ所あるのみ、其數の上に於ては全体の八分の一を越へずと雖其製出量に於ては「セーリース」式電氣銅は世界全電氣銅の三分の一に上るべし。

今兩式の優劣に付ては、經濟上及技術上共に專門學者間に頗議論ある所にして、容易に決せざる所なるが、兩式の優劣は原料銅の品位にして或る一定性質を有する以上は、金利勞銀及職工の技能等の地方的情況に依て決定すべきものにして、方法に對する經濟上及技術上の根本的優劣を一般的に決することを得ざるに一致せるが如し。現に米國大西洋海岸地方に於ける「バルチモアー」、「ニコルス」兩會社の如き斯業の競爭激甚なる間に在して十數年の久しき、「セーリース」式を用ひて常に擴張を行ひ社運益々隆々たるを見ても其一端を知るべきなり。

米國に於ける分銅業は、石炭代價の低廉なるに併せ處理數量の巨大なるとに依り、歐洲分銅業の遠く及ざる所にして、現に最近に至る迄我國輸出粗銅にして尚も分銅せらるゝものは、殆全部米國に送らるゝとも云ふべき狀況なりき、同國に於ける主なる同工場の規模は何れも我國に於ける全分銅工場を

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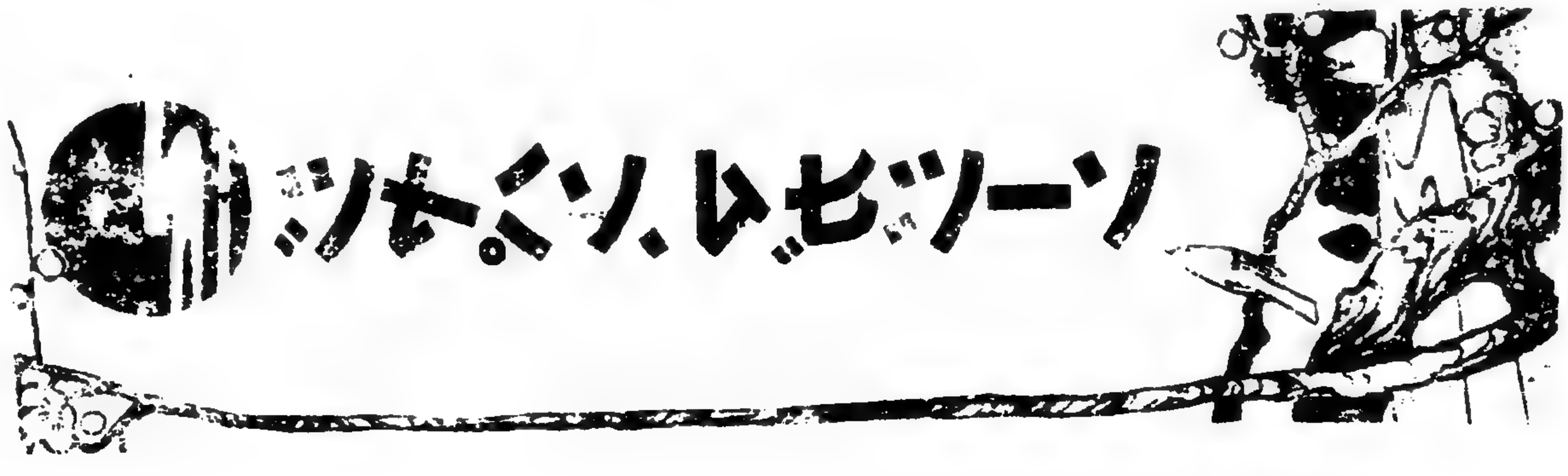

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ジャパンマガジン

第一號

第十二號

歐米製銅事業の一般

第一　歐米諸國に於ける製銅事業の一般狀況

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次號英文欄の主なる記事

日本の銀行業

日本三景

現代の小說家

臺灣の產業

淺間山

廣告

定價		
部數	代價（郵稅共）	
	內地清國	外國
一部	五十錢	六十錢
十二部	五圓	六圓

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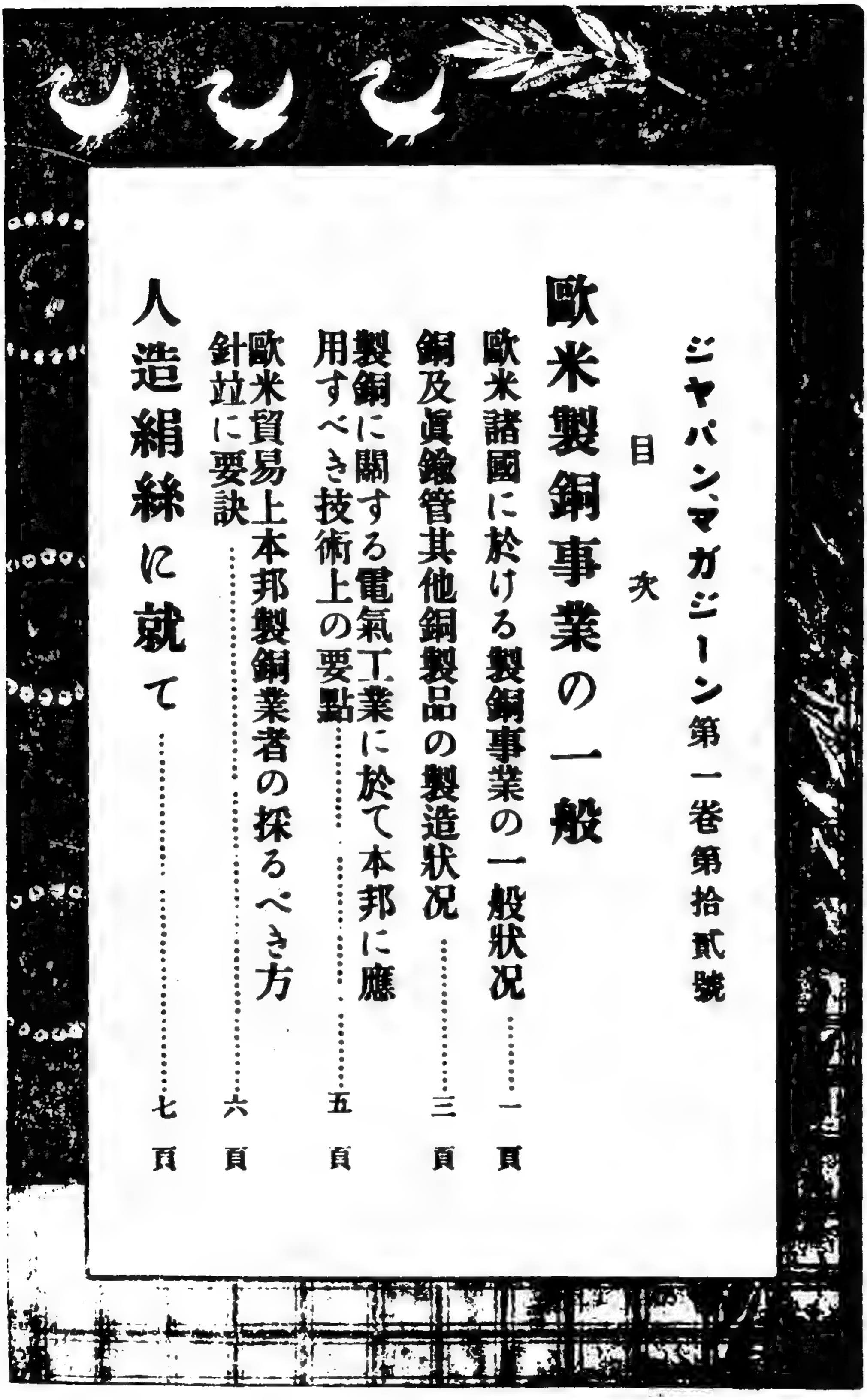

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きは、殊に著しく進歩し、年々約六七十萬圓の輸出を見つゝありて、其品質の如き舶來品に劣る事なきに至りしも、其の香氣に至りては一歩を讓らざるを得ず、こは香氣混合法のよろしからざるによると雖主として其香料を外國に仰ぎ、外國會社の札紙に基よりて品質を判定し、香氣の原質に注意せざるに因す、凡ての天然香料は、其產地、培養法、採集法の異なるにより香の强弱に差あり、又種々の等級あり、單に名稱を指すのみにては之を區別することを得ず、同會社製品にして同札紙のものにして、屢々品質に差ある事を記憶せざるべからず、我が國に於ける香料取引は全く外國會社を信ずるのみなるが故に應用者は同種のものを同量に使用したりとするも、製成したる香粧品の上に全く豫想外の香氣を得る事あり、凡そ化粧石鹸の價格の如きは應用したる香料の如何によりて定まるものにして、其實質の價には左して差あるにあらず、和製の石鹸は比較的に高價の香料を附加し、低利に販賣するに不拘尙輸入稅を加せらたる外國石鹸の方、內地人の嗜好に適し、年々尙四五十萬圓の輸入ある原因の大部は、香氣の及ばざるに基するものとす。近年は人造香料を應用したる獨逸香粧品の貿易販路次第に擴張し來り、吾が香粧品輸出先きたる淸國、印度地方に於ても亦大に勢力を得たるが爲、近年我が國よりの輸出高に增加を見ず、反て退歩の傾きなきに非らず、是香料の關係上より生じたる價格に於ける勝敗の結果とす。

往時は麝香、靈猫香等の如き香氣の一般に愛せられしも、現今は花香の愛用せらるゝが爲其使用高は年々減額し、代ふるに人造香料を以てせり、明治四十一年に吾が國に輸入したる香油、香水化香石鹸等は、百二十萬にして香粧品に要する揮發油、麝香、香桂皮、龍腦、椰子油、豚脂「テレビン」油等の總額も亦百三十萬を下らず尙年々增量を見つゝあれば之が防止を望むには人造的香料の製造を盛んにし、之を應用して自國製品の發達を力むるにあるのみ。

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の溶液なれども、尙上等の香水に至りては「エッセンス」を基礎とし、之に人造香料を附加す、例之ば上等の「ヴアイオレット」香水は、菫菜「エッセンス」を根源となし、之に人工「スミレ」新「スミレ」「ヨノーン」等を加へたり、こは一般需用者が在來の習慣上より「エッセンス」製と云へば人造香料よりも佳香を有するものと思ひ、「エッセンス」製のものを選ぶにより製造者にありては、兩者を混合して天然製品と稱し、販賣する方利あるによる。されど其大部分は人造香料製品にして、買手にありては商略上之を天然香料製品と稱するが故に、事實は上等のものも亦人造香料製品たり、是れ單に香水のみならず一般香粧品に對し然りとす。

近時獨逸に於て香水に換へて愛用せらるゝ「濃厚芳香液」と稱する者あり、「ヴアイオレット」「ヘリオトロップ」、「ヒヤチント」、「マイグロクヘン」薔薇、其他種々なる香氣ありて、其一小滴にて十數日間香を保つ、是人造香料のみより成り、其幽雅なる、香として完全したるものにして、天然香氣に勝るとも劣らず全く人造香料の聲價を揚げたり、今伯林市場に於て人造香料を應用せる香粧品にして、通例店舗に販賣せるもの左の如し。

石鹸、香水、化粧水、香袋、香皮（衣服又は下着に縫ひ込み又は手袋を製す）、帽子用針、帽子飾、香錠、香紙、香嚢、香囊、香嵜、室内香料、薫劑、齒磨粉、口中香水、口中香丸、口中香錠、口中香粉、練齒磨、齒牙用石鹸、齒牙用「クリヤム」、口中「コスメチツタ」（「ベルヒドロール」の製劑にして游離酸素の爲めに口を清淨にす）、發毛劑、頭髮水、頭髮洗滌水、頭髮洗滌「パスタ」、「シヤンポニング」水、「シヤンポニング」粉、髮油、髮用「ポマード」、毛髮「クリヤム」「アリアンチン」、髮硬劑、髮發生藥、縮毛器、毛髮粉、染毛劑脫毛劑、漂白劑、消毒洗滌水、文身脫劑、脫臭劑（皮膚上に附着したる銀鹽の脫劑）、化粧醋、芳香溶劑、皮膚「クリヤム」、白粉、紙白粉、皺のばし劑、夏日斑劑、凍瘡藥、汗さり、皮膚の罹患治療藥、鼻養劑、「ラシールスタイン」、殺蟲劑、清爪藥、養爪藥染爪藥等なり。

吾が國の香粧品に對する人造香料

日本香粧品製造も、漸次多額に上り化粧石鹸の如

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し到底現時の事業に伴はず。

人造香料にありては、一般化學藥品製造と同じく單に化學的反應の結果のみなれば、花「ポマーデ」浸液を製出するが如き期間に制限なく、如何なる地を問はず多大の勞力時日を要せず、且常に其成分同一なるが故に、一度某會社の製品を用ひば單に名稱を指すのみにして、同一なる强度のものを得られ香粧品に應用するに當りても永久割合を變ずるを要せず、且其容積も小なるが故に、輸送上に於ける利益も亦大に、如何なるものにも簡單に使用せらるゝが故、其全體の上より見たる利益や潤大にして、殊に化學工業の發達と共に、之が原料の價も漸次低下し來るにより、今後益々安價に得らるべし、從來香粧品は一種の贅澤品なりと目せられ居りしも、其身體攝生上に一日も缺くべからざる必要のものたるを認められたるの今日、之が需用を滿たすに產出に限りあり、而も高價の天然香料による事は不可能の事にして、自然人造香料に俟たさる可からず、尙一般公衆は香料に對しては、其天然產と人造なるとに不拘爽快を覺ゆる香たれば滿足するが故に、敢て之が識別に務むる要あらず、殊に人造花香の如きも全く天然品と識別し難きものを製出せらるゝなれば、其需用の如何は一つに經濟的關係に歸するものにして、今後の香料界必ずや人造香料の獨占する所なるべし、

人造香料の改良點と其應用品

人造香料が天然香料に比し製造及び應用上につき利益あるは前述の如く、又花香の如きも全く異なる事なき完全のものを製出し得らるゝに至りたれど、現今の製品中には、尙其一部に於て天然香の如き圓滑幽雅なる香氣の不足し、又揮散の速かなるものあり、此二つは尙研究を要する點とす、尤之につきては漸次改良せられつゝあるにより、日ならず滿足なる結果を一般の上に致すべし。

獨國に於ける普通の香水の如きは、全く人造香料

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收、浸出兩法を行はざるべからず、此方法の基く所は脂肪、又は脂肪油が香分を吸收するの性あるを利用し、花中の香分を一度、脂肪又は脂肪油に吸收せしめて所謂花香ポマーデ或は花香油を製出し、之に九十五乃至九十六「プロセント」の「アルコール」を加へて浸出し、香分を「アルコール」中に移行せしめ茲に生じたる香精「エッセンス」を更に低き溫度にて「アルコール」分を蒸溜し去り、初めて其香分を抽出し得らるゝものなり。

通例は「エッセンス」を重に香粧品に應用すれど、此「エッセンス」たるや「アルコール」を以て香脂を浸出するのみにても一週日を要し、且其際飛散による「アルコール」の損失を來し、又單に一回の浸出により て香分悉く、「アルコール」中に移行するものにあらずして、其一部尙脂肪中に殘留す、故に、第二回第三回の浸出を行はざるべからず、而して第一回の浸出により殘留したる香分量たるや、常に同一適度に殘留するは全く不可能の事にして期日を異にするにより多少の差あるや論なし。隨つて初浸液、第二、第三浸液共に製造毎に香分の强度を異にするが故、之を香粧品上に應用するに當りては同會社製のものを用ふると雖、製造年月の異なるに隨ひ其割合を變せざるべからず、尙此「エッセンス」中には少量の脂肪及び之に伴ふ脂肪酸を溶存するが故に、更に特別低き溫度を保たしめ脂肪及脂肪酸を除去するの勞を要すべし、之が方法の不完全なりし「エッセンス」及び之を應用したる香粧品は、不快なる脂肪臭を感じ或は感ぜざるも多分の佳香を障害するものなり、坊間販賣する香水の如きは、「パンカチーフ」上に脂肪班點を現はし、冬期脂肪の凝出により店舗にて販賣するを得ざるに至れるものあるは屢々見る所なり。是れ脂肪除去の不完全なりし「エッセンス」を應用したるに基因す、されば脂肪除去法も一の困難なる操作なり、又天然花油になしたるものも一定の溶解藥を加へ初めて香粧品に應用せらるゝなり、されば天然香料は製造應用上に、非常の煩雜と時日を要

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四、ルーチエ、フイース會社(ケラツセ)
五、アントアン、キリー會社(ケラツセ及巴里)
六、ド、ミユーレダーラー會社(ニオン)
七、ナスコロンシ、フレア、エオジエ會社(リオン)
八、ジユステン、ジユポン會社(アーヂャンチーイ)
九、ジヤンカー、フイース會社(カンオス)
十、ヂウオダン會社(ゲンフ)
十一、キミツク、テ、ユウジーン、ジユ、ローン會社(サアンホン)
十二、トムベレル、フレア會社(ケラツセ)

されば現今獨逸國に於て、使用せらるゝ人造香料の數甚多く、皆各製造會社特有の製造法によるが故に、同一香料に於ても名稱を異にし、一香氣にも强弱あり、又其名種類似して香氣全く異なるものあるが故に、取扱上及使用上常に其製造會社名を冠して區別す、例之ば「シムメル」製「イランダ」、「ハールマンライマー」製「チロリー」油と云ふが如し。但し「ハイチ會社」の如く自家の製品を明かならしむるが爲會社の略號を其名稱中に附加して他の會社と區別するもあり、「ローゼ ハイチ」(ハイチコンパニー製薔薇油の略)の如き是れなり。

人造香料の發達すべき理由

元來天然香料を製出するに當りては、其原料植物常に新鮮のものならざる可からず、又採集する時期によりて香分含量異なるが故に、含有量の多き短期間のみ製造し得らるゝに過ぎず、中には乾燥し又は數日を經過するも其香分を減少せざるが故、隨意の製造場に輸送して後香分を採取するを得るもの二三なきに非らざれど、多くは香分を失ふが故に、原植物培養の地に於て製出せらるゝのみにして、又其採集も一年一回稀に二回に過ぎず、更に之より香分を抽出するには、實に多大の勞力を費さゞるべからず。天然香料製造中壓搾法蒸溜法によりて得らるゝものは、比較的簡單に製出せらるれど、薔薇「スミレ」「アカチア」、「ヒヤチント」、「マイグロックヘン」等其他幽雅にして香粧品に最も愛用せらるゝ香を有する花卉類には、應用し得られず、是等の花香には吸

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人造香料中、「ワニリン」「クマリン」「ヘリオトロピン」等は、既に各國にて製出せらるれど、人造花香に亜りては主として獨逸國の製品とす。獨逸が人造香料を輸出する主なる國は、米、英、佛にして次で墺、西、日、露、瑞等なり。其一九〇九年に於て之を應用したる香粧品の輸出總額は、二千四百四萬三千「マーク」にして、「ワニリン」「クマリン」「ヘリオトロピン」等の僅のみにても四百二十餘萬「マーク」に達す、此額は數年間のものと比較するときは毎年三割强の增輸出をなしつゝあり、斯く長足の增量は安價なる人造香粧を應用して、各國に於ける天然香料應用品を壓倒し、漸次商業上の勝利を得つゝあるを證せり。此影響として近時佛、瑞に於ても之に從事する會社續出し、屢々良好なる其製品、獨逸の市上に迄見ゆるに至れり、されど其製出額は遠く獨逸に及ばず。

製造會社

人造香料を製出する主なる會社及其所在地は左の如し。

一、ハールマン、ライマー會社（ホルツミンデン）
二、ハイチ會社（ライプチヒ）
三、シムメル會社（ミルチツツ）

以上の三會社は最も多量を製出し之れに次ぐを

四、アニリン會社香料部（伯林）
五、フランツ、フリツチエー會社（ハムブルヒ）
六、エー、ザクセン會社（ライプチヒ）
七、メールレンダー、マルクマン會社（ハンブルヒ）
八、ドクトルシユミツツ會社（ドユツセルドルフ）
九、アルヴエンダール、キユンツエル會社（ウエルダー）
十、アントン、アツペー、ヒオエチ會社（ハムブルヒ）

而して獨逸に於ける香粧品は主として、右會社の製品を應用すれども、其一部に於ては佛蘭西、瑞西製の人造香料をも應用す、之を供給する佛、瑞の會社は左の如し。

一、ダイチフ會社（ゲンフ）
二、ドウレーア會社（巴里）
三、アンゲロ、フランセース會社（タマウワア）

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るにより其價廉ならず、隨つて之を應用したる香粧品も亦高價たるを免かれず、斯道に從事するもの、常に遺憾としたる所なりしも、獨逸に於ては此嘆聲を聞くを得ざるなり。

獨逸南部に於ては少しく天然香料製造に從事するものあれども、佛蘭西、以太利の如く盛ならず、其他の地方は皆此化學的香料製造場のみ、人造香料は簡單に、速かに且常に濃厚にして、同一强度のものを製出し得られ、如何なる場合にも隨意に應用し得られ、香粧品製造上單一のものにしてよく彼の複雜なる天然香料に代ふるを得るが故に、此利に注目したる獨逸香料製造場に於ては、人造香料及び之を應用したる香粧品製造は確實にして利益あり、今後益々發達する業務なりとし、總ての天然香料の成分を研究し、其主たる原質を抽出し、之れと同樣なる化學的香料を製出し、適宜に混合して希望する香を得る方法により益々其發達を務めつゝあり、而して一般化學藥品製造會社に於ても、亦其一部に於て人造香料製造に從事するに至れり。元來人造香料は多く其製法特許にして比較的高價なりしが、近時各會社種々なる製法の下に、類似の香を競ふて安價に製出するが爲め、其應用も頓に增加し之を使用せざる香粧品の數僅少となるに至れり、是れ單に製法簡單にして安價なるによるのみならず、一には應用するに當り直接に、或は丁幾となすのみに依り足れるが故に非常なる時間の節約をなすを得るによれり。

獨逸に於ては、天然香料の原植物にして多量に產するもの數種ありと雖、香粧品に最必要なる花香の如きは、其產額僅少にして、到底之を安價の香粧品に迄應用し得られざる故、花香の人造製品は最深く研究せられたれば、其種類頗多し、次で樹木草卉樹脂等の香氣より、深森に入りし際覺ゆる爽快なる香、原野に於ける枯草の香、蘚苔の香氣も研究せられ、遂に天然植物に有せざるも嗅官に愉快を感ずるもの、所謂想像的香氣をも製出するに至り、總ての香は化學的に製出せらるゝを示せり。

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ジャパン・マガジーン
第一巻　第十一號

獨逸に於ける人造香料の状況

輓近化學的智識の發達するに随ひ、種々なる人造香料の發明せられ、一般天然産香料の需要者が益のに眞實應用せらるゝの傾向を呈せり。就中獨逸に於ては其製造發達著しく、香料製造場は頗る有人造香料製造業と云ふを得べく、其製出額年々著しく増加し、之れが需用と共に盛んに實界に應用するに至れり、今其概を略述すべきが故に茲には天然香料の市場より驅逐せらるゝに至るべし。既に天然人造香料は單に實力の點を有するのみにして、天然香料の品質なるに比すべくもあらずと思惟せられしも、今や「クーマリン、ワニリン、タイマール」香草類「マイダレマナヘラ」「ヲイルダ草類「タクー、リユーヤンホーレル」「香草類」「アルイシロールム」「香草類」「シユメル」「香草類」と「テンチイン」等の人造香料は全く天然産のものと識別し難き品の佳香を發出し得るに至れり。

天然の花卉は有來の香の源なる、吾人の愛する所なれども、其植物の培養並收穫に於て其栽培上より勞を節約する方法困難にして、且多大の勞力を要す

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一日も早く其の成長を希望せるにも拘はらず、一朝にして斯業奬勵廢止を見るに至りてよりは、各州數多の養蠶場は直に他に轉業し、隨て桑樹栽培の如きは全然忘却せられしか、又は薪材として伐採さるゝに至れり。

即數多の養蠶業者、「ワシントン」政府等の行動は、乃合衆國に於て將に成功の域に到達せんとせる、斯業の前途を杜絶せるものと云ふべく、此事終にカリフォルニア州サンデーゴーの蠶業上にも影響するに至れり。

編輯餘言

△近來の雜誌で特色のあるのは誠に尠い、殊に實業雜誌に至つては其感がある、二號活字の誇大的な題目を二段抜きでならべて、本文は僅に二頁位で、然かも其談話の仕手は甲銀行の專務取締だとか、乙會社の支配人だとか、定連が定つて居て、舞臺は變れど役者はちつとも變らぬ。

△嘗て種類の異なる實業雜誌を、三四冊續けて讀んだ事がある、實は始めは何と云ふ雜誌を讀んで居るんだか心付かずに居たのだ、三四冊讀み終つて、少し體裁の違つて居るのがあるなと思つた許りで、實は一種類の雜誌を讀んで居る積りだつた、よく見ると其が皆別種の實業雜誌なので少々呆れて仕舞つた、余の迂濶なのにも依るが今の實業雜誌はこんな事が容易く起り得る程内容が似て居るのだ。

△婦人雜誌も似たものが多い、婦女界、婦人倶樂部など、表紙を見なければ別種のものとは思はれぬ位だ、賣れる雜誌があると直ぐ其に似た雜誌を發行する本屋が出來る、智慧の無い事夥しい、今に雜誌にも意匠登錄とか、專賣特許第何千號を得た雜誌とか、云ふ事に成るだらう。

△外國にもあるか知らぬが、日本には花柳趣味と云ふ一種の趣味が存し、此趣味に生き、此花柳社會に精通して居る人が居て日本の或社會に大分潛勢力があるやうだ、德川時代の文學は申すに及ばず、現今の文學にも尙存する花柳趣味は、尠からず讀者を惹く力を有して居る、古くは綠雨の小說、近くは鏡花の小說、最近では荷風の小說、皆其である、一部の紳士間、一部の學生間に、此花柳趣味を知らない者は一種の恥辱の如く考へられるのは事實である。

此事實を無視し、此趣味に遠ざからんとのみ力めて居る敎育家達は將來考へねばなるまい。

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服織して教授さんことを提議せる者當時の記錄に在り、一千八百三十九年に於て一婦人「バルチモア」より「フイラデルフイヤ」に到り、十弗の講習料を收め五日間滞在して歸るに臨み一箱の製絲機械を購ひ歸郷後製絲に從事せりと云ふ、此時よりして西カロリナ州ヂョルヂア州、テンネッシー州、ミシシッピー州、ルイジアナ州、其他南部諸州に亘つて行はれ是より絹布取扱業者生し來たりしも未だ營業として大なる活動を見るに至らざりき、當時養蠶に從事せる者は皆自ら生ぜるものを以て自ら織りて着用するに過ぎざりしが、是れより先き移植せる桑樹は次第に培養上注意を缺くに至りて、漸く野生に變化するの傾向を示せり。

當時の養蠶及び製絲業を一言以て蔽へば乃ち自家消費に過ぎず、是れより奴隷の功用次第に增加するに至り、此所有者等は益々勞働より遠ざかり奴隷のみ單り營々として千篇一律の勞働に服する爲め、幾ならずして奴隷は斯業上左程有效ならざるものとなり、終に蠶業界は殆んど敗滅に歸し、稀に各處に散在するに過ぎざるが如き窮況に陷りしが爲め、隨て國内の製絲工場の如きは勢其原料を内外より仰ぐの止むなきに到れり。

是れより奴隷問題愈々益々複雜となり、終に南北戰爭を生ずるに至り、南北地方の農業が著く打擊を被むるに連れ、北部地方の工場にも棉花供給上自ら影響を來せり。

當時合衆國内に在ては、國内に輸入する絹又は絹織には均く從價稅五割を課し、戰後將來繼續せるが同ちなく絹は無稅品となり是より絹織は單に絹と稱し終に今日に至れるものなりと云ふ。

一千八百八十年「フイラデルフイア」に於て、合衆國婦人養蠶協會組織せられ「ジョーン、ルーカス」夫人會長たり。

此組織ありてより常に當業者と當局者間とに介在して各種の便宜を計れること頗多く、就中數千本の桑樹をば二十八州に贈與せるが如きは其著しきものにして、猶他に無料を以て卵子、或は參考書を配附し、更に三種の製絲機械を具へ以て若き婦人に其製絲法を教授せり。

此婦人協會に對し政府が猶ほ數年間補助金を惜まざりしならば、合衆國内の養蠶業なるものは確乎不拔のものたるに至りしならんに、精光明を認めし時に當り、合衆國第五十一議會はかゝる農業上特殊のものに長期の補助を行ふを否決し、加之當時農務省内に設置ありし蠶業局は即時に閉鎖すべき決議を見るに至れり。

此れより先き前記協會が全合衆國の爲に、此纖物工業の基礎を確立せんが爲に盡力しつゝあるに際し、當時の製絲及び纖物業者は反て之れを喜ばずして只管之に反對しつゝありき、そは斯る原料を國内に生するよりも、之を亞細亞等より輸入するを欲せるに出でしものにして、此の如くにして全輸入絹物の二割五分乃至三割は、實に粗製絹の名稱の下に輸入されしもの、彼等は之に由て當然納附すべき稅額毎年約八百萬弗を利し得たればなり。

前記「フイラデルフイア」婦人養蠶協會は、以上の如くにして凡ての助力を失ひてよりは、其行動に重大なる影響を蒙り、猶他の二十八州は曩に各州自ら養蠶を爲し得るが爲に、桑樹の配附を受けてより

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競爭して需要豐富なる歐米幷に東洋各國に輸出を試むるは甚だ有望なる事業にして、然も其製造に關する技術たるや一般毛織物の如く難事に非ずして容易のことに屬するなり。

北米合衆國に於ける養蠶業

合衆國に於ける養蠶は、其英領殖民地たりし時既に行はれし處なるも、其後彼煙草栽培業が所謂「アフリカ、ネグロ」人種に對して奬勵せらるゝや、多くの地主連は爭ふて此事業に從事せるのみならず、彼革命戰爭は一般人士をして此養蠶業に注目するの暇あらしめざりしが、漸く二三の篤志婦人に由て其餘喘を保てるに過ぎざりき、戰後米國南部に於ては棉花栽培業盛に行はれてより、南北兩部に於ては隨て綿布製造業創設せられ、奴隷の大半は是れに使役せらるゝのみならず、其製造上に於て養蠶の如き熟練と注意とを要せざりしが爲め、終に斯業は全然養蠶の地位を奪ふに至れり。

其後南部方面に於ては棉花、米、煙草、砂糖の如きが徐ろに養蠶の地域を侵蝕せり、當時に在ては棉花は一封度參仙にして絹は參拾五仙なりしとは云へ、棉花は其事業上に手數と熟練とを要せざるが爲め難くならずして、此養蠶なるものは終に地主連の忘却する所となりしも、大勢の赴く處自ら劣等者を生じ、乃ち小數なる奴隷を有せるものは反て漸く養蠶業に從事するの奇觀を呈せるが、會十九世紀の初期に於て所謂「マルチ、コウリス、フイーバー」と稱する一種の噪狂性の熱病流行せるが、此時或固藝者は此の良劑として桑樹を盛に廣告せしかば直に一般の購買心を促して、當時長さ十吋十二吋のものにて能く一弗を以て賣買されしと云ふ、是れ今日南部諸州に桑樹の多數が現在するに至りたる所以なりとす。

一千九百一年及び一千九百二年に亘て、南カロリナ州チャーレストンに開會せる內國博覽會に於て、同地に製出されし絹製禮服の出品ありしが、是れ實に百五十餘年前の製造に係り、當時絹絲を英國へ送つて織製せるものにして今日猶同地方に桑の老樹繁茂せりと云ふ。

合衆國に於ける最初の製絲工場は、一千八百十年コンネクチカット州マンスフイールドに設立されしものにして、今より四五十年前、我が太西洋沿岸に於ける養蠶業は頗る利益多きものなりき、何となれば當時合衆國政府は品質良好なる繭に對しては毎封度五十仙、同く絹絲に對しては一弗の奬勵金を下附したればなり、當時當業者が使用せる製絲機械は所謂「ピード、モンテス」機なりき、當時「フイラデルフイア」に於ける絹絲の相場は毎封度六弗なりしが是れに先つ數年、當時多くの學者等の首唱に由て政府は六萬弗を費して一の學校を設け、是れに六人の青年を收容し毎年夏期四ヶ月間三ヶ年

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從來米よりの圖様次々と選び論じ入りに、日本は于繻[illegible]カ

[illegible]ウォーヘッキー[illegible]

[illegible]

[illegible]、[illegible]日本人の[illegible]製品

[illegible]

[illegible]

[illegible]中大[illegible]

[illegible]日本[illegible]

[illegible]

[illegible]、[illegible]日本人は[illegible]

[illegible]

[illegible]ウォーヘ

[illegible]如

以[illegible]ウォーヘッキー工業[illegible]

[illegible]の[illegible]なるもの[illegible]しつゝあり。

其に於ける絹工[illegible]の高價なるが[illegible]。彼國に於て[illegible]

國に移轉し、以て他國に於ける輸入[illegible]と[illegible]國に

の製造工場を米國加奈陀、其他歐洲各國等に[illegible]

も猶巧なる「ウォーヘッキー」[illegible]、歐米の製品に

[illegible]

[illegible]

こ[illegible]

[illegible]

「ヘッキー」[illegible]

[illegible]

八[illegible]

[illegible]

合計			[illegible]
[illegible]			一[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	八[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

費用[illegible]（一[illegible]）

も[illegible]

「ヘッキー」[illegible]

市場に[illegible]一[illegible]

「ヘッキー」六尺、三尺幅さ十八平方尺大のもの[illegible]

の製造工場を米國加奈陀、其他歐洲各國幷に東洋諸國に移轉し、以て他國に於ける輸入重課稅と英國に於ける職工賃銀の高價なる弊を除き、彼國に於て廉價にこれを製造販賣するもの益々增加しつゝあり。

又下等安物「カーペット」工業に就て殊に注目を引きつゝあるは我日本國にして、既に知らるゝが如く我國に於ける職工賃銀の廉價なると下等「カーペット」は比較的上等品の如く製造技術に熟練を要せざると、殊に我日本人は意匠圖案等の模擬に巧みなるとに依り我國に於てこれを製造すること頗る容易なるべく、現に倫敦に於て開催されたる日英大博覽會出品中大阪、堺の段通は其開會當日より僅か二週日を出ずして殆んど全部賣約濟となりたるを見ても我日本製品が英國に於て如何に歡迎せられつゝあるやを察するに足る可く、これ一は英國人の日本製品に嗜味を有するに基くとは謂へ確かに其價格の低廉なるに依るべし、試みに余が英國「カーペット」製造業者より聞得たる所を記さんに、日本製下等「カーペット」六尺、三尺卽ち十八平方尺大のもの英國市場に於ける賣價一平方尺は、一片四分の三卽「カーペット」一枚二志七片半を以て販賣せらる、今これと同樣のものを英國に於て製造せんとするに其製造費用は次の如し、（一片は我四錢一志は我五十錢）

綿絲	一封度一片四分ノ一	四封度	五片
經絲	一封度二片	四封度	八片
表面浮絲	一封度十片	半封度	五片
織賃	一平方尺四片半	十八平方尺六志九片	
加飾費			一片
合計			八志四片

卽以上の如く英國に於てこれを製造せんとすれば八志餘を要す、此外工場費運賃保險料等の雜費亦尠からず、勿論以上は單に英國に於ける有力なる「カーペット」製造家の自ら謂ふ所にして決して誤り無きを信ずる能はずと雖其大體に於て大差なかる可きことは信ずるの價ありと謂ふべし。

されば本邦當業者幷に有志者は、今後益々進んで歐米の先進國に依り其技術を研究し、以て安價に然も精巧なる「カーペット」を製造し、歐米の製品に

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「カーペット」の多數は手織にして機械を使用することなく、從て其價も安からざりしを以て到底一般中下等社會の需用に應ずること能はざりしが、近來漸く巧みに機械を以て製織することを得るに至り、加之多年の經驗は從來の純羊毛製「カーペット」に代ふるに麻、黃麻、木綿等の安原料を使用し安價にして然も一見上等品に類似せる「カーペット」を製出するに至りしと、年次一般社會が其生活の程度を進め目下に於ては如何なる下等社會に至るまで盡く「カーペット」を使用するに至り、茲に安物「カーペット」の販路著しく擴張せり。

「カーペット」販路の變遷、過去數年以前までは英國製「カーペット」は歐米の諸外國に向て其需用甚だ廣大なりしも近來獨佛を始め歐大陸各國に於て、又は米國に於て輸入重稅を課せらるゝに至りしと各種「カーペット」製織機械の現出せるとを以て巧みに各國に於てこれを製造するに至り、殊に歐大陸各國に於ける勞働賃銀安くして然も長時間の勞働に耐へ彼れ自身が英國製「カーペット」の圖案を模寫し自國に於て頗る精巧廉價なる「カーペット」を製造しつゝあるを以て、英國製品の諸外國に向ての輸出販途は年次減少の傾向に在り、現時其製品の多くは歐米諸國より變じて東西の英殖民地に向て益々需用の途を開きつゝあり。

結論

英國に於ける斯業は古來頗盛にして過去二十餘年以前までは諸外國へ輸出著大なりしも、近來各國に於ける輸入重課稅と、各國が英國製品を模造する の術に巧みなると其、工費殊に職工賃銀の比較低廉なるとを以て、從來英國に仰ぎし「カーペット」の多くは各自國に於て、廉價に製造し得るに至り英國の斯業に一大打擊を與へ、輸出額は年次減少の狀況に陷り「カーペット」製造工業は殆んど熟睡の有樣となり或は廢業するものさへあるに至りしが、近來英國の斯業者はこれ等各種の弊害を避けんが爲め自己

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ー」及「ベルベット、タペストリー」等にして原料毛絲の多くはスコットランドに、麻はヨークシア伊太利木綿はヨークシア及スコットランドに於て紡績せられ、黄麻はダンデーにこれを求むるを常とし製品は内外共に需要多し。

ラツスウード、スター、リング、エルダー、スリー、これ等各地は大體に於てグラスゴーに同じ依て玆には略す。

エアー、製品の多くは「ジャカード」機械織出「カーペット」にして原料「ウーステッド」はスコットランド」に於て紡績せるものを用ひ、「ウーレン」毛絲はこれをヨークシアに仰ぎ、麻の多くは伊太利より輸入し木綿はヨークシア及スコットランド、黄麻はダンデーより買來り其産出「カーペット」は悉く英國内地に向て販賣せらる。

ダーベル、此地に於て製造せらるゝ「カーペット」の種類は主として上等「アキスミンスター、カーペット」にして其原料は殆んどエアーと同樣のものを用ひ何れも内地向「カーペット」にして輸出向製品を見ず。

ドネガル、カウンテー、以上記載せる「カーペット」工業地に於て製造せらるゝ「カーペット」は何れも機械製品なり、然れども此ドネガル、カウンテーに於ては悉く手織製品のみにして機械製品を見ず、卽我日本に於ける堺段通に類似せる方法に依り、其工業の規模頗大ならず、而して此種の手織「カーペット」は價頗高けれども、其丈夫なることを以て上流社會に大に珍重せられたりしと雖、近來機械を用ひ頗優美にして、且廉價なる「カーペット」の産出せらるゝに至り、從て其需用も大に衰へ現今にては單に内國のある一部分に向て需用せらるゝに過ぎず、其原料紡績絲の多くは前記エアーと同樣のものを使用せり。

「カーペット」工業の變遷

安物「カーペット」の販路擴張、卽以前に在りては

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ット」「タペストリー」「アキスミンスター、カーペット」の製造盛にして、其原料「ウーステッド」毛絲、麻、木綿の多くはヨークシアの各地より黄麻はダンデーに仰ぎ内外に向て其製品の需用尠からず。

リバーセージ、ヘツクモンドウエク、以上二工業地は何れもブリッグハウスと同様なれば茲に略記す。

ロチデル、此地は「タペストリー」及「ベルペット、タペストリー」の製造を以て知られ其原料「ウーステッド」毛絲及麻紡績絲はヨークシアより綿はランカシアより黄麻は「スコットランド」の各地より供給し製品は主に英國内地向きにして輸出品を見ず。

キッド、ミンスター、英國「カーペット」工業地として殊に著名なるは即キッドミンスターにして就中此地附近より製出せらるゝ「カーペット」の數量頗多し、製品の主要なるものは「ジャカード」機械織出模様「カーペット」、「アキスミンスター、カーペット」「アキス、ミンスター、ラッグス」及び「タペストリー」等にして原料紡績絲中「ウーステッド」毛絲は多く此地に於て紡績せられ、「ウーレン」毛絲はヨークシアに於て、麻絲はこれを伊太利に仰ぎ綿絲はランカシア及ヨークシアの各地より黄麻はダンデーに供給し、其製品中「ラッグス」を除くの外内外に販途廣く頗有名なり。

ブリッジ、ノース、スタウ、ポート以上キッド、ミンスターに同じ。

グラスゴー、此地は製鐵、造船等を以て世界に知られたり、此地又「カーペット」工業盛んにして殊に上等品に妙を得たり、「ジャカード」機械織出模様「カーペット」「アキスミンスター、ラッグス」「アキスミンスター」「カーペット」等の産出多く、原料絲中「ウーステッド」は此地に於て、「ウーレン」毛絲はヨークシアより麻はヨークシア若くは伊太利より輸入す木綿の多くはランカシアより黄麻はダンデーに於て紡績せらるゝを常とす、製品の多數は内地向きにして輸出品頗少し。

ペースリー、製品の主要なるものは「タペストリ

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[illegible]

キッチナー、[illegible]「工業国」[illegible]。

[illegible]。

[illegible]。

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ジャパン・マガジン

第二十四號

英國に於けるカーペット織物業

カーペット製造工業地方及其情況

英國に於けるカーペット、絨毯工業地方として知られたるものは、ケルムスコット、ウイルトン、ブリストル、ケンダル、ブラッドフォード、ハダスフィールド、ブリストル、ケンダル、ハダスフィールド、ブラッドフォード、ウイルトン、ケルムスコットの順序にて、今迄に主要地方に於て其失敗と為せり。

ウフアカス、地域は「ウースフォード」工業地域に隣接の工場として其名聲を知られたり、又「ハーベイ」工場として有名なり、地域に於ては

見よ

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薩摩の武士道

吾が國獨特の木版刷

日本の橋梁

日本の詩及詩人

西國三十三所

神佛兩教の葬式

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緒言

世界合樂團の始めて來朝せるや

「パヴィー」樂團

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編輯餘言

ラッカー嬢のいそがしく動かす「タイプライター」の音も何となく春めいて編輯室の一隅に新年が來た。火鉢などわつた感々しい四十三年は遂く過ぎ去つて仕舞つて、新年の笑顔が現はれて居る、米の文藝ホーゾーンの「新年の神」ではないが、徒に正月許りに望を多く懷く譯には行かぬだろうが、願くば今年こそ本誌も障害なく活動したいと思ふ。

社告

前々號掲載、坪井正五郎博士の「日本帝國の膨脹策」と題する論文の英文譯稿は編輯員の勘案にて同博士の校閲を經ず其まゝ掲載せるものゆ、されば譯文に於て坪井博士の意に適たりし點ある可く、並に讀者諸士へ謝すると共に、讀者諸士へ御迷惑を與へし點多くしの也。

外國新刊寄贈雜誌紹介

Art Journal	January,	1911
Architects' & Builders' Journal	"	
British Empire Review	"	
Clay Worker	"	
Current Literature	"	
Dawn Magazine	"	
Financial Review of Reviews	"	
Forum	"	
Japanese-American Commercial Weekly	"	
Literary Digest	"	
Modern Review	"	
Monthly Summary of Commerce and Finance of the United States	November,	1910
M. A. B	"	
Monist	January,	1911
Modern Language Teaching	December,	1910
McClure's Magazine	February,	1911
National Magazine	December,	1910
National Review	January,	1911
Nature	December,	1910
Outlook	January,	1911
Open Court	December,	1910
Ostasiatische Lloyd	January,	1911
Pacific Outlook	December,	1910
Popular Mechanics	February,	1911
Punch	January,	1911
Scientific American	"	

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諸君へ御すゝめする共に、既本誌の紹介を以て、なほ御購読の御へ。

英文雑誌お問合せ見の紹介に決定の国々を其々一般雑誌のある。

文雑誌十種「日本帝国の雑誌」日本帝国の雑誌、「雑誌」、「雑誌」、「雑誌」、「雑誌」

新告

今年は一層の御愛顧を願ひたく、なほ本誌は雑誌の中の「雑誌」の中の「雑誌」の中の「雑誌」

其許りで雜誌は賣れるもので無い。博士の人格の影響する所は甚大であらう、然しが最も多く讀者を繋ぎ付け得た點である。勿論三宅雪嶺所は堂々として主張して居るといふ風が見える。是の點、近來大分當世風に化して來たが、尙主張す可でも固守して居るのが、最も怜悧なる經營法であつた來から存した東洋風の豪傑らしいあの特色を何時迄

△「日本及び日本人」は近來盛に出ると云ふ評だ。從はれる。

多くの讀者を失つたといふ噂があるといふも非常に惜しく思外の文學雜誌と異なる特色を見出す事が出來ない、が昔の面影を存して居るだけで、他の部分には全くな寫生文の數頁と地方から來た俳句の報告と許り頃の「ホトトギス」を把つて見ると纏子扱ひになつてとが何と云ふ譯の理窟はあるのだらう、然し此で無いとが、俳諧趣味の進歩したもの即今日の文學

△虛子に云はせれば俳諧と云ふ狹い範圍のみが文學にのみ熱中して居る樣が眼に見えるやうだ。

て居られるやうだから一寸申して置くのである。知らぬ事、されどもそれも賣るのに氣の毒な難苦をし

△活氣が無くとも賣れなくともよいと云ふ雜誌ならのも此故だ。

△婦人世界が如何して文學世界に勝ぜられて居るなりかけたのも此點に原因すると思ふ。倶樂部が隆盛を極めて居るのに新小說が大分怪しく花やかで何時もお祭り騷ぎをして居るやうだ、文藝に反して博文館發行の諸雜誌に至つては音譯もなくに乏しい。一種の錆が附いて仕舞つたのである、之

△新小說も左樣である、全體が何となく陰鬱で活氣いと思ふ。

が近來衰へたのも教科書一件許りに原因するので無では無いが、金港堂發行の單行本迄が左樣だ、金港堂も皆賣れ行きが少いとの評だ、敢へて咎を付ける譯である可き少年雜誌までが妙に陰氣で淋しい、だがない、金港堂發行の諸雜誌を見給へ、陽氣で賑やか

△不思議なもので雜誌に一種の錆が附くと最早賣れ

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にのみ焦つてる樣が眼に見えるやうだ。

△虚子に云はせれば俳諧と云ふ狹い範圍のみが文學で無いとか、俳諧趣味の進歩したもの即今日の文學とか何とか云ひ譯の理窟はあるのだらう、然かし此頃の「ホトトギス」を把つて見ると雜子扱ひになつてる寫生文の數頁と地方から來た俳句會の報告と許りが昔の面影を存して居るだけで、他の部分には全く外の文學雜誌と異なる特色と見出す事が出來ない、多くの讀者を失つたとの噂があるのも事實らしく思はれる。

△「日本及び日本人」は近來盛に出ると云ふ話だ、從來から存した東洋風の豪傑らしいあの特色を何時までも固守して居るのが、最怜悧なる經營法であつたのだ、近來大分當世風に化して來たが、尙主張す可き所は堂々として主張しやうと云ふ風が見える、是が最多く讀者をひきつけ得た點である、勿論三宅雪嶺博士の人格の影響する所は多大であろう、然かし其許りで雜誌は賣れるものでは無い。

△不思議なもので雜誌に一種の臭が附くと最早賣れない、全港堂發行の諸雜誌を見給へ、陽氣で賑やかである可き少年雜誌までが妙に陰氣で淋しい、だから曾賣れ行きが少いとの話だ、敢へて奇を付ける譯では無いが全港堂發行の單行本迄が左樣だ、全港堂が近來衰へたのも教科書一件許りに原因するので無いと思ふ。

△新小說も左樣である、全體が何となく陰鬱で活氣に乏しい。一種の臭が附いて仕舞つたのである、之に反して博文館發行の諸雜誌に至つては曾譯もなく花やかで何時もお祭り騷ぎをして居るやうだ、文藝倶樂部が隆盛を極めて居るのに新小說が大分怪しくなりかけたのも此點に原因すると思ふ。

△婦人世界が如何しても女學世界に壓せられて居るのも此故だ。

△活氣が無くとも賣れなくともよいと云ふ雜誌なら知らぬ事、どれもどれも賣るのに氣の毒な程苦心して居られるやうだから一寸申した迄である。

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例の淋しいやうな快感が全身の血液を傳つてめぐるやうな氣がした。私は此感じを詩に作つて見たいと思つた事はよくあるが、出來なかつた。

此頃久しぶりで日比谷の原＝公園を散歩して見た、私達が小櫻倶樂部を組織して、一所懸命に少年の精力を消費するに務めた如く、何々倶樂部と云ひ相な敵組の野球團が盛に「ノッタ」をやつて居た。公園の一隅、常磐樹を背にした日當りのよい椅子には、學生文藝と云ふ雜誌を膝に乘せたまゝ、茫然として深く大地を見入つてる學生を見付けた。

彼等は皆忍の前身である。左樣思つたが別に深い感慨が起るでも無く、若し今「ポケット」に最早少し金があれば松本樓で甘い肉を偏く迄喰つて＝私は酒は飲めないから＝歸りに有樂座でも見度いと思ふ自分の欲望が適切に自分の身を苦めた。

屠蘇の醉

△新年の雜誌界は相變らず賑やかである、各雜誌何れも、盛裝し、紙數を增加し如何にして多く賣らんかに苦心して居るやうだ、中には苦々しい程俗受け一方に傾いて居るのがある。

△雜誌を發行するのに營利的なる可からずなどゝ野暮は云はぬ、何等の保護者のない雜誌が賣れなければ經營して行けぬ位の事は誰にでも明瞭だ、然かし眞主張があつて發行した雜誌が、其主張よりも客受け一方を考へる樣になつては其雜誌は墮落である、世間には具眼者も居る、そんな雜誌は却つて多くの讀者を失ふやうな境遇に陷つて無ふ。

△雜誌「ホトトギス」は子規時代から續いての俳諧雜誌でわつた、其時分の同誌には營利的よりも主張の方が全誌に溢れて心持のよい雜誌でわつた此頃の同誌は如何にして多く賣らんかと苦心してる勝許りが目々として全誌に漲つてる、經營者虚子が營利の點

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のナオ氏が病院に行つた時の話をやつた。
林やなへやるよ」と私も三角錯誤的な見方から思へ門が
かあれは松本様の甘い肉を探く盗賊の子、私は酒は
性が起るかも知れぬ、若し今「ホヤツ」と云へば最早少し金
危険性は私の持論である。志賀思ひだが別に深い感
大地を見入つてゐる性を見付けた。
文芸と云ふ雑誌を膝に乗せたまゝ、茫然として深く
闇、常緑樹を背にした日當りのよい椅子には、学生
激しい野球同志が盛にノックをやつて居た。公園の一
方を消費するに努めた如く、何か低級雑誌と云ひ相な
記者が小型低級雑誌に熱達して、一所懸命に少年の精
神を汲入しようとする日比谷の公園を渡して現た。
思へた事はよくあるが、出来なかつた。
やうな感じがした。私は此度は是非作つて見たいと
僕の様しいやうな特長が合作の面白さを作つてゐる

努めよう。そこで又合作の社会的意味をもつた雑誌の話
記者は現代雑誌に対して幾分かの理想をもつて居るけれども
方が全然別に離れて居るよう雑誌であつた処の問
誌がなかつた。此の僻分の同誌に文芸的よりも主要の
△新誌ホイイナ人「未だ人は無作さる筈べての作品
讀者を失ふやうな雑誌に陥つて悼ふ。
世間には其編者も居る。そんな雑誌は却つて無くの
り一方を考へる様になつては其雑誌は離散するからる。
販売主が出来て発行した雑誌が、其主旨よりも変
は経営して行け以位の事は誰にも分かる問題だ。然かし
事は云はれ、同様の條件の者の云ふ雑誌が発行されなければ
△雑誌を発行するのに営利的な可いらすなどく理
一方に偏つて居るのがある。
かに営んで居るやうだ、中には舌なしい理想を受け
れる。嫌ひ、紙数を増加し如何にしてまく質らえ
△新年の雑誌は相変らず賑やかである。各雑誌何

雑誌の醉

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友を連れ出して居る日比谷の園の傍を十[illegible]様な
公園の夜が寂しくつて淋しい時へ入つた。まつ暗しい
た。雁門外と亦からうち浮けて、雪に語り合ふやう
になつた、野獣も自分をする様な気分になつて仕舞つ
皆者が何等の躊躇もなくなる少しづつ思はれるやう
て夜中幾度往来にたつた頃、野獣仕合を繰つて来つた
のだ。
それらの人々に迷惑して居る様な程も相に殆ど既しくて仕舞
たかつた。私は滑らかに黙し、皆を様なつたらしい、
付いては居たが、今迄云へるのかとふらふら離れして見
自分のして居る中に気持が違ふ様な痛いのにこんなとは気が
を語る流して仕舞へ然う、而して私はやつした。自分の
悲しみも殺が静まなく、大きな残で総括して涙中の夢
けた。
一度に十五六発も来て居る、雑者は森に樹の幹に枝
して来る。鐘が遠くの往来を通行の人を絶えて、樹の隙々片を
もはやそれはでの木から枝の末に見える物に気がついてく
大木だ、之に不安を持つて来ては逃げた。幹に当つて

の白く静まつて行く、微かに落の響きの音が同ぐる。
味がある様に思はれた。間違えて自分の一生の考へには
現在が進んで聞かす大手を隠して居るのか何とかへ流
まへ夕暮から日比谷の原に来た。薄くなつた大公に例の
思に既るやうになつて仕舞つた。
が頭にある一続く様な感情が有るのか何時とは無しに此
が何時だと云ふ事は落ちて行く実ではない。雑がある落ち
の流も殺の一片も赤い様したる者が待つてあつた。此
を語るうちに深く見入つた。方様して居ると木立の蔭
た。あ、青も包めない日本精神の事＝相撲とも云の花
した事は無い、小さな自分の心の総もさき立つて見
此時代精神の何日に[illegible]なかつた自然と云ふもの本能
うに思はれた。
し、相に伴ふものを見ては、暮方の哀愁が身に迫るや
ふた、羽の動いて来た方が何時にも逃げたらしく練が惜
来れる迄友を語つた。音楽の白い花の香が回遊に漂
ける心めに情ずを夢に深み、御同ならに情を補ふの日が
物語をした。早夜の何をかにして、暗しい日光を遮

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大木だ、之に石を拾つて来ては投げた、幹に當つてもビタともせぬ樹の有様を見ると妙に氣がいら〳〵して来る。時々遠くの往来迄行つて砂利の薄い片を一度に十五六集めて来ては、無茶苦茶に樹の幹に投げた。

其でも氣が濟まない、大きな奴で滅鳴つて原中の草を踏み荒して仕舞ふ氣で、あばれ散らした。自分で自分のして居る事が無意味な詰らぬことだとは氣が付いては居たが、奈何云ふものかこんな事がして見たかつた。遠慮許りでは無い、皆左様だつたらしい、そろつて原を荒しては物足りな相に解散して仕舞つた。

丁度中學五年になつた頃、野球仕合で勝つて貰つた賞牌が何等の價値もないものゝやうに思はれるやうになつた、野球も自分でする氣がなくなつて仕舞つた。唯自分と心からうち解けて親密に語り合ふやうな朋友が欲しくつて詮方が無くなつた。よく親しい友を連れ出しては日比谷の原の草の上に寝て様々な物語をした。學校の包を枕にして、眩しい日光を避ける爲めに帽子を顔に乗せ、仰向きに寝轉んで日が暮れる迄友と語つた。首蓿の白い花の香が四邊に漂ふて、羽の動かし方が如何にも疲れたらしく蝶が忙し相に徘徊ふのを見ては、暮春の哀愁が身に迫るやうに思はれた。

先時代程眞面目に街氣なしに自然と云ふものを觀察した事は無い、小さな首蓿の花の集りをちぎつて見たり、香も色もない日本純粹の菫＝相撲とり草の花を摘んでは深く見入つた。左様してこんな小さな草の葉も蝶の一片も私の淋しさを誘ふ種であつた。其が何故だと云ふ事は考へた事がない、唯かゝる考へが頭にあると美い快感を得るので何時とは無しに沈思に耽るやうになつて仕舞つた。

よく夕暮から日比谷の原に来た、澄んだ大空に例の銀杏が離れ憚らず大手を擴げて居るのが何となく意味があるやうに思はれた。四邊を見ると草の花がはの白く暮れて行く、微かに草の葉摺の音が聞える、

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仲間と小樓倶樂部と云ふ野球團を造つた、餘り仕合はやつた事が無い、多くは「ノッタ」許りであるが、自分達が怪しげな手付きで修練した球、中から毛が飛び散つて仕様のない「ミット」、先端の缺けた打棒などをかつぎ出しては此原へやつて來た。一面に首筋の葉の柔いのが茂つて居て氣持がよかつた。

少し野球が上手になると學校でも多少知られるやうになつて時々捕手を仰せつかつた。一度は立教中學と此原で仕合をした事がある、以前何でも一度勝つて居たので先方から復讐仕合を申込んで來たのだつた、私は左翼手あたりに出される筈であつたが、生憎指に負傷して居て出られなかつた、仕合は一點の差で一中が負けて仕舞つた。「最早野球は明日から止めだ」と憤慨して居た二塁手が、明くる日には平氣で「ノック」をやつて居たなどゝ云ふ滑稽な話もあつた。

夏になると草の茂りが中々激しい、「ノッタ」をやつて運惡く球を何處かになくして仕舞うと大騒ぎだ、代りのない球の事だから一同棒も手袋も捨てゝ球さがしに從事する、甘く見當ればよいが見當らぬ時は勝負分れだ、折角樂んで來た甲斐もなく其まゝ憤然として一同退散しなければならないので、皆恨めし相に茂つた草を見渡した。青々として續く夏草は風に戯いで薄白い裏を見せ涼しげに身を横へながら我々を嘲るやうにも思はれた。

疲り詰めた脚の力も消え失せて仕舞つてやる瀬が無い、其處等の石を拾つて棒で打つ、氣持よくカンと鳴つて石が飛んで行くのを見て少しは慰められた。代る代る石を打つんで大切な棒が蜂の巣のやうになつて仕舞ふ。其も嫌になると皆で原の中の眼吝に石を當つこをやり始めたもんだ。

今でも松本樓の近所にあるやうだが、其頃此原中には二本の大銀杏が東西に相對して茂つて居た今のやうに枝を切り取られて居なかつたので、思ふまゝに手を伸した姿が全く巨人のやうで、其昔曲玉、管玉を首に飾つて居た我等の祖先を思ひ出させるやうな

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止め沈「よ…して居た一同が。間もなく日に
選手一中が負けて仕舞つた。「投手野球は明日から
俗に技術して居て出られなかつた。仕合は一番い
た、私は方法手あたも引出される筈であつたが、生
て居たいで学校から催促仕合を申込んで来たのだつ
ら北語を仕合をしたのがある。以前何でも一度勝つ
ことなので間は相手を軽視せつかつた。一度は近藤中学
少し野球が上手になると学校でもまた知られるやう
自分の選手の気のいい位数の者で得て頂戴がまかつた。
なるとかいて居出して皆出掛くるものて来た。一面に
新の試合いて仕様いならぬ「ミッチイ」。見物の皆は大きい打撃
自分達が得ても非常材くて惨敗した様に。中から毛が
はその大事な日に、ぼくは「ノック」をするのであるが、
中間と小学生時代野球試合を戦つた。然も仕合

手に…いよ、非常面白、
そうなら…も来られて居ないのだらう。思ふまゝに
打一本の大戦争が東西に相対して度の何か今の
今度も大きく延長三時のあらうたが。試合中に
皆のこと…を始めたあるんだ。
て作業み。非も鍛になると皆で居の中の鍛合に石を
る代る石を打つんで大切な棒が誰の巣のやうになつ
のて行かが飛んで行くのを見て少しは慰められた。代
へ、非選手の不を結つて棒で打つ、鍛打よくわ、ツと喝
采も結めた頭の力も消えて失せて仕舞つてゐる顔が無
い…るやうにも思はれた。
に戦いで誇門の数を見せ頂しげに身を横へながら、殺
相に渡つた草を返渡した。皆ぶるして結へ夏草は風
として一同退散しなければならないのだ。作物めし
随分疲れた。折角集んで来た甲斐もなく非女、消然
がして淋しすぎる。甘く見られればよいが見当らぬ時は
代もいなら球の事だから一同棒も手袋も持つて、探た

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足らん　（英國ホトヤエマ・ー[illegible]著）

に難關なりけり思ふに極東の出版界中高位を占むるに

る同誌は好雜誌なり、吾人が愛ある雜誌の基礎た

同じく日本の事物を知らんとする者に寄るべし。要す

物件「日本に於ける美術の鼓舞」「生花の法」等皆

又「香道」「園藝の精神に關する論題より「生糸の

り。

掲げ、該地に對する日本の政策及び方法を說明せ

語り、人体及び精神の改善に關する重要なる論題を

若く博士は西洋文明が如何にして日本に入りしかを

市の一たるべし。

は、東京市は外觀、實質共に世界中のすぐれたる都

來に完成す可く、市區改正案が全く實行し盡されな

新建築物は目下建造中が設計中なりと雖も、近き將

る興味を感ぜり。而して日下部技師は語らく、總て

設備及び救護をよく發明するものとして、識から

は、日本人が大なる事業を企畫し實行し得る才能、

然れども此くの如く東京市が近代的に變化する事實

小說　日比谷の原

文學士　藻花生

日比谷の原は、最早嚴めしい鐵柵が設けられて文明的の公園になつて仕舞つたが今から十年前は荒れた原であつた。

私は此日比谷が江戶時代に鍋島候の邸だつたとか云ふ事は知らない。幕府が倒れてから以後、此原がどんな情態であつたか、其も知らない。私の知つて居るのは、日比谷の原は丁度明治廿七八年の日清戰爭時代からである。日本國中が支那に對する敵愾心で滿ち返つて居る時分、日比谷には幾くの小屋が出來た、行染やた服を着た兵士が毎日、練馬に乘つて人形のやうに練り歩いて居るのを珍し相に小學校友達と見に來た事がある。

其中に貧小屋は何時の間にか消えて仕舞つて、草原になつた。私は直ぐ側の第一中學に通ひ出した。其頃の私は野球に浮かれて居て、近所に住んで居た

然れども此くの如く東京市が近代的に変化する事實は、日本人が大なる事業を企畫し實行し得る才能、勇敢及び敏捷をよく表明するものとして、殊からざる興味を感ぜゞ。而して日下新技術は明らく、總て新建築物は目下建築中か設計中なりと雖も、近き將來に完成す可く、市區改正案が全く實行し盡されなば、東京市は外觀、實質共に世界中のすぐれたる都市の一たる可しと。

芳賀博士は西歐文明が如何にして日本に入りしかを語り、久保氏は滿洲の改善に關する重要なる論題を掲げ、該地に對する日本の政策及び方法を說明せり。

又「柔道」卽身體の練磨に關する好題目あり「生糸の製作」「日本に於ける果樹の栽培」「生花の法」等皆同じく日本の事物を知らんとする者に益多し。要するに同誌は好雜誌なり、吾人が爲ふる發行の基礎だに强固ならば思ふに極東の出版界中高位を占むるに足らん。（英國ネイチュアー雜誌）

小說

日比谷の原

文學士　藤花生

日比谷の原は、最早廢めしい柵が設けられて文明的の公園になつて仕舞つたが今から十年前は荒れた原であつた。

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其中に馬小屋は何時の間にか消えて仕舞つて、草原になつた、私は直ぐ側の第一中學に通ひ出した。其頃の私は野球熱に浮されて居て、近所に住んで居た

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外人の見たる本誌

日本に於ける泰西教育の偉大なる發展は自ら種々なる新聞雜誌の增刊を促せり。然かも多くは文學に科學に又哲學に卑俗ならざる性質のものたり。「ジャパン、マガジーン」は近刊物の一にして編輯者は歐洲人の如くなれど、記者は殆皆日本人なるが如し。最近落手したる十一月號は讀む可き材料を巧に排置しあり、同時に日本を知れる者に對し大なる興味を與ふるものなりとす。

卷頭には鳥居、卽あらゆる神社の入口に見出さるゝ特有の美しき門に就ての話あり、かゝる方面に於て吾人の見たる最良の材料と云ふ可く又日本に於ける最適切なる例を插繪となしあるを見る。

東京高等工業學校長手島精一氏は氏の學校に於ける設備と事業に就て興味豐かなる記事を揭げたり、思ふに英國に於ける斯業者に多大の利益を以て讀まるるならん。

專門の學科に附加するに倫理科を以てしたるは注目す可き事なり、手島氏は云ふ、職業に從事する者が自己の道德觀念に確たる基礎なくんば自己の名譽を營利的の目的と交換し、爲めに專門技師たる信用をも墜落せしむるならん、故に該校の主たる敎育方針は一面に於て人物の修養をなすと共に、一面に於て工業を實習せしむるなりと。

手島氏は先頃まで日英博覽會の用事にて倫敦に滯在し居たれば、疑もなく讀者の或者は氏を知り、彼の學校及び日本の他の學校の出品を賞贊せしなる可し。政治家として又文章家として有名なる金子子爵の米國政治家に關する追想談あり、米國と極東間に起れる諸問題に興味ある側面觀をなせるものと云ふ可し。

東京市技師日下部辨次郎氏の「新東京」あり、古き東京を知れる者には殆認識し得ざる程市街に起れる變化を巧に說明せるものなり、然かれども勿論此變化は外見程は甚しきものにあらざる可し、蓋木(ウッド)の都市の再築は倫敦、伯林の如き石の都市の再築に比し絕大なる事業とは思はれざれば也。

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ジャパンマガジン

編輯人　丸山重雄

迎春の辭

本誌に世に出ること二回の夢を辿み、顧れば昨年の二月、第一の夢を挙げてより本誌は第一改革を施すに至らず、紙面の精選は用紙問題の解決と相まつて編輯上に重大な界の乗りに乗じる所あるとしても、吾人は情として誠はざるなり。

顧して客年に対する本誌は、内面の改革に次ぐに外形の改革あり、天の本誌を訪ひる事一層に止まらざるものあり、誠かも吾吾地に在つて本社は無論、記事は全く正確に報道は客観的に、且つ簡潔に、

さに時事の動静を見て、以て本誌の行く可き道を指さんとす。

我社本誌の目的は日本百般の事物を遺漏なく世界に紹介せんとするに在り、吾日帝の発展にして成功の理解するは吾人の責任なる所、能く責務の責任から、こは国よりも本誌の責務なる所、聞くは聞解する為を以つて時々なる事の為に出でん。

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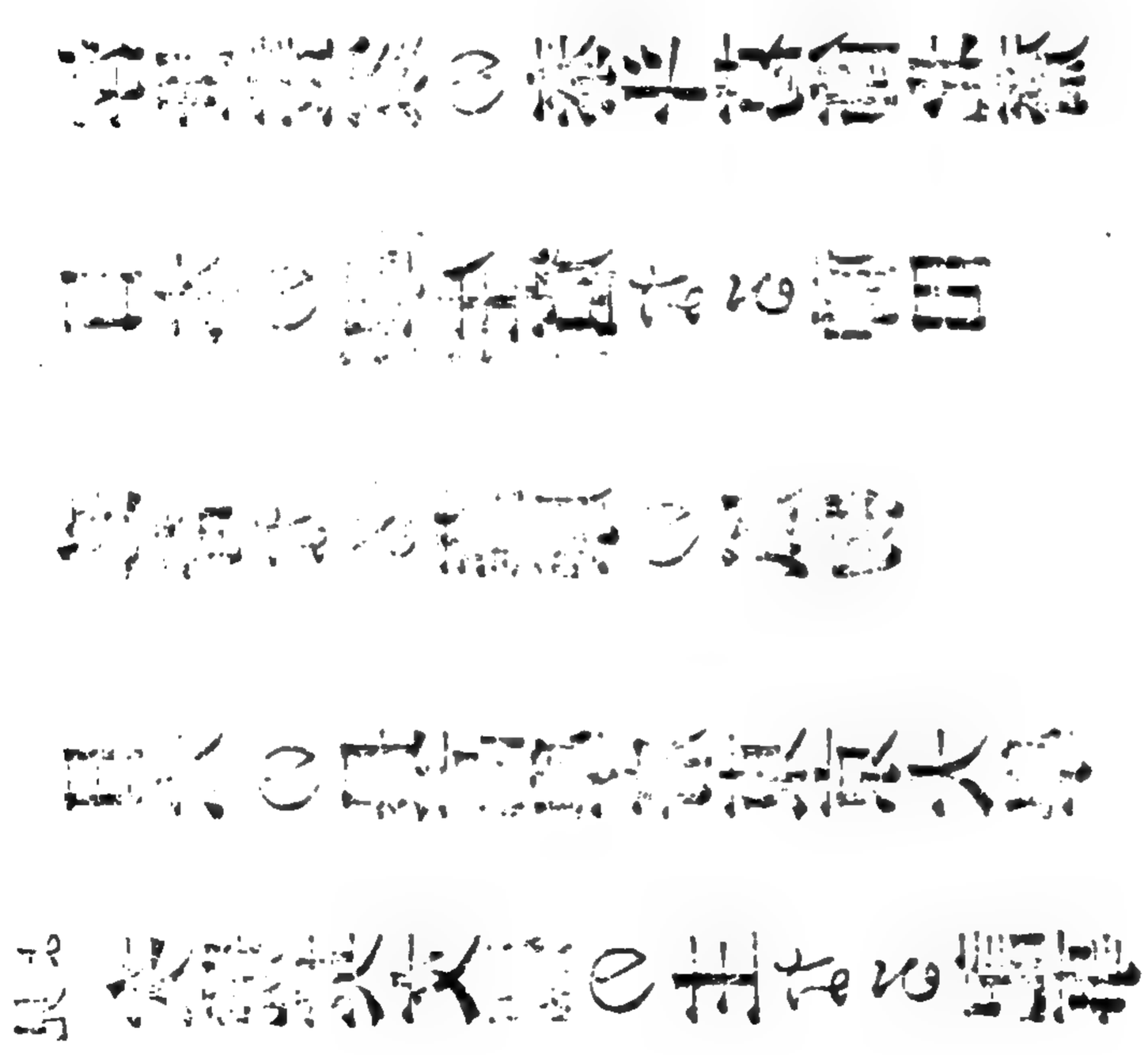

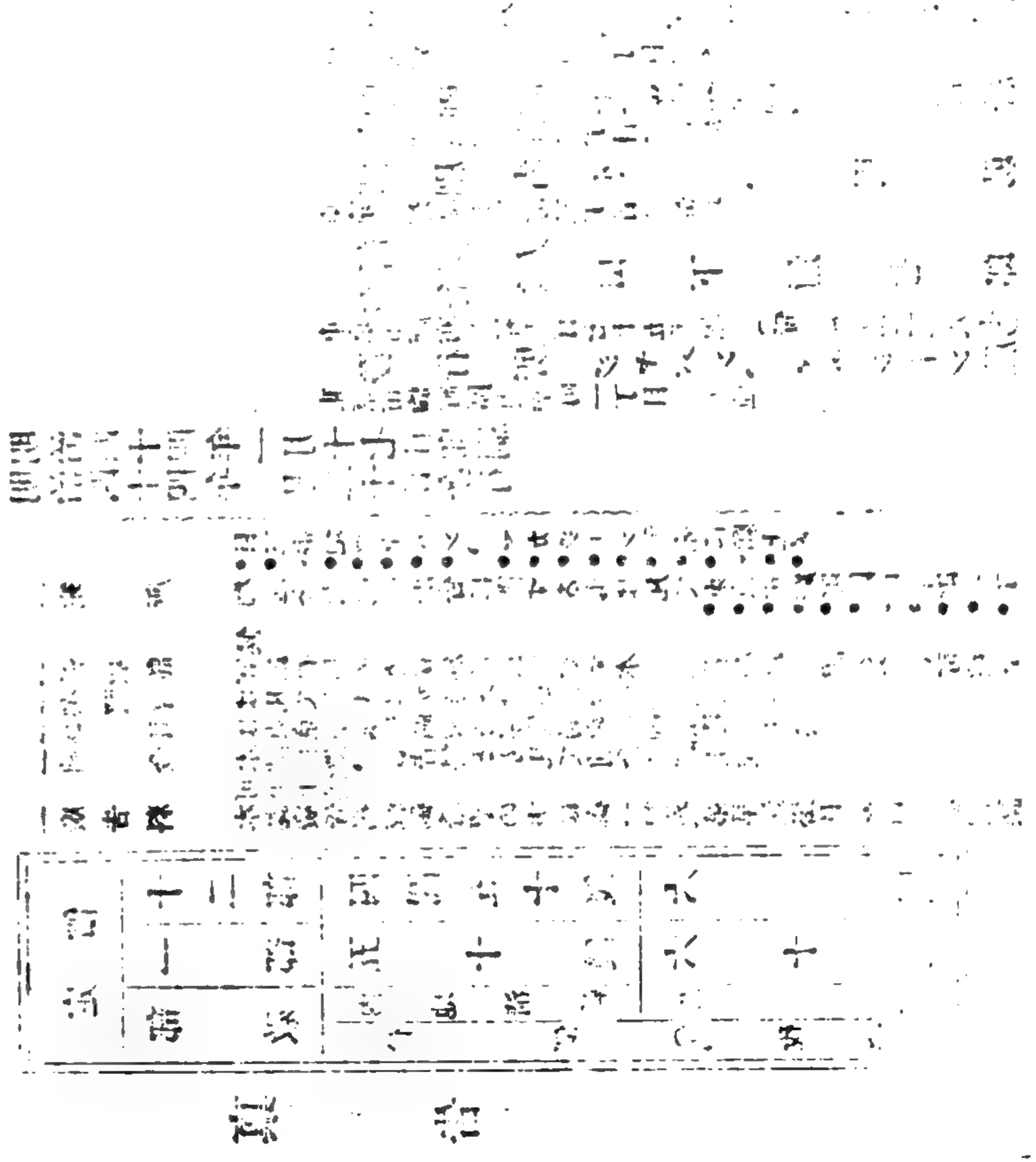

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